

Bigfoot Beyond Belief

A Study in Cultural Anthropology of What
People Believe About Bigfoot/Sasquatch

SHARON EBY



BIGFOOT BEYOND BELIEF:
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-Book 1-

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By Sharon Eby

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Dedication

Dedicated to all the many believers in Bigfoot/Sasquatch and other cryptids—without you this book could not have been written.

Author Biography



Sharon Eby

Sharon Eby was born in Mississippi in 1970, her family moved to Las Cruces, New Mexico when she was one year old. She mostly grew up in El Paso, Texas and spent her teen years in Crystal River, Florida. She loved animals, books, adventure, mysteries.

The strange and unusual became part of her life from a young age. She had an early memory from age 2 $\frac{3}{4}$ of meeting benign otherworldly beings and seeing what she now knows would be called “Men in Black”, which her mom thought was probably just a dream (Sharon insisted, even at that young age, that it was an outright memory). Her favorite childhood television shows were *That’s Incredible!* and *Real People* and her favorite movies were *ET* and *The Dark Crystal*. When her family would travel, she loved visiting unique places like underground lakes (in caves), *Ripley’s Believe It or Not!* museums and strange places like magnetic hills/gravity roads and other mystery spots.

Sharon always felt different than most people, and in fact is an INFJ (Myers Briggs) personality type, which is a rare 1% of the population. Being open-minded and naturally curious, she began reading about ‘special people’ (with a unique look or special abilities), the occult, the fae/‘little people’, Bigfoot and other cryptids, UFOs, ghosts, and the paranormal in general during her childhood, especially after age 10. This deep interest in all-things-strange went against most of her upbringing since she was the daughter of a minister/publisher (non-denominational Charismatic Christian). At age 13, she had a UFO sighting after praying to see one “if they truly exist” but with the criteria “that they are non-human made and non-human driven”.

In 1995, when her second son was born, she met Derrel Sims after hearing him speak on the local Exploring Unexplained Phenomena radio program ("EUP") hosted by Scott Colborn in Lincoln, Nebraska (Scott also hosted the 'experiencers support group' meetings she and her family attended). She then became friends with Derrel Sims, who was a UFOlogist, ex-CIA, and Master NLP (Neurolinguistic Programming)/Master hypnotherapist/Master hypno-anesthesiologist and founder of Saber Enterprises, which hosted the "Dream Team", which was a private group of doctors and professionals that would investigate anomalous occurrences in the UFO and alleged alien abduction scene. Sharon became a "Dream Team" member as a Researcher/Investigator between 1999-2006. She also hosted a week-long seminar in Neurolinguistic Programming (NLP) taught by Derrel Sims CMHt, R.H.A. in late 1999 in El Paso, Texas.

During her life she had three more UFO sightings, with witnesses—two with her oldest son Tyler (one of those was also with her nephew Derek and other family/friends), plus one with her second son Jeremiah (Jeremy), and she saw the SpaceX string of Starlink satellites in early 2020 with her daughter Kira in Las Cruces, New Mexico during the Covid-19 pandemic lockdown.

In 2001 Sharon and her family were camping north of Las Cruces, New Mexico when her son and nephew witnessed a creature that pounded the ground and screamed at them from the dry ditch/waterway. After some research and investigation into the matter, Sharon concluded that it could not have been any regular animal or a person... only Bigfoot was a viable explanation for what they saw/heard. Later, when a Bigfoot creature was seen by a witness south of their home in far east El Paso, Texas, she started doing Bigfoot research officially. Between 2003-2007 she became the West Regional Leader for the Texas Bigfoot Research Conservancy (TBRC). She volunteered for Save the Chimps in Alamogordo, New Mexico in 2005, and was a volunteer/member of the American Anthropological Research Foundation (AARF) in 2005.

In 2010 Sharon graduated from Ashford University (now known as University of Arizona Global Campus) with her BA in Social Science with an Anthropology specialization and a Certificate in Applied Anthropology from the University of Texas at El Paso (UTEP). She then moved to Greater Seattle in the summer of 2010 and continued her Bigfoot research there but

had no sightings of her own. She was a Bigfootology team member from 2013-2014 and is currently an Affiliate with Phantoms & Monsters Fortean Research (as of July 13, 2020).

Sharon's work-related background includes clerical/office management and VA (virtual assistant) as well as hands-on real estate investing and project management. She is a writer/author of many books (mostly about passive solar homes and similar topics, written under the name "Sharon Buydens"). In 2017 she published *Bigfoot Sightings Maps in 7 States: Booklet of Sasquatch Beings & Footprints Seen in TX - WA, OR, CA - AR, MO, OK* (later re-published under "Sharon Cornet") and in 2020 published a Kindle Edition short story *The Witness: Hominins' Cave*.

This book you are reading now is her first full-size book on the topic of Bigfoot/Sasquatch and she has plans for two more books to follow in this series.

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Introduction

I will never forget my Physical Anthropology professor's immediate reaction when I first told him that I was a Bigfoot researcher. The look on his face when he pictured a huge bipedal ape-like creature was priceless... and disappointing. We were both walking down the brown Berber-carpeted college hallway after class toward his office. I was looking forward to telling him about my research and some of the investigations I had been delving into the previous year. It was my eldest son and nephew's encounter that piqued my initial interest in researching Bigfoot. The sighting took place on November 4th, 2001; deep in an arroyo (dry wash) in the desert near the mountains east of Radium Springs, New Mexico. My son had seen what looked like a tall, broad-shouldered man with no neck, and covered with hair walking upright under the light of the full moon.

When my son ran back to the camping trailer to tell us about it we were hesitant to believe him, so my nephew offered to go with him to go check it out. They heard a fist or foot that pounded the ground with a dragging sound; this scared them. However, it was the roar-like warning yell that made them tremble inside and then run for their lives back to the trailer where the rest of us were sitting inside during that cold, clear but windy evening.

After searching for answers, and having numerous detailed conversations with my son and nephew, I had come to the conclusion that what else could it be other than a Bigfoot? In an attempt at logic, questions immediately came to me... are they even seen in the desert?

I had long forgotten some of the rare desert Bigfoot sighting accounts told locally many years ago by friends. An attempt at logic set in. Were they not supposed to be in the forests and mountains rather than in the dry, dead, open spaces of the earth? Were they even real? Was this possible? I did not really know.

I contacted an investigator from the Texas Bigfoot Research Center (TBRC) and they wrote up a report on the sighting details, concluding that it indeed, could very possibly have been a Bigfoot. It was news to me, yet I had contacted them because we had already ruled out every other possible alternative that we could think of. But it was what occurred a year and a half later, which made me jump into Bigfoot research with both feet.



On July 31, 2003 my (same) nephew came into the office where I worked and tossed an El Paso Times newspaper down onto my desk in front of me. There it was before my eyes—claims of a Bigfoot... IN THE DESERT! The top page showed a cartoonish color drawing of a Bigfoot-like creature next to the title "Horizon City's Monster" (see picture on left – credit El Paso Times).

Horizon City was a community outside of—as the late Marty Robbins liked to sing it—the west Texas town of El Paso. As I read the newspaper story I suddenly felt that my family's experience of a “Bigfoot” in the dusty areas of the nation had suddenly been validated as not just possible, but probable.

Not only that, but I had heard of several more stories from a close friend of mine about having some chance Bigfoot-related experiences in the Franklin mountains in the El Paso area decades before. Now, here before me was yet another story... and it was fresh!

More importantly, it was new enough for me to investigate! I contacted the journalist for the El Paso Times newspaper and asked to speak with her witness. The witness contacted me back, agreeing to be interviewed again (this time by me), so my nephew grabbed his video camera, and we went to her house to discuss her encounter.

This was where I was glad to have had a background in ufology (the study of UFO's) with a specific field of interest in alleged alien abductions and all of the complications that come with that scene, whether human-originated or not. I really did not think that Bigfoot had anything at all to do with UFO's, but as time passed, I found out that some people *believed* there was a connection, whether it was true or not. Vague memories of reading about this connection was only a glimmer in my mind and I moved on, hoping that the Bigfoot sightings would have *nothing* at all to do with the paranormal. Things can get weird if the paranormal is involved, so I wished to avoid it if possible because it is a Pandora's box. But it is not up to me to determine the field or trends or patterns... they reveal themselves to the observer over time. Some aspects may also be entirely cultural in nature. Beliefs are cultural, but physical evidence is not, yet beliefs about physical evidence are.



**Derrel Sims and Sharon Eby
(March 2019)**

I had previously been trained in ufology and investigation techniques by Derrel Sims, my friend who is the CEO at Saber Enterprises. He also taught me NeuroLinguistic Programming (NLP) techniques, which comes in very handy when interviewing people. NLP techniques can be used to discover where the information is being utilized in peoples' brains. Auditory, visual, or kinesthetic, and memory or construct is only the beginning. Mirroring techniques help you to build rapport with people, and generally you can tell if they are lying or telling the truth, as well as gain insight from their perspective and formulate further questioning with better results in gaining answers. Understanding how they are wired in their brain is also important so as not to interpret the signs wrong. It takes practice to get good at it.

Derrel Sims is not only a Master NLP Practitioner; he is also a Master Hypnotherapist/

Hypnoanesthesiologist, Handwriting Analyst, Private Investigator, and previously worked for the CIA. Needless to say, I learned a lot from him.

Derrel dealt with the empirical evidence of alleged alien implants, so I was trained to look for physical evidence since nothing else would “hold water,” so to speak. I also learned to rely on my gut when I interview people.

I had been involved in UFO research since the mid-1990's, so already had 8 years of training under my belt, and had exposure to concepts such as hypnosis and mind control, pareidolia, and training in other techniques with Derrel Sims. Pareidolia, in particular, is a psychological phenomenon where one sees or hears something vague or general yet perceives it as something significant or specific, such as seeing faces or other familiar images/symbols in random patterns.

Interviewing the lady who saw Horizon City's Monster changed everything and set me on a new path. I decided to learn inductively about the Bigfoot phenomenon to see what might start emerging on its own, over time. After a while my role changed (achieved status); I identified myself as a Bigfoot researcher and investigator. Soon thereafter, I was asked by Craig Woolheater to join the Texas Bigfoot Research Center (TBRC) as one of their investigators, and assumed the title of West Regional Leader for the TBRC.

By this point I had gotten together with Dr. Bruce Cornet, another ufologist (author of *Unconventional Aerial Phenomena: In the Hudson and Wallkill River Valley of New York*) and Bigfoot researcher/investigator. He was not only on Derrel Sims' team (hence, one of my team members), but he also worked as the former Deputy Director at the National Institute of Discovery Science (NIDS). NIDS, located in Las Vegas, Nevada, was founded by billionaire Robert Bigelow, and is well known for research and investigations into UFO, Bigfoot, and other strange phenomena such as that found at Skinwalker Ranch in Utah.

It turned out that one of the Bigfoot sighting cases I was working on in 2004 had involved two witnesses, one of whom lived in El Paso, while the other had moved to Las Vegas. Since I lived in the former city, and Dr. Cornet lived in the latter, it seemed obvious we should join our efforts to interview and jointly write the report on the witnesses' sighting account. So, we did. We became partners after that.



**Sharon Eby and Pearl Prihoda
(2014)**

Over time, I realized that patterns started emerging from things people saw, heard, or in the types of places that sightings were occurring. Besides strange phenomena, geological patterns also revealed themselves, such as sighting areas with higher potassium levels, granite rock, earth changes, or waterways. People kept saying that they would see a Bigfoot and it would disappear in front of their eyes, as if cloaked somehow with some kind of amazing camouflage ability. As I got deeper into the study of the Bigfoot phenomenon, I also discovered Pearl Prihoda's research online (late 2003), and after some healthy exchanges of information and insights we joined efforts in our search for answers.

Pearl and I realized that much of our research on a geological connection and geographical mapping had paralleled each other. However, she took her cloaking research off into its own branch while I was more interested in deciphering if Bigfoot was flesh and blood, or to otherwise explain how Bigfoot might be doing some of the other strange things people were claiming to have seen (including cloaking or walking through portal openings). Peoples' beliefs about Bigfoot vary widely, I must say, regardless of the physical evidence. That *something* is happening is beyond a doubt. Labeling that can be challenging; deciphering between people's beliefs is even more problematic.

However, all of this happened before I became an anthropologist. Because of my interest in Bigfoot, my original goal in community college was to take physical anthropology and learn everything I could about where a

Bigfoot creature might fit into the scene, although biology and chemistry were not my forte.

The University of Texas at El Paso (UTEP), where I later took almost all my anthropology classes, would have initially been my second choice for hominoid and hominid (pre-human) research. However, although New Mexico State University (NMSU) should have been a clearer decision for me as my first choice, jobs in this field of digging for the fossils of hominins or hominids (pre-humans) would have required a PhD and usually involves being a professor as one's life's work, which was not really my ultimate goal. I tried switching to archaeology and was set to go on a summer field research team when circumstances altered that future as well. In the end, I wound up in the cultural anthropology field via UTEP, and much to my surprise and excitement, I discovered that I loved it!

But I get ahead of myself...

My very first class in anthropology, which is the study of human beings, was Physical Anthropology. Physical Anthropology is also called Biological Anthropology or Paleoanthropology (human fossils) and deals with how humans evolved on this planet. That same semester I took physical geology, which opened up my worldview on the age of the earth, and how geological processes actually work. This was a far cry from my Biblical creationism upbringing as a minister's daughter. I had forsaken my former beliefs for science, but finally understood that no set of belief systems could ever answer everything. Suddenly, I had a clear view and it was like waking up from a deep sleep that had lasted most of my life. I loved science!

But it was this day, before my life and studies at University, during a short walk with my Physical Anthropology professor down the halls of the El Paso Community College (EPCC), and across the brown Berber carpet, that my eyes were opened to a distinct fact of life... a fact that sometimes curdles the blood of many people as they even think about this weird topic of Bigfoot... the dichotomy of *belief*.

It is not that simple though... belief is more than its extremes, for it includes the full gray zone in between as well as the odd outliers.

Belief. The stuff of magic in people's minds. Belief is an intangible thing like faith and can be as dangerous as it can freeing... it can destroy lives, yet it can produce results in life that can manifest destinies. Mind you, it is important to note that *disbelief* is also a form of belief. An atheist can be

just as militaristic and dogmatic about his or her disbelief in a god, as a born-and-bred Jew is to the existence of G-d. A Christian may have adamant or even fearful reactions if confronted with beliefs against the existence of their God, just as a Buddhist can be completely unattached to such a notion. A Hindu or pagan may believe in many gods, whereas a Catholic may believe in one God yet pray to two or three handfuls of saints on a regular basis. Belief, and faith (a kind of trust) backing up one's beliefs, is a powerfully dynamic mix, no matter what the belief is—whether right or wrong, this or that, good or bad, or like most things in life, somewhere in between these extremes.

Some sort of belief is what I had gained about Bigfoot due to my research, or at least a desire to believe. Outright disbelief is what I witnessed in my Physical Anthropology professor that fated day in the hallway at EPCC. He was walking away from me at that point that I mentioned my Bigfoot research, on his way to teach a class. As I suggested the mere word "Bigfoot" to him, he began laughing audibly, put his forefinger and thumb together, placed them up to his lips, breathed in and made a near-whistling sound as he deeply inhaled, and asked me what I had been smoking! I was appalled. I realized then and there that this topic of Bigfoot was going to be much more difficult than mere armchair research, or investigating sighting accounts in the field, interviewing witnesses, writing up reports, or even having fancy titles or status with organizations. The real enemy of the research was not a lack of evidence, but the massive unscalable wall of belief (or in this case, disbelief—*same thing*). Belief can erode all of those things. It can tie up physical evidence in a knot and throw it in the trash can before it is ever considered or investigated. Belief in the evidence can, strangely enough, turn people into fanatics who begin to hope for something so badly that they also ignore future evidence, so that every sound they hear in the woods becomes a Bigfoot, even if it is not.

Belief is the most dangerous part of any type of research into the unknown.

Belief whittles away at the brain and makes our eyes see what they want, like an anorexic who is in denial about their emaciation, or an obese person who thinks they are not unhealthy even though they have a dangerous BMI level. The numbers do not add up, and the mirror does not show what we think we see. Yeah, belief is a lot like that. This is why I am very careful where I put my "belief".

It is important for the reader to know that not all Anthropologists, Paleontologists, Biologists, and other scientists have the same knee-jerk disbelief that my Physical Anthropology teacher did. Where my anthro instructor had not done any of the research, others have, and have often wound up with a very different view. Dr. Jeff Meldrum from Idaho State University is an Anthropologist that not only knows about hominids/hominoids, but he has done extensive research into the subject of Bigfoot/Sasquatch and is highly respected. He is just one of many.

Interestingly, the famous Primatologist, Dr. Jane Goodall, has stated publicly that she believes Bigfoot/Sasquatch might exist. Goodall's transcript quote (published by the Bigfoot Field Researchers Organization (BFRO)) is below and is from her interview by Ira Flatow on September 27, 2002 on National Public Radio's (NPR) *Talk of the Nation: Science Friday* about Bigfoot. Jane Goodall said:

Well now, you'll be amazed when I tell you that I'm sure that they exist. ... I've talked to so many Native Americans who all describe the same sounds, two who have seen them. I've probably got about, oh, thirty books that have come from different parts of the world, from China from, from all over the place, and there was a little tiny snippet in the newspaper just last week which says that British scientists have found what they believed to be a yeti hair and that the scientists in the Natural History Museum in London couldn't identify it as any known animal. ... That was just a wee bit in the newspaper and, obviously, we have to hear a little bit more about that. ... Well, there will be [some cells on it] and I'm sure that's what they've examined and they don't match up. That's what my little tiny snippet says. They don't match up with DNA cells from known animals, so -- apes. ... Well, I'm a romantic, so I always wanted them to exist. (Chuckles.) ... Well, there are people looking. There are very ardent groups in Russia, and they have published a whole lot of stuff about what they've seen. Of course, the big, the big criticism of all this is, "Where is the body?" You know, why isn't there a body? I can't answer that, and maybe they don't exist, but I want them to.

(source: <http://www.bfro.net/news/GoodallTranscript.asp>)

Somehow, skeptics I have spoken with have used this transcript above to claim she also said she does *not* believe they exist (or flat out that they “do not exist”), but it would appear to be a reach since her actual words of “I’m sure that they exist” is pretty clear cut. She never claimed it was scientifically confirmed, only that she believes and wants them to exist. Overall, that sounds like a positive statement rather than a negative one based on not only what she said, but also the intent and meaning behind it, as one reads between the lines and hears her tone through her words. The point here is that no matter what people (skeptics) say, others will project their own beliefs onto them. If the person saying someone does not believe

it is typically because they, themselves, do not believe. This is classic projection (however, the reverse can also be true).

Goodall has also discussed the topic of wild chimp habituation (janegoodall.org.uk), which has flowed over into the Bigfoot subculture, and I will cover more on habituation later in this book. In the mid-2000's, when I briefly volunteered at the non-profit "Save the Chimps" in Alamogordo, NM (frequented by Goodall before the chimps were relocated to Florida), I learned very quickly that she was seen as not just a guru in her field, but also as a kind of spiritual-level type leader of peace and kindness and gentleness. Her people really look up to her!

Chimps are animals that are the most similar, genetically, to humans, yet they look and act with some obvious differences. When you are up close and personal to a chimpanzee, you realize just how massive they are... and powerful! When in captivity they do things like throw poo at you (some landed on my shoe once, and I was standing about 12 feet away and had to dodge it)! These are incredibly social creatures, much like humans are; to be caged and secluded is like a human being put into solitary for years... it can drive anyone to madness. It is no wonder they throw poo.

The Alamogordo facility was purposefully closed after *Save the Chimps* had the chimpanzees transferred to a set of small islands in Fort Pierce, Florida with lots of room to play, and climb, and be together as a troop of chimps should be. Inhumane treatment of chimps, or any animal, including humans (for we are mammals) should not be tolerated.

It is why I take a no-kill stance regarding Bigfoot/Sasquatch or any other hominoid that may possibly still exist around the planet. I realize that if I were ever in a dangerous or life-threatening circumstance, I might regret that decision on the spot. Some researchers carry guns with them in case of bears or cougars or even dangerous humans, while others (a minority) hunt for Bigfoot in this way.

I will discuss hominoids, hominids, and hominins later on in another book in this series, and how that relates to the subject of Bigfoot. For the most part, this book is a collection of stories and information and opinions that a wide variety of people have told me, or that I have investigated, and their collection is similar to an ethnographic accounting of Bigfoot sightings by witnesses, as well as a host of other things like mapping and cultural beliefs regarding cases with and without physical evidence. There is a heavy

leaning toward the cultural aspects of people's beliefs about Bigfoot as well.

The timing of this book in our society today is crucial, because if Bigfoot is flesh-and-blood real, then it is merely a matter of time before one is apprehended, and his/her DNA is studied in-depth to reveal the entire genome of the species. If and when this occurs is critical because this book helps define the gamut of what people THOUGHT Bigfoot really was about, *prior* to the science separating out all of the chaff from the wheat. It stands as a kind of testimony to show perhaps, more about human nature and what we as a species are capable of, rather than what Bigfoot is capable of.

In the field of physical/biological anthropology, what matters is whether something physically exists or not. To my physical anthropology teacher, there had been no physical proof discussed in the scientific journals, and therefore it had to be a man in a suit playing a hoax. Period. No further investigation necessary. Too bad.

However, in the field of cultural anthropology, it is not whether it is "real" or a "hoax" but how people define the things they see, hear, perceive, or even experience that matters. It is how they define it by labeling it. Many times, more often than not, I have found a spiritual element joining into the mix, interestingly enough. Why? To try to attempt such an answer to a loaded question takes a careful eye, critical thinking skills, special planning, a delicate touch in studying and asking questions of witnesses, and some down to earth common sense. Sometimes that is not enough.

What, or who, is Bigfoot?

Why do some people in North America (particularly the Pacific Northwest region of the U.S. and well into western Canada) call this alleged being "Sasquatch" instead of "Bigfoot"? Why, in the United States, in the state of Florida, do they call this bipedal creature a "Skunk Ape" or "Swamp Ape"? Why are there numerous names or place-names in different places for this giant upright-walking ape-man? How come Native American Indians have so many names for them also? How come indigenous people do not always believe they are the same type of creature?

Are these beings animals, or are they human, or some kind of ancient ape-like caveman? If they have different names in different regions of the

country, or continents, and in fact are seen universally around the world, are they even the same species?

More importantly, what do people believe about them? Why do they believe those things? How much is memory or perception, and how much is programmed thinking? If the latter, then where does the programming come from? I have asked these questions a million times to myself throughout this research and ask them again in this book.

This book is a cultural look at what people think Bigfoot is, or is not. Of course, the topic goes much deeper because it explores the reasons *why* people believe what they believe, or why they reject such notions altogether. The goal of this book is not necessarily meant to answer all of the questions posed, for time will tell what Bigfoot is, as may some of the DNA tests around the globe that may be in process or coming soon; the real objective is to explore what people think and the reasons why, which are behind those thoughts and beliefs. The goal is NOT to prove what Bigfoot is or is not, or even if he/she/it exists.

I will limit my coverage of mass media (newspapers, radio, news stories, Bigfoot television shows, documentaries, films, etc.) that covers Bigfoot. This is because much of that type of information comes and goes readily, and is easily researched by anyone online or through the library system. However, it does have a cultural influence and I do discuss that. Media and TV shows can become the basis for a form of groupthink or even go as far as mass hysteria. This is because people tend to follow the media, believing whatever is on the news that day; much of it negative, and some of it untrue or misconstrued. Hoaxes galore can be found there, and hoaxes are NOT what this book is about. It is not about the lies people tell, but about the people who are seeking the truth, and the people who have had experiences they cannot explain and have shared those stories.

For me, I have always sought the truth, no matter what it may be. I do not claim I know the whole truth, and any new information may make today's information outdated, so keeping an open mind while utilizing critical thinking skills is much better. I also am a fence sitter, so do not claim to know what Bigfoot is or is not, or can or cannot do, or whether he/she/it is even real or not. Time will tell (or not). This position also gives me a neutral stance in which to write about my observations on what others believe, which is the whole point. I am merely the messenger, and in a way,

may for a moment speak as a voice that represents the many voices, at least as a snapshot in time via the many people who have been kind enough to share their stories with me.

You will note that I repeat some points in this book, over and over, which is done on purpose. Not only to drive home the information, but also because many people do not read books cover to cover, and pick and choose in spot-reading of sections or specific chapters they are interested, and I wanted to ensure that they have more information. So, I apologize in advance for any repetitive information—it was done with that objective in mind.

The goal of this book also includes what cultural and social pressures bring people to their belief systems regarding Bigfoot, and how some experiences they go through by having a close encounter with one of these massive hairy beings blow their minds and alter those beliefs. Sometimes their reactions are so severe that it forever changes their outlook in life, and even has re-directed their sense of purpose. Some people even wind up with Post-Traumatic Stress Disorder (PTSD) due to their experiences, while others dive into Bigfoot research when they were not believers prior.

How do people label what they believe, and why do those labels change over time? How does the media or books like this one you are reading now fit into the formula? Why does it even matter? Who cares? I do, I suppose, which is why I originally wanted to know if Bigfoot even existed. A search that started 20 years ago has culminated into this and other upcoming books.

My goal in the beginning was to solve a mystery... but the Bigfoot question, once posed, soon opens a Pandora's box, as you will soon see.

CH 1: Beginning Bigfoot Research

Neutrality and objectivity—these go hand in hand and are required and necessary for a proper investigation into the alleged Bigfoot phenomenon (or anything else). Many people believe in Bigfoot/Sasquatch, yet many do not. Researching Bigfoot does not require belief, but it does require a curious mind and intellectual honesty. A willingness to seek deeper than what most see or hear on the surface; it also requires the researcher to not show bias towards or against any possible physical or anecdotal evidence. It means that when someone comes forward with a claim to have spotted a Bigfoot creature, we/you must listen closely to the facts and details, probing for more information, as well as reading between the lines and use some common sense. It means that whether you like what you hear or not, you do not suppress or deny certain facts simply because it is uncomfortable for the listener.

I cannot say I believe in Bigfoot, and I cannot say that I do not. I can say that I *want* to believe, and that I can use the ‘anthropological imagination’ to do so in the right circumstances. However, I am typically first very skeptical and use critical thinking at the level that I am trained to do. I do not claim to be a professional or a novice. I am not so skeptical that I fall into total disbelief because there is equal danger in not believing a thing as there is in believing it. Overthinking and overusing logical fallacies can, in fact, create a form of nihilism regarding belief in Bigfoot, which promotes a concept that nothing anyone says or sees or believes can be real or has any meaning outside of subjective truth. One such product of disbelief is that ‘if a body has not been discovered by science then it does not exist’. It is important that we do not think we know so much that we become arrogant, not only as believers or disbelievers, but also as researchers and field investigators, explorers, cryptozoologists, or the like.

The research that I submit to you, the reader, in this book is more descriptive and like a report. It is not meant to state that I believe or disbelieve in something (unless I explicitly state thus about something specific). For instance, you will read on my reporting about what people believe but may never hear me say whether I think it is true or not. It is not for me to judge, rather merely to show you what others believe. The whole

point of this book is to cover the gamut of what people believe about Bigfoot.

One such belief is that the name or term “Sasquatch” describes a large bipedal ape-like creature that has often been witnessed in the Pacific Northwest (Washington, Oregon, California, as well as extending up into British Columbia, Canada); however, the name, some people will tell you, is not the *real* name, for the term has been bastardized from the original Native name (some may say that is the true name, but it is one cultural nomination of many). Others will tell you that Sasquatch and Bigfoot are not the same type of creature, while others say they are, at least in North America. Although we could split hairs and start in on this simple aspect of belief right now, I am going to say, for the purposes of this book, that the term “Bigfoot” and “Sasquatch” are generally understood to be the same unidentified (and unproven, at least by science) general bipedal ape-like being that witnesses all over North America have spotted, not just in modern times, but historically as well. This could or would include any variations of such a species; therefore, I call them mostly *Bigfoot* (general term) and *Sasquatch* (fairly general) throughout this book, interchangeably, with no real preference or distinction between them, mostly because I get tired of repeating the word “Bigfoot” (which is written in this book over 3,400 times).

Nobody really knows what these alleged creatures are (they say they do, but it is their belief) because we have no DNA test that confirms their existence to the scientific community, and it will continue to remain so until science has established it as some form of hominoid (or whatever) that fits into the taxonomy of human and animals on this planet. Some people think they are not from here, but again, zero genetic proof of that claim exists either. Everything else, including the belief of these creatures being flesh and blood, or multidimensional beings, or even alien beings, is merely a product of belief on the part of different people in the US and Canada (and sometimes elsewhere).

When I first began researching Bigfoot I jumped in because a local sighting occurred in the El Paso, Texas area a year and a half after my son and nephew had a sighting while we were all camping. There was a lot to learn, not only about people describing them differently in different regions. For example, Bigfoot may smell worse and are shorter and have darker hair in

the swamps of Florida, carrying the name “skunk ape”, compared to the southwest desert Bigfoot). I also learned that my witnesses were describing them almost exactly the same way in my own region and study area despite that my witnesses did not know each other or about each other’s sightings. This latter fact lent credence to this being a real phenomenon because I did not share publicly all of the details of the sighting accounts, in case someone should look up my reports online and make up a story. In fact, the eyewitnesses were often dismayed and even scared that they had seen one of these hairy creatures, which they described as very ape-like (no neck, broad shoulders, covered in hair), except with some human qualities (bipedalism, sometimes human-looking eyes). Some of them did not believe in Bigfoot before their sightings, and none of my witnesses knew of each other’s existence (they were not associates or friends) and sometimes had not even heard of Bigfoot being a “thing” in the desert where they grew up and lived all their lives.

This book covers some of these sightings, as well as many others, but mostly it focuses on the beliefs behind them. In fact, this topic is so immense and intensely deep that I have had to split this book up into three separate books; this one is the first of those three.

The flesh-and-blood (F&B) believers and hard-core scientific mind types tend to believe that we only know facts, which include things similar to what Jay Michael (granted his permission) said:

“There are only two facts about Sasquatch, everything else is supposition.

- 1) Multiple eyewitness sightings
- 2) Whatever it is, it affects its environment. (Leaves tracks, broken branches, paths, etc.) Everything else is supposition. No one knows their patterns, behaviors, vocalizations, etc.”

With that, we will delve into the intricacies of what people believe about and within this vastly interesting topic called cryptozoology.

Cryptozoology

Cryptozoology is the study of hidden animals; “crypto”, meaning hidden, and “zoology” meaning study of animals. Creatures that are considered

“hidden” are called “cryptids”. However, the term is a loose one; it can mean both real animals that exist in local legend or mythological creatures. Among the first kind of cryptid we find the mountain gorilla was considered a cryptid until it was discovered officially in 1902. Of the second kind of cryptid there are mysterious monsters and entities or wild beasts of lore, including the famous “Nessie” sighted at the deep lake of Loch Ness in Scotland.

Cryptozoology (hidden animal) examples where oral stories and legends of creatures were finally discovered officially by science include these:

- A megamouth shark was discovered in 1976 in Hawaii when it washed ashore.
- Two animals were discovered in a jungle area called “The Lost World” in Vietnam: a type of antelope (large-antlered muntjac) and the spindle horn (Vu Quang ox) in 1994.
- The giant panda was discovered in 1915 after Natives of central China had been claiming they existed for a long time.
- The mountain gorilla was discovered in 1902 in central Africa after many tales existed.

While cryptozoology is the study of hidden animals, there is by no way any absolute proof that Bigfoot is an animal of flesh and blood, complete with DNA. There is also no proof of them being aliens or interdimensional beings, gate keepers, related to the Dogman or other strange legendary or mythical beings, or any other interdimensional or spiritual entity. However, there are DNA tests with inconclusive or mixed results that some scientists do not know how to interpret, and so beliefs take over from there. People somehow often miss the fact that their beliefs about Bigfoot are most often enculturated—learned from their culture, subculture. In other words, the beliefs we hold dear or even things we fear most often are a product of things we hear, see, read, or are told by others, including parents, friends, organizations we take part in, religious groups we attend, political or educational circles we run in, and so on. Media is especially influential on what people believe about Bigfoot, with television shows and documentaries influencing what people think and deem true.

Enculturation (the gradual gaining of culture) is probably the most common reason why different people believe different things about Bigfoot. However, among the witnesses who have claimed to see them (if they are

not fabricating) it is sometimes the case where they did not believe until after they saw one for themselves. The “Flesh and Blood” (F&B) camp often differ from the interdimensional-being camp, which sometimes differs from the UFO-alien camp. However, is it that complicated? Is there only one answer? Some think Bigfoot does not exist at all, and according to believers that is their pat answer and excuse for ignoring or denying all evidence to the contrary. This, and other reasons, are why this topic of belief in Bigfoot is so challenging and complex, because I am attempting to cover the gamut of just the basics of what people believe about Bigfoot in this book. Those basics, alone, would take a tome to cover thoroughly.

An anthropologist I know does not believe Bigfoot exists. She said, “Napier, years ago, looked into this, and determined it was a hoax. I am a paleoanthropologist and know the fossil record and the primate record well.”

So, it begs the question (for those who do not know), who is Napier? A quick lookup of his name by anyone with an Internet connection to Wikipedia would show John R. Napier (born 1917 - died 1987) was a primatologist, physician, and paleoanthropologist from Britain whose work dealt with primate and human feet and hands, as well as *Homo habilis* and Olduvai Hominid № 7. He was also known to research Bigfoot. In 1973 he published a book titled *Bigfoot: The Yeti and Sasquatch in Myth and Reality* and came to the conclusion that science must say that Bigfoot did not exist, which was based on very little physical evidence. Even so, he was not able to dismiss the alleged tracks that were numbered in the thousands, and the eyewitness accounts in the hundreds.

Despite this, Wikipedia quoted him as saying a few things, including, “I am convinced that Sasquatch exists, but whether it is all it is cracked up to be is another matter altogether. There must be *something* in north-west America that needs explaining, and that something leaves man-like footprints.” Napier visited alleged Bigfoot sighting localities but studied very little physical evidence otherwise. Concerning the Patterson-Gimlin film of 1967 he said he believed the film to be a fabricated claim, saying “the scientific evidence taken collectively points to a hoax of some kind.” Regardless of this, Napier also claimed (in the same book mentioned above, page 89) that “there was nothing in this film which would prove conclusively that this was a hoax”, therefore contradicting himself. It is important to note that

scientists who are part of the educational system (or even corporate culture) have a strong umbrella of authority over what they publish that adheres to a higher standard, so he would not have been able to make ‘final say’ claims about an alleged creature without definitive proof. Ultimately, Napier could neither say there was proof that Bigfoot was real, nor could he say that it was not. The indirect evidence, the footprints/trackways themselves, were persuasively captivating for him enough so that he did not fully dismiss the phenomenon and felt it was valuable enough for further study.

What is fascinating about Napier’s research is that some of the rare evidence he investigated included the alleged “yeti hand” from the Pangboche monastery in the Himalayas (along with a “yeti scalp” that was really the skin of a serow (goat-antelope-like animal), and a “yeti leg” that turned out to be a snow leopard’s mummified paw) associated with the Slick expedition. The hand had been replaced with a human hand by Bigfoot researcher Peter Byrne who “had switched the relic’s finger bones with those of a human”. Napier did not know about this switch, which means that any testing would not have shown anything but human (Loxton & Prothero, 2013, p. 99). This is unfortunate for Napier due to his ignorance about the switch-out and so unfortunately negatively affected his conclusions.

An investigator’s research is only as good as the physical evidence brought to their attention; if the evidence is faulty, so will be the results. From a scientific view, this makes it difficult to take Napier’s final judgment (which was still ultimately inconclusive) against there being an existent Bigfoot from North America (or Yeti from the Himalayas, which would technically be a different creature) as anything but suspect and faulty. At this point, it would be incorrect to accept Napier’s negative opinion of Bigfoot being an actual creature as truth since his evidence was faulty and reflective of cultural and circumstantial errors of the time. This does not mean what he called footprints (tracks) and the eyewitnesses as faulty too, and in fact, those were the most convincing parts of his research, yet it was not enough to determine conclusively what Bigfoot really was since it was indirect evidence and not DNA from a body. Who can blame him, really.

Anyone taking Napier’s opinion as gold and as the ultimate word on the matter would be gravely mistaken as the jury is still out. Plus, science is never finished—new information can falsify old information in a heartbeat.

Furthermore, some scientists, such as Dr. Don Jeffrey Meldrum (Professor of Anatomy and Anthropology from Idaho State University) have been delving into the possibility of Bigfoot being a relict hominoid. In cryptozoology, the term “relict hominoids” are ancient humans or apes that may still exist in rural areas around the globe. This will be discussed more later. Just know that there is a lot more to Bigfoot research than a single researcher with faulty evidence from the 1970’s (almost half a century ago) as the only reliable opinion.

Loren Coleman – Contributor

Believe It Or Not: Words, Cryptozoology, and Bigfoot

An Introduction by Loren Coleman, Director, International Cryptozoology Museum, Portland, Maine

"Belief is the enemy." ~ *John A. Keel, American journalist, ufologist, and Mothman author.*

"Belief" is defined as a "state of mind in which trust or confidence is placed" in some concept, person, or thing. Furthermore, it is "something that is accepted, considered to be true, or held as an opinion," literally, "something believed." An extension of this occurs when belief is a "conviction of the truth of some statement or the reality of some being or phenomenon especially when based on examination of evidence.

Belief and believing are oft-discussed in cryptozoology. Cryptozoology is the study of animals that are undiscovered, secret or hidden. Within Bigfoot studies, the hunt for information and evidence continues. I am one of those cryptozoologists who are carrying the torch of the pursuit.

“Let’s get this business about belief straight. The believers are the scientists, they’re the ones who are clinging to a belief. The people who think that there are Sasquatches are the ones who are investigating – the ones who have become convinced on evidence. The scientists are the ones going on pure faith and don’t actually know much about it and make darn sure they don’t know anything about it.” ~ *John Green, Canadian journalist and Sasquatch researcher*

In interviews on radio, television, and with print media, I am frequently asked if I "believe in Bigfoot" or some other cryptid under consideration.

"In cryptozoology, we are rather careful about using the word 'belief.' That term belongs in the providence of religion," I am often heard to say to a reporter.

"However — after 60 years of research — I have come to accept the possibility that some kind of unknown primate is out there," I continue in those Bigfoot-oriented interviews.

Yes, belief is the providence of religion, and believing has more to do with faith than science. I accept or deny the evidence, the patterns of reports, the eyewitness testimony, and those investigations that inform me as to whether or not I feel this is an event, a hidden animal, and/or a cryptid of interest to cryptozoology.

While I assume that at least 80 percent of all Bigfoot sightings are misidentifications, mistakes or a very few are hoaxes, the media's so-called "true believer" tends to muddy the waters by trying to promote 98% of the cases as "factual" or "real." However, my intellect is to have an open-minded but skeptical approach to every investigation. As opposed to "believing" any of the case details, my goal is to accept or deny each piece of evidence as the building blocks of a case file.

One of the barriers to even conducting a proper examination of the evidence is what I have written about termed in academia as the "ridicule curtain." It is used against anyone who is working on a subject that's on-the-edge. As soon as I mention Bigfoot, some people stop listening to everything else I say. There are a few individuals who attempt to dismiss my career by calling me the "Yeti guy" or the person who writes about "Bigfoot" or "monsters."

"I don't like to use the word *believe*. The ideological skeptics out there use 'true believer' as a derogatory label on people who are open-minded on this subject. For many people, in common usage, belief has a connotation of faith that is more or less the acceptance of something in the absence of evidence. I'm convinced that Sasquatch exists on the basis of the evidence." ~ Jeff Meldrum, professor of anatomy and physical anthropology in the Department of Biological Sciences, Idaho State University.

But I'm so used to being ridiculed, it doesn't even affect me anymore.

As I wrote in my bedrock book, *Mysterious America* in 1983, "Pursuers of the unknown, Fortean all, believe in nonbelief."

I then went on, saying, an "open-minded attitude to the many unexplained situations" is "the stock and trade of the Fortean," while a healthy scientific skepticism gives one a stable bearing.

I "accept concrete answers, actual flesh and blood critters as the foundation to monster accounts" and realize concurrently "a psychological answer may be at work with some of these accounts, and the rational conventional undiscovered animal answer may not be viable for all reports."

I do see there is "room enough to consider many possibilities" but a cryptozoologist does not "believe" in monsters.

Cryptozoology, like all sciences, is "about gathering the data and evidence to develop trends, patterns, and evidence with lead to hard facts and discoveries," (*Mysterious America*, 1983, page 289).

Also, I am not afraid to say "I don't know."

Loren Coleman

Learning About Bigfoot

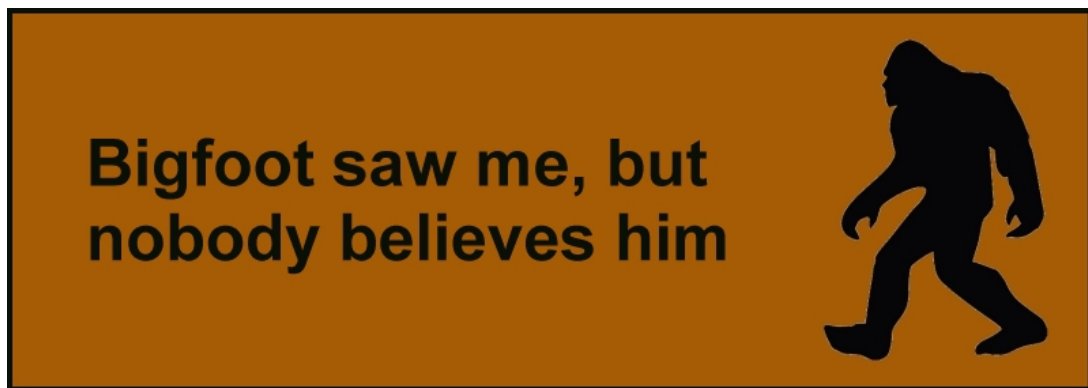
It is important to ask questions, and to have a curious mind. Learning about Bigfoot would obviously happen best by having encounter after encounter, yet most people do not even have a single sighting, let alone a serious interaction or series of interactions. So, putting that scenario aside for a moment, how do the rest of the people in the world learn about Bigfoot if they have not had a sighting for themselves or interacted with Bigfoot? They learn from each other, mostly. Cultural sharing and enculturation may include a plethora of input and output sources (word of mouth, books, media, film, groups, organizations, conferences, etc.).

Enculturation means a person's cumulative learning about the values and norms of life (or something in life, including a subculture like 'belief in bigfoot') that produces a worldview—it is a form of socialization and shapes the person's outlook and beliefs and habits.

People are enculturated, so they learn about Bigfoot from other people, literature and television, institutions, etc. This is the same process by which they learn about history, values, norms, religion, beliefs, how to obtain, handle, and prepare food, and so on. Additionally, you may learn something from this book that you did not know before, concerning Bigfoot or about

culture, or even the word “enculturation”. Now you have been partially educated, and therefore enculturated about that.

It is an interesting idea to think that if a person met the Bigfoot beings and learned their culture and habits and norms, that they would be enculturated in the Bigfoot way. It is also important to know whether this being is a flesh-and-blood creature or an interdimensional or mythological creature (perhaps one with magical abilities such as telepathy or walking through portals or disappearing at will). If someone thinks they are interacting with invisible or otherworldly beings in the forest they can also be enculturated by their own fears, imagination, and the fantasies they create themselves about such, but that might be a form of self-enculturation... or rather, could be a form of self-deceit. This is why science typically beats fantastical ideas in terms of trying to decipher what is real vs not real... to differentiate fact from fiction, or truth from lies.



Science

Science uses a method (the scientific method) based on observation and documentation, prediction, testing and analysis, among other things as part of that scientific method. It also requires a certain way of thinking and doing things. Physical evidence is the key thing that people look for and collect, observe and analyze, in order to determine the structure, nature, or reality of a thing. Some things are directly observable and measurable, while others are not. However, realize that even in the social sciences, abstract concepts like ‘belief’ can be measurable (e.g., through surveys with numerical values assigned or coded to different responses and then quantitative measures applied).

At this time, Bigfoot is very often being studied without the scientific method in place to produce the results that science will accept, which may

be one of the reasons why it has not yet been proven by science. An example might be that sightings happen without provocation, purely by accident by people who are not looking for Bigfoot (or may not even believe in Bigfoot) and their sighting account may never make it into a researcher's database.

Another reason science has not proven Bigfoot exists could be that, like the situation with Napier who did not study an actual "yeti hand", etc., the physical evidence that has been brought forward by the public or by researchers/investigators has been lacking in either authenticity or quality samples. Some DNA tests turn out to be bears, etc., for example. While some say it is because 'real evidence' does not exist, others say it does. Either of those answers may be a product of belief rather than reality.

Anecdotal evidence points to the fact that something is happening out in the woods as tracks are discovered and eyewitness testimonies continue even when cultural aspects are taken into account, and these are adding up evidence for a conclusion which appears to be more than the sum of its parts.

So, it all begs the question, what would happen if Bigfoot were officially discovered?

Taxonomy

People have pondered the question of what the taxonomy of a Bigfoot might look like if it were found to be an unknown animal. Would it be similar to the mountain gorilla, as an example? What about humans? (example here):

Kingdom: Animalia
Phylum: Chordata
Class: Mammalia
Order: Primates
Suborder: Haplorhini
Infraorder: Simiiformes
Family: Hominidae
Subfamily: *Homininae?*
Genus: *Homo?*
Species: *Unknown*
Subspecies: *Unknown*

Currently, the taxonomy of Bigfoot is unknown because the creature has yet to be officially discovered by science, but if it did exist, and was determined to be part-human, it might look something like the above example, although with some of the labels updated.

Besides the taxonomy, what would the culture of a Bigfoot look like if it were found to be a human/hominin cousin?

Culture

If a human-hybrid or human relative like Neanderthal or Denisovan or the “Hobbit” (*H. floresiensis*), etc.) were found alive today then how would these beings be treated by society, or be integrated into society, or would they be left alone, like an undiscovered tribe in the Amazon? Would missionaries come to ‘save’ them? Would their culture or persons be wiped out? Would they be mistreated as sub-human or as “the other” who lack rights because they are different?

If they appeared more animal than human, then how would that affect how people treat them? Would they be placed in zoos or put on display? Would they be caged, or chained?

If he/she/they turned out to be a more sentient type of being rather than a mere animal, how might that affect the ethics of how they are handled, studied, or affect the types of relationships that people build with them? Would they have basic human rights? What about their language? Even hand gestures and vocalizations and other nonverbal communication would probably be important. People would be curious and want to know. How would the ethics of studying their living habits and culture be handled by not only scientists but wider society? These questions are presently impossible to answer, yet people have ideas about these things... beliefs about these things. More of this will be covered later.

Bigfoot Sightings

At its most basic level, there are three things that all bigfoot sightings have in common. The first of these is *Bigfoot*, itself. You cannot have an authentic Bigfoot sighting without a Bigfoot creature.

Secondly, what all Bigfoot sightings have in common are... *people*. It may seem mundane at first, but actually placing human beings into the mix creates a hoard of complications. The difference comes in because of what something *is* versus what people *believe* it is. What they saw versus what

they *think* they saw. What they remember versus what they *try* to recall about it and how they label it. Details can change over time, memories fade, and sometimes one version can replace another version, and if not in part, or several parts, sometimes the end story can be a completely different version than the original. The statistics of eyewitnesses in courtrooms is a perfect example of how convoluted some peoples' stories can become, even if they think they are telling the absolute TRUTH. Innocent people have spent their lives in prison over such mistakes of so-called witnesses.

Before I got into Bigfoot research around 2001, I had been a ufologist (UFO researcher) for many years. I have written down sightings I have had of a UFO craft (with witnesses) and was amazed, months or even years later, how some of the details had been forgotten. Getting the specifics down on paper as soon as possible after a sighting of a creature, tracks (footprints), hair, blood, and so on, are extremely important, including the exact location. Going back to take pictures—if they were not taken to begin with—is also equally important regarding physical evidence.

Our minds can change the scene and tone of a sighting, especially later on, after the excitement has passed. I have interviewed people who were unbelievers, become 100% converted into a believer of Bigfoot after having witnessed something they could simply not explain away as anything else, or was so in-your-face obvious that they could not deny it. Yet, later on, after they were frustrated with trying to find Bigfoot again to prove he/she/it exists, they gave up all hope and start denying their existence at all. This is an entirely human feature and product of the mind and is why I am very careful to separate out how people label what they saw, compared to what they believe about what they saw. People sometimes think some amazing and awkward things.

A third thing is required for Bigfoot sightings to happen... besides requiring Bigfoot, and requiring humans, the two must cross paths.

Crossroads

Crossroads is a point where two roads or paths cross one another. Placing two sticks in the shape of a plus or cross sign is a common symbol of this concept. Crossroads connections is like an intersection of a highway, where cars are going both directions. Interestingly, a concept borrowed from Eastern culture is that of Feng Shui, which teaches some practical applications regarding paths that cross... where one path (paths depict

higher energy than non-paths) crosses another path, then do not place something of value (such as parking a car) within that point of intersection because the energy running in both directions along those paths might cause it to be damaged or destroyed. For example, you would not want to build your house in a dried up river-wash, because one day it is likely to flood and rip your house off its foundation! Crossroads, or paths where Bigfoot and humans meet each other, also depict a high energy spot, at least at the moment it occurs.

Some people have told me that they think Bigfoot migrates, or that they use paths that animals or even humans make and use. So, if you had a “Bigfoot highway” where these beings walked through often, and it intersected with a back woods road or path where people tend to cross often, then you have a possible hot spot, or crossroads intersection of their energy, with human energy, and so hypothetically speaking, sightings can possibly occur more frequently in these areas. Field researchers look for crossroads areas such as these to do their research in, to capture evidence of Bigfoot.

Crossroads locations may be important, at least to those looking for Bigfoot. The concept is supported by the idea that crossroads locations produce one thing... sightings (and potentially evidence). Then the sightings—with their common denominator of a big hairy ape-like creature (some might say hominoid) and *Homo sapiens* (people)—produce stories. Human stories are then created from a human perspective, complete with their idiosyncrasies and possible belief-based fabrications that titillate the imagination and make people want for more.

Folklore

This brings us to folklore... because peoples’ stories about Bigfoot vary widely, and older stories can be just as fascinating as new stories. Interestingly, there are a lot of similar patterns that emerge between folklore and modern sighting accounts. For instance, sightings typically occur in the woods or forested areas, near waterways or caves, and where people and these strange beings cross paths. Native (American Indian or First Nations) stories abound, especially in the Pacific Northwest (PNW) and British Columbia (BC), Canada. Yet tales of hidden beings of all types are not as scarce as the bodies that would prove their existence.

Cryptids (hidden animals) come in all sorts of shapes and sizes in folklore. They can range from Bigfoot/Sasquatch, the Yeti, Almas, Fouke Monster,

Mokele-mbembe, el chupacabra, Loch Ness Monster (“Nessie”), the Jersey Devil, wolfman, Mothman, Thunderbird, pterodactyls, and many, many other types. Plus, there are many different types of Bigfoot as well.

There are numerous videos, books, and articles about Sasquatch/Bigfoot to learn about the different types (or species, as some believe), but as one example, in the video *The 10 Types of North American Sasquatch* by Mattsquatch, there are 10 different forms of this giant hairy beast on this continent alone.

Here are the types that Mattsquatch covered in his video, which is based on a collection of evidence from sightings of these creatures in different regions:

Type 1: Patty-like flat teeth – “Patty” from the Patterson-Gimlin film, up to 10’-14’ tall, Pacific North-West, classic Sasquatch, most gentle or shy

Type 2: Chimp-like canines – “Wood booger” chimpanzee type, less of a sagittal crest, 7’-9’ tall, more aggressive and excitable, southern US (same areas as Fouke monster, swamp apes)

Type 3: Snout or muzzle – “Gugwe” or “Face Eater”, protruding snout like Dogman or baboon, carnivorous, man-like leg (not dog-like), lone hunters

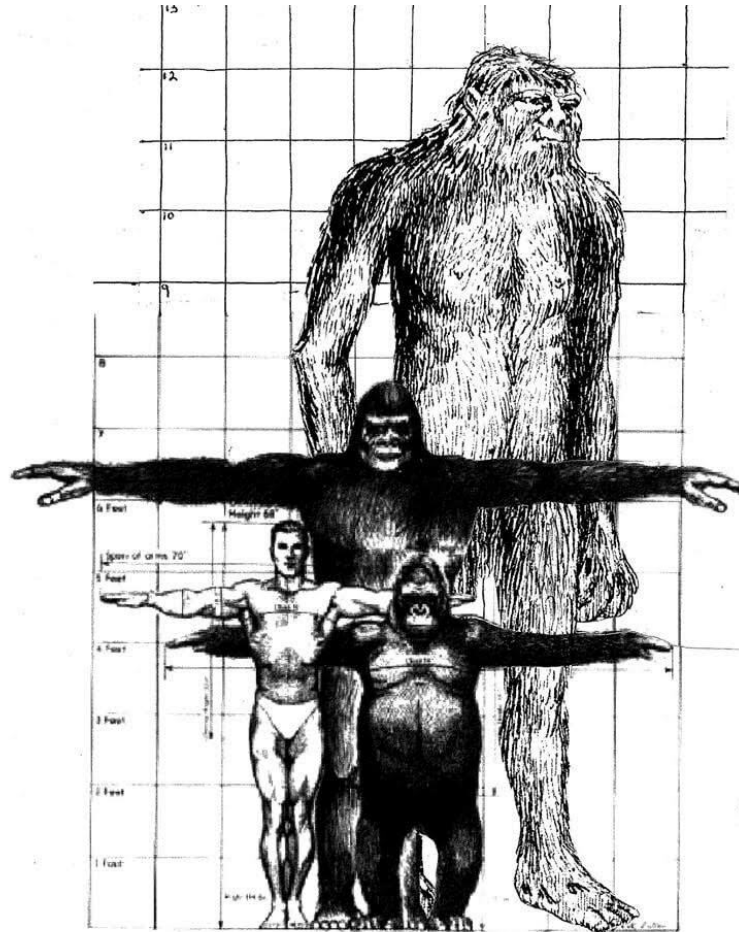
Type 4: Relict hominoid – Similar to Patty type but without facial hair and less body hair, more aggressive than type-1 “Patty’s”, look different than black bears, reported more in the northeast

Type 5: “Wendigo” – 7’-14’ in height, razor sharp fangs and claws, purely carnivorous, may have family group, may be related to Gugwe, is rare, (Genoskwa type may overlap), ruthless

Type 6: Mountain Giants – Very rare, built like a human but 15-20’ tall, may have loincloth or clothing, may not seem like a Bigfoot but there’s overlap, Alaska and reports up north, lower canines like fangs, tall and thin, keep other Sasquatches under control.

Type 7: “Skunk Ape” – Swamp ape, smaller version of Bigfoot, like orangutan but lives in Florida (Wood Boogers also overlap in region), classic Myakka, like overgrown orangutan but longer arms and hair, horrible smell.

Type 8: “Devil Monkey” - Lives in southwest, baboon-like, run in small packs or troops, smaller jaws than Gugwe, some think they are feral baboons



Top to bottom: Mountain Giant, Bigfoot, Man, and Gorilla

Sources: sasquatchchronicles.com

sc-ep187-mountain-giants/ - First found on Jul 14, 2017

Filename: [duke4.jpg](#) (742 x 960, 117.5 KB)

Type 9: “Ohio Grassman” – Seen in Ohio (also has Dogman in this region), combination of features... mixture of small ape-like upright wood ape style or like a relict hominoid

Type 10: “Little People” – 1’-3’ tall, like a mini-sasquatch or mini-human, weird stories about orbs and portals associated with their

presence, fully grown with small stature, sometimes covered in hair [aka, 'little foot'], maybe dwarf type or a genetic experiment

Lastly, Mattsquatch says the “dishonorable” mention is the Dogman, which is ferocious, is seen around Sacramento and the southwest, along the border, through to the swamps and mid-USA. These are very scary creatures, and they have howls that may be confused with Bigfoot howls.

Source: <https://m.youtube.com/watch?v=irT6VupDhmY&feature=youtu.be>

At this point a picture is being painted of what people believe about the different types of Bigfoot/Sasquatch, but what does it mean? Is it real? Are people really seeing these things? How does this fit into reality if people are having sightings of strange beings—some of them scary and mean, while others are more placid and shy? How do we know what is the truth, and what is fiction?

Well, it turns out that there are a number of ways we learn and understand reality. Some people may put more emphasis on one type than another, thinking that it is more important, or more accurate/true. However, concerning the ways humans behave and interact and learn, one or two versions may not actually be more important than another, just different. It also does not make one way more “right” or “wrong” than another way.

Different Ways of Learning and Understanding Reality

There are numerous ways of understanding reality and learning things, just as there are numerous forms or types of knowledge. For example: ‘natural intelligence’ (related to ‘indigenous knowledge’) is knowing things about one’s environment in a natural or organic way, via the accumulation of instruction and experience over a lifetime, including herbal cures and healing, understanding nature (plants and animal, the terrain and environment), how to find water to survive, how to build a house or hut from scratch in a day or week, astronomical timing (for ceremonies and prediction) and navigation (for travel and seasonal practices), and other knowledge gained through living. A person with natural intelligence of the environment may not understand big city living, and vice versa. No type of

intelligence or knowledge is “right” or “wrong” so it is important that this aspect flow over into ways of learning and understanding reality.

Just because a scientist understands the world via physics or geology does not mean the philosopher or artist understands the intricacies of what the chemist or quantum physicist knows. It does not mean that the midwife (who can help successfully birth a breech baby) or the semi-truck driver are less intelligent than the marine biologist or the physician... it is just a different form of intelligence. Different ways of thinking or doing things is not “wrong”—it is just different.

Below are some examples of different forms of knowledge and ways of understanding reality, as it relates to Bigfoot, belief, or even the sometimes paranormal aspects that show themselves within the Bigfoot community.

Empirical/Scientific Method – Using the senses and observation (not theory) to gain knowledge, which is considered one of the most credible and accurate ways to understand reality. This kind of knowledge is accumulated over time, verified or supported by other information or discoveries, with questionable or incorrect assumptions (hypotheses, which are educated guesses) thrown out or set aside (falsification) if they do not match what is considered reality. The scientific method is not a belief system, but rather a method of inquiry. Limitations include ignorance and making an incorrect guess/hypothesis, which are tested through a specific process or method. Other, independent people or groups retest and retest, and then share information, which when corroborated and supported, gives strength that appears beyond a shadow of a doubt, and so is elevated to “theory” (scientific theories can change, but they are usually only tweaked, not overturned).

Everything that we know about DNA, microbiology, geology, paleontology, archaeology, physical anthropology, and other sciences (soft or hard) is because of empirical knowledge that has a solid basis or foundation in established truth, typically independently and worldwide. A limitation of science is that it produces facts and knowledge, but not meaning or purpose. For instance, a blood sample of a potential Bigfoot may be found, and if the sample is collected properly without human contamination, it can be tested in the lab; however, limitations may include that “Bigfoot DNA” has never been completely proven before, so it might look like both human and ape, having qualities of both but being neither. Limitations may also be from

sample contamination, but if not then may also be in the testing of the sample, the testing methods themselves, due to this. So, if a blood sample comes out as “human” or “ape-like” or both, then what does this mean? What purpose does it serve if it provides no answers? Or what if the answers are not what were expected? What does it mean if it is a new species, or a combination of older species, or some form of human cousin in the paleoanthropological line of hominids? Other limitations within the scientific method or empirical knowledge includes bias on the part of the researcher or person(s) who set up the testing because the observer always has to interpret the results. Then there is bias against technology or its accuracy because of human involvement. So, science, albeit a very good method for inquiry and discovering knowledge, is not the ‘be all or end all’ of knowledge. There are other forms of knowledge that enhance or support what is revealed through this method of inquiry.

Reason/Logic – Knowledge based not only on observation (of the object) but also the mind (the subject) is a lens in which we see and interpret the world, simplifying its meaning to something understandable that we can comprehend to make sense of it. There are many forms of logic, from empirically-based logic to personal logic that is not grounded in science but is a product of our attempt to understand and explain an otherwise unexplainable phenomena.

I have found that the latter form of logic is very common in eyewitnesses who have seen something that blows their mind because they did not expect it, could not relate to it, and were unable to explain it. An example is the first eyewitness that I ever interviewed officially, Ms. Montanez, who saw a creature she said looked like Bigfoot walk and step down behind a sand dune, but then kept stepping down further until it was out of sight. Although she could not see his legs (just his upper torso and head getting lower and lower) her mind logically assumed he stepped down into a hole or cavern below ground level because that was the only way she could explain what she saw. We went to the site together after the interview to look for the “hole” or “trap door” in the earth, or “cave” entrance, but could not find any. Despite this, she stuck to her story because that is what she saw (Bigfoot stepping downward into the earth), even though she never saw the supposed entrance that he walked down into. He disappeared but she could not explain it outside of her interpretation because that seemed the most logical to her.

Emotional and Intuitive Understanding – Some experiences in life seem more important than others, which can include relationships, partnerships, and love. Emotional connections and the intuition between these connections can help people gain a deeper level of understanding of others and even predict behavior.

I have noted a similar understanding in people who have witnessed or experienced occurrences in the woods near their homes. They see something and name it Bigfoot, and then recurring strange experiences happen (such as food being taken by “something” that they place in a specific spot, again and again) and they begin developing a relationship with the idea of what this creature is and does (whether it is that creature taking the food or interacting or not). Because they see results or consequences to their actions, such as peanut butter lids being broken open rather than twisted off, and finger marks in the peanut butter itself, it is assumed that the Bigfoot creature must have done it, rather than a homeless person deep in the woods, or some other explanation.

Some people sing or make calls or whistles and hear sounds being made back, yet they are too afraid to enter the woods in case there might be danger, and so they develop this “relationship” from afar, with no empirical evidence, yet they do gain emotional understanding of their alleged connection with the creature (or what they believe is the creature) and sometimes can intuitively predict their next move. No one is to say that they are not predicting correctly, or that they are not actually having a relationship of sorts due to their emotional connection with what they experience.

Language and Cultural Knowledge – People usually transfer traditional or cultural knowledge via language. Language groups connect individuals to the society in which they live through mutual understanding and communication. Humans use storytelling and oral history to communicate ethics and morals, dreams and beliefs, cultural understanding and awareness of the world around them, as well as how to live within it. Some people believe that language and cultural knowledge are part of Bigfoot/Sasquatch culture as well as human culture.

Many witnesses and investigators or Bigfoot seekers who have been in high-sighting zones often insist that Bigfoot has not only a language, but a culture. Some witnesses claim that the creatures make calls, whoops, and

yells, sometimes mimicking other animals. Witnesses have even claimed that the creatures raise their young and communicate with each other on how to live in the forests and swamps in a way that is in tune with nature, camouflage themselves from possible danger, and much more.

Bigfoot beings are said to have ape-like or hominid-like upright/bipedal bodies for locomotion, but very human-like facial features, especially the eyes. Some people believe that these human qualities place the Sasquatch into a different category entirely. They believe that the Sasquatch are a breed of human, even going as far as to call them “Forest People” rather than Bigfoot or Sasquatch. They do not consider them animals, and sometimes not even a hybrid or transitional species, but altogether a human being. This belief is based on some of the cultural knowledge and language aspects mentioned here, also sometimes found within indigenous cultures.

Authority – Many people use authority as a means to understand the world, whether that authority comes from a direct or indirect manner. Authority carries with it a legitimacy and power that people respect; such as a football coach that leads a team to the World Cup, or a political leader of a country supporting its citizens, or even a professor at a University that teaches a higher-level course on quantum physics or engineering. When people of authority make claims, other people listen. The masses of Catholics in the world look up to the Pope, while the child in a family looks up to their parents as the authority.

With authority comes responsibility—a responsibility to administer the truth as well as they can. Some authorities do not know the truth outside of their area of expertise, and some have bias or even prejudice about certain subjects they know about, or against topics outside of their comfort range, respectively. For instance, anthropologists at colleges and universities may hold completely different views of Bigfoot than non-academics. Some have considered their existence as possible and have even gone as far as investigating the matter, such as Jeff Meldrum, Professor of Anatomy and Anthropology from Idaho State University. Being an expert on primate foot morphology and locomotion, he has written extensively on vertebrate evolutionary morphology, and produced academic papers and books on paleontology, as well as discussed bipedal locomotion in modern humans as well as Sasquatch/Bigfoot.

While Dr. Medrum is admired in the Bigfoot community for his work in these areas, other physical anthropologists I have met ‘poo-pooed’ the concept and insisted that anyone who would believe, let alone investigate, such “nonsense” must be doing so because they were “smoking weed” (real life example). An appeal to authorities such as these, when investigating Bigfoot, could highly influence and sway any potential believer or disbeliever in the subject. In other words, like with culture (learned behavior) in general, what we are taught is what we tend to believe is true... because someone in a position of authority said so. This may be why a deep and independent investigation of truth using a balance of methods and an open mind may be more valuable than merely submitting yourself to an appeal to authority, especially if the authority happens to already agree with you. If I had stopped questioning or attempting to satisfy my curiosity about Bigfoot based on the one anthropologist (authority) who mentioned the weed comment so long ago, then I would have never pursued truth, interviewed witnesses, done surveys and research, and this book would never have been written.

**“It pays to keep an open mind,
but not so open your brains fall out.”**

~ Carl Sagan

Understanding through Art – It has been through art that people of all walks of life and throughout the ages have made their mark on history, which helps people to understand their point of views, political position, humor, or other outlook or beliefs. Even in pre-history, such as the cave drawings of horses, lions, rhinos, and deer in the Chauvet-Pont-d’Arc Cave in southern France, the near-pristine drawings stand as a snapshot of how Upper Paleolithic life was in that region for people living there somewhere between 28,000-37,000 years ago.

Art displays subtle meanings and sometimes motivation and personal reality. Some petroglyphs, which are ancient art, even depict odd-looking humanoids that people think may be creatures that existed or were seen or known. We can gain understanding through archaeology and paleoanthropology through rock art, cave art, Paleolithic art, and other forms of artwork left behind by people who were inspired to draw them, for whatever reason. There are images of tall hairy upright beings, which look

similar to hominids, which exist around the world. Whether those are of some form of “Bigfoot” creature, or not, is out for debate, but that they exist is intriguing and expands, rather than limits, our perspectives as it applies to art and our understanding of the world and all the beings and animals that live within it.

Meditation and Reflection – Meditation or even prayer and contemplation or reflection have given rise to many inspired thoughts and beliefs throughout time. Some people see meditation as a combination of both materialistic methods and a higher information that comes from above/within/somewhere. Whether that be the human psyche or from an outside force or influence. Many people commit to communicating with God/the gods in this way, just as some people claim that “mind speak” (a kind of telepathy) and meditation in the woods have given them insights into the reality of Bigfoot.

Shamanism is the only near-universal non-organized religion in the world. It is considered a human universal since it is found in every continent on the planet, especially in small-scale societies/tribes. Shamanism uses forms of meditation or “journeying” into other (theta) brainwave states to discover information about the planet or life or to heal. An example is that when two plants resemble each other, and one is medicinal and the other is poisonous, a meditational vision can reveal the plants sing their own songs, and so the shaman can tell them apart in this way and heal the person who has the affliction.

Many have thought the Bigfoot may heal or help their own people in methods such as this, by being in tune with the earth and each other, and the energies of the planet, since they live in the wilderness areas away from human beings and modern technology (some think they have their own form of technology). Similarly, a person could “journey” as the shamans do and identify information about the Bigfoot, but how testable is this information? Knowledge gathered by meditation is severely questionable from a scientific standpoint (it could be done, however, and has in certain circles). Much of it is faith-based, which puts it into a category of “not very reliable” in the minds of many, while others see it as the only true way of knowing anything because it incorporates a way of seeing the world from a larger perspective rather than from the tiniest details.

Religion – Religion and Bigfoot may not seem to go together, but for some religions around the globe there are actually beliefs about Bigfoot's existence, concerning what it is, where it comes from, why it is here, and what its motivations and position (as it applies to humans) really is on earth. Some religious persons (regardless of their denomination) describe Bigfoot as being nothing more than other 'cousins' of human beings, such as living hominids. Other denominations think of them as evil spirits, demons, or even outcasts from previous civilizations, such as the being the descendants of Cain mentioned in the Biblical book of Genesis (some Mormons believe this).

While most religions do not typically make any formal statements of beliefs regarding Bigfoot/Sasquatch, there are many unofficial beliefs found—and even taught—within certain religions concerning their existence and what that means for people who might discover or see them, or even why not to engage with them. Religious beliefs and religious systems are a category all their own because it is highly cultural, individual, and also represents groupthink, which is subject to great controversy and highly limited in its “proof”, at least from a scientific standpoint. Many see religion as oppositional to science, or vice versa, but that is because of the wide range of beliefs on either side. In reality the truth is more likely found in the places they overlap and agree with one another.

Science and religion should be balanced, like two wings of a bird, to find more meaning. It is said that religion without science is superstition, and science without religion is materialism. As this pertains to the existence of Bigfoot is neither here nor there, unless these two overlapping concepts meet in the middle. One thing is for sure... if the existence of Bigfoot is proven scientifically it will rock both the scientific and the religious world. Science will accept it if it fulfills scientific scrutiny, whereas people with strong religious beliefs may take longer to accept it. Beliefs are funny stuff, and can affect both sides.

Non-Rational Knowing – Non-rational knowing is an inner knowing that is not easily explained. Sometimes people just 'know' but do not know why or how they know. Sometimes this knowing can even predict future events accurately. Sometimes they are flat out wrong, while others (like a psychic friend I had who had about an 80% accuracy rate) hold more truth than not.

It just depends. However, for the ones that do prove true, there is no explanation as to why this is, or how the person knew.

This knowing can manifest in different ways, from having premonitions, dreams, bouts of serendipity, clairvoyance (clear seeing), hearing a message either audibly or within one's head (clairaudience), intuition, remote viewing, medium or psychic channeling, or just simply 'knowing' without any apparent connection to anything outside of oneself. The creative process within humans actually works very well when combining a non-rational knowing with rational ways of knowing. People have had dreams of seeing a Bigfoot and so listen and go to the spot and then have a real-life sighting that can be photographed or where giant footprints are found.

Consultation – Consultation concerns people communicating with each other for clarity. It is a way of knowing through combining the efforts and knowledge base from numerous people, whether they are in the know, or are an authority figure on the subject, or that have a wider range of understanding or views. The best consultative force is through the combination of a multiplicity of disciplines and a wide range of participants. Panels with speakers from different backgrounds and experiences are an example of how a lot of information can be gathered and disseminated to a wide audience.

Bigfoot conferences and other events where panels of speakers gather to openly discuss subjects surrounding the Sasquatch question (of existence, habits, occurrences, etc.) are a good example of this. The synergistic quality of consultative groups is self-evident. Whether or not this type of knowledge represents scientific knowledge is a matter of some debate because of the inclusion of cultural and personal truths, whether it all represents scientific truth is matter of debate. However, it is a popular way to share information, learn, and know about what Bigfoot is or might be, and so these events are highly sought out by Bigfooters.

Defining Reality

People (all of us) define our reality based on our interactions and social norms. We define our reality (and judgments of others) and what constitutes "normal" or "strange" or "good" or "bad". The dominant culture and our experiences and socialization within that culture create this tendency of human behavior. Beliefs and subjective realities are merely a part of the

meaning we assign to circumstances, ideas or ideals, including the belief, disbelief, or neutrality towards the concept of Bigfoot.

Some people have personal taboos and negative attitudes toward certain ideas of mainstream culture or even alternative subcultures (like Bigfoot subculture), while others gravitate toward it out of curiosity or even approval. Symbols of status, power, and an appeal to authority (such as academics who do Bigfoot research) may sway certain people to believe. Others may use stereotypes or fear to define what they believe Bigfoot is and how it will behave. This is especially true if it goes against the beliefs incorporated in their upbringing.

How people define their own situation and position regarding their beliefs may depend on their thinking habits and their personality. Dominant groups (like the BFRO – Bigfoot Field Researchers Organization, etc.) also play a role as do symbols associated with members of these groups (e.g., the classic iconic symbol of the walking “Bigfoot” silhouette or similar). According to the Interactionist Perspective as stated by Dorothy Thomas stated, “...if men define situations as real, they are real in their consequences...” (Thomas & Thomas, 1928, p. 572). This means that people must react to the objective aspects of a situation or person as well as the meaning that it provides them. Consequences to belief may also reveal turns in people’s reality that are unexpected as they may lead down new roads not considered (or accepted) before.

Elements of social structure deal with social interaction, including interactions that cause people to redefine their already-existent social reality. The elements of social structure may include *social roles* (novice, believer, disbeliever, etc.), *statuses* (researcher or field investigator), *groups* (meetups or conferences, social media or otherwise), *social networks* (in person or online), or *social institutions* (official organizations or memberships with national entities, etc.). These elements build upon each other through meaningful interaction and are often based on social structure and lifelong learning and socialization.

In today’s age we are a global community rather than merely made up of local communities and institutions. The Internet has opened up a broad horizon of communication and socialization through the World Wide Web. Publicly speaking, especially in terms of Facebook and other social media outlets, everything stated is understood to be of the public domain and part

of a permanent record that may be documented in the cloud or in hard storage sites for up to decades or even hundreds of years to come (at least).

The dark web also provides an outlet (and input) for underground dealings in private topics and secretive information not to be shared publicly. This may provide a certain anonymity and protection against public stigma or attacks on social status. People may search out these channels to express their beliefs for acknowledgment (public) or to share them and keep them from public scrutiny (private). This is a reflection of their inner reality and view of the world and their position in it (part of their cosmology).

The different aspects of cultural research and Bigfoot investigation, both in the field or online, enthrall me as an anthropologist. At times my education, pre-existing knowledge, personal beliefs, or some other personal bias cause me to take a witness account or new information with a grain of salt because they conflict with the claimant's position.

For example, people making claims in Bigfoot Facebook groups who say rocks shaped like body parts are fossilized Bigfoot parts flies in the face of my knowledge of geology, which I took in college; there is no way a body part could be fossilized if it is granite rock, since granite is magma that is formed deep underground as it cools over a long period of time. Fossilization or even other forms of preserving biological material occur in specific sets of circumstances through preservation and remineralization, or mummification, respectively, and typically occur in sedimentary rock or soils with a different pH (such as bog bodies in acidic bogs, or mummification in very dry or cold climates). Cavities of the original object (be it bone or flesh or skin texture, etc.) have minerals infiltrate them and grow in their place, replacing the flesh and genetic material that was once there. This also goes for footprints/tracks that allegedly exist in igneous rock—it simply cannot happen—physically speaking it is impossible. Therefore, it is sometimes a challenge (even for me) to reconcile a person's beliefs with my concept of reality from a scientific standpoint.

Other times, regarding cultural beliefs and information presented by Bigfoot believers, I am easily able to conceptualize and put myself into a position that utilizes the anthropological imagination, where I am able to temporarily suspend disbelief in order to truly listen to the person and understand their point of view from the emic (inside) view rather than judging it from the etic (outside) view. There are few people who cannot

take on this perspective because of their scruples or socialization or personality.

Role conflict may ensue and lead to role strain in certain cases, where they find themselves challenged mentally and emotionally while occupying two separate and seemingly conflicting social positions (regarding belief) at the same time. This is too much for some people, including those who have witnessed a Bigfoot personally and are trying to reconcile that with their previously conceived notions and beliefs about such creatures and their existence. Not to mention the problems with conflicting issues with people they know and trust around them, which may place stressors on the individuals who find themselves in this position. At some point they may even leave their previous social role as a non-believer and become a full-on believer in Bigfoot, and may experience role conflict as they try their new identity as a “believer” on for size.

Groups also play a role in identity and one’s idea of a consistent, ever-changing, or growing reality. Groups provide support and expansion of consciousness with other believers as they give the individual personal interaction with others with the same values, beliefs, norms and expectations on a consistent basis. Suddenly (or gradually) thrust into a new role from “non-believer” to “believer” (in Bigfoot), groups may offer a sense of normalcy and status (as defined by the group) as shared culture becomes the new norm. This can make the person(s) participating in these groups feel less alienated or “wrong” by society’s norms and standards or even the negative sanctions (a form of social punishment) that may ensue from coming out with one’s beliefs (to family, friends, or publicly).

Both *primary and secondary groups* provide unique advantages to the Bigfoot believer. Primary groups refers to small groups that include face-to-face interaction and cooperation between members and may serve as a support in one’s day to day existence. Such groups may even include family members who also are believers in Bigfoot. Secondary groups are typically larger and often serve a temporary role, plus provide less intimate connection between members (more superficial, more formal, less personal). Depending on how often the same group of people attend the gatherings, secondary groups can include attending a workshop at a Bigfoot museum where ties may not bind people together necessarily for the long

term, or conferences that provide access to new acquaintances but do not necessarily promote long-term friendships.

When one becomes part of a group it becomes an *in-group* for them (use of the terms “we” and “us”) where those who do not belong to the in-group (use of terms “them” and “they”) are considered as outsiders, called an *out-group*. All of these aspects, together, can alter the reality of a person’s concept of their personal truth regarding Bigfoot and the depth or level of their belief. Furthermore, a *reference group* (in-groups and primary groups included) may act as a dramatic influencer of the Bigfoot believer, serving as a standard for evaluating beliefs or behavior. These reference groups provide a normative function by enforcing belief and conduct within—and sometimes outside of—the group, as well as performing a comparative function so people can measure their own standards against those of others. Sometimes you see this behavior within different online groups that conflict in ethics or standards regarding the quality of “scientific evidence” regarding the beliefs of their members.

An added concept to this form of reality regarding Bigfoot belief are *coalitions*. These are larger groups that grow out of smaller groups and who share a common goal, which is typically stated in the official statement of the group’s description. Coalitions, like their small group counterparts, may be subject to *groupthink* (acceptable group behavior that discourages individuality or creativity) as they grow and define their own socially accepted norms and attitudes from within the group. Some people may feel at home in the coalition, or may leave if groupthink is not adhered to by certain members. Some coalitions may be short-lived on purpose while others may die out due to a change in administration or alteration of the status quo. Sociological conflict views or conflict theory could become a separate area of study regarding different groups in general (e.g., the no-kill vs pro-kill circles of Bigfoot subculture).

In summary, the study of Bigfoot requires neutrality and objectivity in those who believe in him/her/it. Cryptozoology is the study of hidden animals. This can include mythological animals as well as real animals who have been spotted by witnesses. There is no distinction between the two as long as sightings continue. The search continues for those who are truthseekers. At some point, belief/disbelief is a choice, but as Loren Coleman puts it, it is always okay to say “I don’t know.” When learning about Bigfoot it takes a

curious mind and a willingness to ask questions, even if it seems like something that is not an accepted 'truth'. All people are enculturated and people have to consider this fact whether they are dealing with science (the scientific method), the potential taxonomy of Bigfoot/Sasquatch, its culture, and the fact that sightings take both the creature and the sighter joining at a crossroads in order to occur. Folklore of Bigfoot includes stories, whether they are from Native origins, television and film, and other writings/sources. The way people learn is through these methods but also teaching person to person. Other ways include the scientific method, reason/logic, emotional and intuitive understanding, language and cultural knowledge, from people in positions of authority (those in the know or who are educated), understanding through art, and by taking time out for meditation and reflection. Religion and non-rational knowing are included in ways people learn things, as is consultation. Defining reality for each person depends on their social norms and interactions with others, including learning in/from groups, but ultimately it is up to the individual and their own research and investigation as to what they think Bigfoot is or is not.

CH 2: Anthropological Research and Perspective

Anthropology is the study of human beings, behavior, and society. Cultural anthropology is the study of culture, which includes the beliefs, behaviors, habits and norms, foods, practices, art, morals, customs, laws, and other aspects found within a society. This book covers what people believe about Bigfoot, so in that case, my study group consists of people who believe in (or something about) Bigfoot, which is a subculture of the greater culture within North America. Of course, the “melting pot” (assimilation) of people in America, and the “mosaic” (multicultural assortment) of people within Canada both include many different ethnicities and a range of beliefs and backgrounds within them, allowing for a diverse set of people for this study. This includes people of all ages, gender, socioeconomic status, religious beliefs, backgrounds, and other variables.

Exploratory, Descriptive, and Causal are the three forms of anthropological research. Using these three different styles in online surveys can generate qualitative information and lead to a deeper understanding.

I would like to think of my research as a bit pioneering because I have not found much in way of scientific publications that attack this subject from the same angle, but the other part of me realizes that, in reality, there is nothing new here in this book that cannot be found elsewhere—either through other authors, personal experiences of witnesses, social media, videos or films, and other publications or sources. However, that said, not all of it is typically found in one place, and only rarely is it found in the context of social science research. I use a detailed, grassroots, inductive, and generative, yet laid back style of research. I would even be bold enough to say that—although it is my opinion—most books and stories out there are either told by believers in Bigfoot or skeptics who disbelieve. Rarely is this topic of a ‘belief in a large hairy cryptid’ discussed or written about by someone who is completely neutral. Even I have a bias, yet I am open-minded. This book contains the opinions of others, both open-minded and not so open-minded. It is up to the readers to absorb it all and figure out for themselves as to what they believe (if any belief comes out of it at all) regarding Bigfoot, once it is all said and done.

In academic style writing, researchers/academics usually include a review of existing research on the subject before discussing their findings. This creates a basis for theory and a backdrop of the research that they are reporting on. Some papers are not even new research, but instead are reviews of reference materials called ‘literature reviews’, which are descriptive in nature. Typical studies, however, include a section early in the research paper that includes such a review of the journal articles and other, or similar, social science-based books and writings. This book is purposefully light on such reference materials, mainly because most sociologists, anthropologists, and other social scientists simply do not study the Bigfoot phenomenon. I also discuss social theory in a limited fashion, although the cosmology (beliefs about the universe and our place in it) of the researchers and discussion of the phenomenon itself will be developed within a wide swath of topics. Sometimes these topics are merely touched on for consideration, yet other areas delve into great detail including what Bigfoot is, does, and how people attempt to reconcile their conflicting beliefs.

Because I am doing this research out-of-pocket and from a sense of personal curiosity, I do not need to adhere to a formal academic structure. Furthermore, I self-publish; this is not written for a grade in school, nor is it being reviewed by a professor, publisher, supervisor, or other authority. So, simply put, I prefer to do my own thing and answer to no one except the eyewitnesses who donated their stories and people who volunteered to be research informants. Readers can make up their own minds—pro or con—either way, as the wide range of voiced beliefs belong only to those who do the believing/disbelieving. I attempt to stand on as neutral ground as possible and present their opinions. Occasionally I will voice my own.

For those unfamiliar with social research, the main types of social science research include qualitative and quantitative, as well as primary and secondary research. ‘Qualitative’ deals with in-depth information from only a few select sources, while ‘quantitative’ deals with the statistics or numbers generated from surveys and other questionnaires or studies.

Primary research involves first-hand sources; examples include someone who experiences or knows something personally or research that is done in a laboratory or under controlled conditions. Secondary research is an

interpretation or analysis of primary research, usually from multiple primary sources; as such it can include some interpretive errors.

This book is an anthropological study of culture, mainly the subculture of Bigfoot believers. This large subject is broken into multiple sections and will continue across three books. The study and research involved deals mostly with qualitative material, which may include interviews (some of them in-depth, although most of these will be in book 2), numerous small surveys and questions and answers.

This book does not use focus groups as a source; other sources proved more accessible. Instead, due to the vast amount of Bigfoot topics covered online, the social media platform of Facebook (Bigfoot groups, especially) are used as a way to do a Q&A format to invoke discussion and pull out detailed information on numerous topics.

Social Geography

One fascinating area of social science is that of cultural geography because it places the person(s) into the landscape in which they live, breathe, and experience life. This is relevant to Bigfoot research because the spaces that humans occupy are typically the home, neighborhood, city, or even rural landscape where people live; so, where it crosses over into the outskirts of the unknown is where (and when) Bigfoot sightings occur, which is a landscape that typically and allegedly covers human territory that overlaps with Bigfoot territory. This area is often in the fringe zone.

This fringe zone can be explained by an environmental system; it is the region in what permaculturists call “the edges”—at the edges is where different environments meet and is where everything happens. Permaculture is a *design system* that deals with ‘permanent culture and permanent agriculture’, which also includes nature and animals and other aspects of promoting life and regeneration. If you are hiking through the woods on a man-made trail, and cross over into an area where bears or cougars live, and your paths cross, then you have fully become aware of this phenomenon of crossing at the “edge” of society and the wilderness. This crossing zone also falls under a form of proximity theory (things are more likely to happen when people or objects are in close proximity to one another).

Cultural geographers research these areas where people and their subject of study overlap, to analyze the intricacies of what occurs there, and to see

how people define it as well as events that happen there. It is a different way of viewing the world and the space we occupy.

Beliefs about what Bigfoot is includes an animal, human-ape hybrid, an interdimensional being, or even an alien. These beliefs depend on the person and their belief system. A person's belief system can be influenced by whether they have had a sighting, or if they have watched a lot of television shows discussing Bigfoot, and many other variables.

Until a body is found and can be scientifically studied, no matter what people call it, society at large will consider Bigfoot an anomaly, or even supernatural. Bigfoot and his kin have bodies that appear universally aloof since none have been caught or scientifically studied. No proof is forthcoming outside of anecdotal evidence. Yet, sightings of Bigfoot occur all over North America, particularly in the Pacific Northwest (PNW), Ohio, Florida, including western Canada and other areas.

Bigfoot Researchers have mapped Bigfoot sightings in the same way as others have mapped UFO sightings across the USA and Canada. Researchers of different disciplines study the connections between these cultural phenomena of sightings and geographic location. Paul Kingsbury, a socio-cultural geographer from Simon Fraser University in British Columbia, was studying similar strange phenomena (in this case crop circles and their geographic connection to the people who see and believe in them); the study of any phenomenon could apply.

Paul Kingsbury (2019a) said, "In recent years, a number of socio-cultural geographers have begun to scrutinize more closely the relationships between the ordinary and the extraordinary. They illustrate, in various ways, how such relationships are not fixed and discrete, but rather, mutable and connected" (p. 4). This is also true of the realm of Bigfoot subculture, where a Sasquatch being appears ordinary, like any other animal that leaves tracks in the woods, uses sticks like an ape to create a nest, and takes advantage of occasional chickens or gardens as a food supply.

Some witnesses claim that Bigfoot has psychic abilities, can read minds (telepathy), or give a "zap" to people that physically affects the witness. Some witnesses claim Bigfoot has an association with UFO crafts or portal openings where they disappear—these are the extraordinary circumstances in which some sightings occur. Some witnesses believe Bigfoot is indeed a physical animal-human-like being, yet has either technology or special

abilities that they inherited through evolutionary means. At some point the delineations between the 'ordinary' and 'extraordinary' become blurred.

Religious beliefs also affect how people see Bigfoot and how they label what he, she, or it is. As an example, in the case of Dr. Matthew A. Johnson (also known as Dr. J., or as I call him, 'Matt', since I have known him for many years) who started out having a Sasquatch sighting that deeply affected him and drove him to search out the truth about Bigfoot, what it was, but had trouble finding the elusive creature. Years later, frustrated with a lack of results, he gave up trying to find Sasquatch using technical equipment, claiming that everyone who tries this method fails to find Bigfoot, and turned instead to a more experiential method called habituation (reducing a fear response to a repeating stimulus in order to draw an animal closer). At this point, Matt Johnson started having experiences with the Sasquatch, who he calls the Xanue, and ties in his religious (Christian) beliefs with the beings, especially since he believes their natural form is an orb of light, and that they are interdimensional beings capable of manifesting in and out of our 3D reality at will (much the way angels do in Christian beliefs).

In line with this religious tone, Paul Kingsbury continues his cultural geographical accounting, which states, "... Claire Dwyer's study on the religious geographies ... illustrated 'the juxtaposition of the mundane and the miraculous... a spiritual landscape where the "extraordinary can be made out of the ordinary"' (2019a, p. 4). In the case of Matt Johnson and his many followers who claim to see Bigfoot and have relationships with them on a more spiritual and interdimensional level (complete with photos and audio recordings and other alleged forms of evidence), their habituation site branches out and extends around the globe (where his followers live). This example shows Bigfoot, in this case, is where the formerly mundane does indeed juxtapose with the miraculous, where the extraordinary is formed from out of the ordinary. According to some, such cases as these blend emotion and religion with reality and evidence, so the truth may be subjective and relative rather than entirely scientifically based.

People are enchanted with Bigfoot, or the thought of him/her/it; they WANT to believe. They want to meet a Sasquatch and interact or even communicate with them if they are not too afraid (many people are). If there is not "a culture of enchantment... Quite the reverse, in fact: the

miraculous is rendered mundane’ because it is ‘predicated on ordinary communication’” (Paul Kingsbury, 2019a, p. 4). Similarly, for people to meet the Sasquatch and understand him/her/it, it is important to them that some form of communication occur to grasp the reality of what and who these beings are, or if they exist at all. Therefore, the miraculous suddenly becomes mundane again, in hopes that someday Bigfoot will be proven true in a real-world and scientific way.

Social Research

Researchers must be able to repeat the study and reproduce the same results to confirm or validate the research according to the ‘hard’ sciences. In social science, the focus is on the people who believe in Bigfoot rather than on Bigfoot itself. The research topic and people involved determine which research method should be used. Social research methods include surveys, social experiments, or correlational analysis. Additionally, sub-types of the research may include having a research problem, an experimental design, or even a descriptive case-study. The main sections within the research design in this book include data collection (via surveys), measurement (in some cases), and analysis rather than experiments.

I used simple surveys for many of the responses in this book. I have gained informed consent for most of the responses. The rest of the data is from public sources like social media and the news. In the case of anonymity, I sometimes do not let anyone know and use no names or quotes at all, just focusing on data collection.

I put forth open-ended questions to the “Bigfoot believers” sub-group in Bigfoot groups on social media. I then categorize, analyze, and report their responses in this book, sorted by topic. For statistical analysis, responses are coded (a number value given to each response) and reported in this book as the end value. Names may be given in quotation marks or pseudonyms may be provided; depending on the preference of the person(s) interviewed. Total anonymity may be provided (including which group it came from) depending on who or how the data was collected and for what purpose and what is deemed appropriate at the time. I also have Bigfoot researchers questionnaires (mostly open-ended questions) that provide all the same seven questions to all researchers, for comparison.

Some social scientific studies can become quite involved, including correlation, review, and meta-analytic study types, and even a descriptive-

longitudinal case study for sub-type, complete with a research problem, hypothesis, independent and dependent variables, and experimental design that allows statistical analysis. To avoid all that complexity, this book uses primarily qualitative research methods. I do use some convergent design, combining qualitative and quantitative methods, for the structured survey concerning Bigfoot Beliefs. The study includes some social factors, such as religious beliefs, political preferences, and other variables. The idea here is to touch on many, many topics concerning the big picture of Bigfoot, as well as to delve deeper into those topics as it concerns those who believe in Bigfoot. I will not provide those answers, but rather will display the answers of the believers for the reader's consideration.



Book cover Bigfoot image rendition by artist Alex Evans

Cultural Anthropology

When I started the project there were three forms of flexible research I had to choose from. The first is a "Case study" which is useful in studying one aspect of an issue in-depth on a limited time scale. The second is "Ethnographic study" which is research within a group, culture, or community, in this case, a subculture of 'Bigfoot believers'. "Grounded Theory" is the third and final method. It is a systematic, inductive analysis

of the collected data. Once the analysis is complete, theories about the data are discussed.

This anthropological study (and resulting book) utilized each of these methodologies. Book two will use more case studies, specifically from several of my informants regarding a specific phenomenon (Bigfoot invisibility). Overall, this book is a form of an ethnographic accounting of Bigfoot believers in general (a wider swath surveyed), but less so towards one or two or a few specific believers in Bigfoot.

Surveys are the most common form of research method used by social scientists or anthropologists. My BA degree is in Social Science (Ashford University) but most of my focus and training was in cultural anthropology at the University of Texas at El Paso, with a certificate in applied anthropology. This means that although I could use the formal title of “social scientist”, I prefer “cultural anthropologist” even though I do not typically work in the field in a way that brings me income (that usually requires a Master or Doctorate-level degree, which I did not pursue).

I was a ufologist (the study of UFOs) since 1995, an armchair (from the comfort of home and computer) Bigfoot researcher since 2001, and a non-armchair field researcher since 2003; I also have had a keen interest and curiosity that drove me to read about the strange-and-unusual all my life (including having had numerous experiences). I am also able to draw on personal knowledge and experience, which is the emic (“inside”) view rather than just being an outsider who has only book knowledge. The exception is that I have not seen a Bigfoot as of this writing, although I think I have smelled a Bigfoot before and felt its ominous presence; more on that later.

There are many types of research and even more forms of researchers existent within American culture. Some are serious researchers while others are hobbyists. Some are believers and others are skeptics. Most people that consider themselves as “researchers” fall somewhere in between skeptic and believer. Some people are interested but do not consider themselves researchers; they may merely be curious or pursue it as a hobby, or because they had a Bigfoot sighting or know someone that had a sighting, or other reasons.

I would say with a fair amount of confidence that the majority of Bigfoot researchers are not anthropologists like I am. There are a few

anthropologists—whether they be at the Ph.D. level, or archaeologists, or similar—who are Bigfoot researchers, including Dr. Jeff Meldrum and Kathy Strain, both of whom are mentioned in this book repeatedly. I would say it would be a fair shake to say most anthropologists would not touch the Bigfoot topic with a ten-foot pole, and find it frivolous, irrelevant, or even downright bogus or scientifically unproven, if not disproven. This book covers these positions as well.

Methods of Anthropology

There are four different types of anthropologists: 1) physical anthropologists (biological anthropologists who study fossil human or hominid remains), 2) linguists (study language and linguistics), 3) archaeologists (study artifacts and/or human remains at historical digs and sites), and 4) cultural anthropologists (study human cultures and subcultures).

Sometimes there is some overlap, particularly between biological anthropology and archaeology, due to the nature of digging up bones. Biological anthropology uncovers older fossilized bones of pre-humans, typically, and archaeology reveals bones of more recent times and human cultures. There is also some overlap, albeit to a lesser degree, between the different fields of anthropology, social science, sociology, social psychology, and psychology. I will cover the basics of what is involved in research for cultural anthropology here.

Some of the early academics in anthropology lived in Europe during the late 19th century. One of these well-known sociologists/anthropologists was Emile Durkheim, who wrote about exotic or rare groups of people yet never once met those people in person. These books and academic papers are based on reports from Christian missionaries who contacted these tribes. It is my opinion that secondary research is a passive form of research from the comfort of their studies back home, called “armchairs”. The books written from these sources were mostly collected rituals and mythological stories.

There are many, many “armchair researchers” today (mostly non-anthropologists) who consider themselves Bigfoot researchers, but never go into the field to do actual ground-breaking work or serious studies, nor do they scientifically document phenomena. Much is belief-based, and so proving Bigfoot is real based on armchair methods is a waste of time as it merely rehashes old information and is often rampant with confirmation

bias (information that supports one's beliefs). True pioneers are out there blazing new trails, and some are trying hard in these endeavors.

Modern anthropologists collect and analyze their own research data (not as armchair researchers). Social science research practices have changed over the past century. Participant observation and ethnography (or ethnology) include interviewing informants in an in-depth manner. Language (sometimes done by specialists called linguists) and active observation are more important now than they were historically.

Observation is particularly important (to me) and I have done much of this concerning Bigfoot believers, sometimes narrowing down their linguistics and body language using NLP (neuro-linguistic programming) on top of my training in applied anthropology. Active observation is more than just hearing what people believe, it is also knowing what parts of their brains they are pulling information from. When I was in the field, and speaking with witnesses at their sighting locations, and interviewing them in-depth, I would pay close attention to them. With my knowledge of NLP, I could see how they were wired for being “visual” and “auditory”, “construct” and “memory”, and could generally determine if they were lying or telling the truth based on that knowledge as well as their body language. Nonverbal behavior is 55% of communication and tone of voice is 38%. Only 7% of communication is actual words.

Paying attention to details goes beyond my training in anthropology because I use NLP methodologies, which in my opinion is an important part of active observation. I had eyewitnesses who I determined were either telling the truth about their encounters or else they fully believed they were telling the truth. Because their sightings were recent, rather than old (such as in the case of my very first witness, Cecilia Montanez), it was not possible to believe an old story they had told hundreds of times. Telling a false story over and over can rewire the brain to believe the lie as if it were the truth; therefore, I felt with a certain assurance these witnesses were telling the truth about their experiences. Finding corroborating information (such as speaking with family members who know them and can determine credibility vs credulity) can be equally important.

The witnesses I interviewed pulled from visual and/or auditory memory rather than from construct (fabricating facts), so it was evident that their story was real. Furthermore, their physiological reactions were telling—

heavy breathing, anxiety, heightened responses. First, I had to determine which way they were wired to prevent misinterpretations (NLP teaches this skill). Observation tools, like NLP, are important skills to have in the “research toolbox” when dealing with people in the field. Understanding linguistics and how people use terms that determine if they are kinesthetic, auditory (tonal or digital), or visual, all help to analyze the overall meaning and reality of the witness or informant. Much deeper analysis can be determined and documented based on active observation and experience.

I thoroughly enjoy thick description, which is the big picture, utilized particularly in ethnographic studies. Ethnographies are descriptive works produced from a systematic study and recording of human cultures/subcultures. Such is the product of this book. Fieldwork in general anthropology may include things like gender, race, building rapport, establishing a relationship with those within the study population, and even conflicts, and so on. While some of this is important for this particular ethnographic work (rapport, establishing relationships, etc.), other aspects are not (such as race), at least not in terms of surveys and eyewitness testimonies.

Cultural Categories

When thinking about the subculture of ‘Bigfoot believers’, some categories within culture come to mind. Different perspectives and practices must be considered when analyzing a culture group. Are their material objects something they found, something they made, how do they use these objects? Look at the culture group's shared values, cultural sharing, systematic, implicit, or explicit ideas, or whether something is arbitrary. What are the colors of things, how do these groups identify each other socially, is there a hierarchy? Also, look at cultural actions and body language, artifacts, objects, or evidence, and consider the discontinuous or continuous aspects of certain beliefs and how they evolve.

Some cultural categories are unnecessary or unimportant for this book. Neither linguistic relativity categories such as the Sapir-Whorf Hypothesis, nor the Neo-Whorfian Hypothesis are important to this study. While cultural diffusion (how cultural beliefs and activities spread between groups of people) and acculturation are important to anthropological studies, they are beyond the scope of this book as cultural diffusion could be a topic all by itself regarding belief in Bigfoot. The phenomenon definitely happens,

so I will just say that. The mapping of cultural names or Bigfoot, sighting locations, and place-names can be extremely time-consuming, although I do touch on these within this book. Cultural appropriation is also an unnecessary category, although cultural universals will be discussed in 'book 3'.

Ethnocentrism and cultural relativism and the etic (outside) view and emic (inside) view are indeed quite important regarding this study because they deal with belief systems in general. One's ethnic background and influence do determine one's beliefs, such as religious views, upbringing, family background, values, and other factors that all play a role in one's cosmology (how people see the world and their place in it). Likewise, that cosmological view of the world and the beliefs that are enjoined also influence how a person believes or disbelieves in the giant hairy creature called Bigfoot. Family, as well as cultural sharing and external influencers, such as television, the Internet, or even overhearing stories from strangers, can play a role in influencing one's beliefs.

Family and Society - Rhetorical Considerations About Bigfoot

Different aspects about one's own family and society are important in anthropological studies; therefore, it stands to reason that these also play a role regarding Bigfoot; particularly, Bigfoot's family or kin and how they relate to each other in terms of extra-familial relationships (i.e., society).

This next section is rhetorical, but it is important to think about these things in advance. If a Sasquatch is ever found and caught for study, these are the types of things people will want to know. What do people believe about Bigfoot, besides that it is not a single or lone creature that lives in only one place? People have questions, and more importantly, they have beliefs about Bigfoot, Bigfoot's family and beyond. People have thoughts and feelings, questions and potential answers, for things like:

- Do Bigfoot have celebrations or ceremonies?
- What material resources might they use?
- Do they share a collective identity?
- What rules about sex do they have or not have?
- Do they run alone, in small family groups, or live in small-scale societies somewhere?
- Do Bigfoot have any taboos? (such as incest)

- Do they marry or mate for life?
- Are they monogamous, polygamous (polygyny or polyandry), endogamous or have open relationships (or do they even care)? (this may be an ethnocentric question)
- Are Sasquatch patrilocal (located with the male's family), matrilocal (located with the female's family), or neolocal (locate in a new place), or none of the above (no cultural preference)?
- What would a kinship diagram for Bigfoot look like (kinship/family clans)?
- Does Sasquatch engage in ritual kinship (privileged relationships like a 'godfather') or fictive kinship (pretend relatives—being 'family' by neither blood nor marriage, such as adoption or decision)?
- Does gender affect the work they do (obtaining food vs preparation of food, including gendered division of labor)?
- What are the physical traits of Bigfoot regarding their sex? (sexual dimorphism)
- What about hormones, menstruation, pregnancy, and lactation?
- Do females fight (as warriors) or lead clans (leadership roles)?
- Do both males and females hunt for food, and what do they eat?
- Are there accepted social roles for Sasquatch within their people?
- What do they think about homosexuality (or do they care)?
- Are they related to hominids, hominins, or hominoids around the world?
- Do Sasquatch people share any cultural universals?
- Do Bigfoot buy and sell or have commerce (sharing and gifting)?
- What are displays of dominance and submission?
- Do they have a language? (do they have all three that are necessary: 1) Broca's area of the brain, 2) vocal cords capable of speech, and 3) fully developed language for communicating ideas and concepts)
- Is race or ethnicity a concept or issue to them?
- Does Sasquatch engage in rituals, religion, or magic?
- Do they have any spiritual abilities or gifts (like psychic abilities)?
- Do Bigfoot practice any rites of passage?

It is not possible to study a Bigfoot in either clinical or natural conditions at this time, so these questions will largely go unanswered for now. People claiming to know these answers would have to produce scientific proof to

be taken seriously. Anything outside of that falls under the jurisdiction of anecdotal evidence, subjective truth, and BELIEF.

Interestingly, if I were to ask these questions to people about Bigfoot, I am positive they would have definite beliefs about them. Some people might say it is impossible to know, while others would claim to already know and would proceed to tell you! Most of the latter, if not all, would most likely be answering ethnocentrically (because of their personal cultural influences) and due to their personal enculturation (knowledge, behavior, and values learned in their own culture) and biases, which they would be imposing upon the alleged Bigfoot by using their imagination (e.g., some insist they are in touch with more spiritual or interdimensional Sasquatch beings and so can find out these answers directly by asking them through mindspeak/telepathy), for which there is no proof. I will leave that there for now.

Culture and Bigfoot Subculture

Our **culture** includes all of those attitudes and beliefs, language, food, art, practices and habits, achievements, customs, and just about everything we do daily. It is learned behavior. Native peoples have traditionally and historically been accepting of the belief in Sasquatch, with stories and folklore about these hairy giants being a part of their cultures for many centuries. Western civilization and modern society tends to shy away from such beliefs as part of the overarching culture; however, media (television shows, radio shows and podcasts, movies and commercials) and social media have promoted Bigfoot/Sasquatch to the point that there are today many believers regardless of whether or not they have had a personal sighting.

Subcultures are groupings of people who hold other beliefs and interests separate from the greater culture in which we live. Some examples of subcultures may include hippies, secret groups, a motorcycle club, other hobbyists, churchgoers, specialized groups such as Alcoholics Anonymous or Bigfoot believer groups, and so on. As an example of how a person becomes part of the Bigfoot subculture, once a person alters or accepts his or her belief towards the existence of Bigfoot (for whatever reason) and perhaps joins a group who believes similarly, they are then part of the Bigfoot subculture (similar to the 'Bigfoot community'). Likewise, a person who disbelieves or has no belief in Bigfoot but happens to have a sighting

or experience one day, and switches sides or suddenly becomes involved in the Bigfoot community, they become part of that subculture. Sometimes the switch or joining of the subculture is sudden, and other times it may be very gradual, to the point where the person may or may not quite be sure if they have actually “joined” any particular group or not, yet still may believe, or could be open to believing.

Surveying the Bigfoot subculture may show higher numbers/results than surveying the general public (I will cover this later on). Television and film, etc. all have an influence on culture in North America. Members from the Bigfoot Field Researchers Organization (BFRO) have been on the Animal Planet show called Finding Bigfoot since May 29, 2011. Despite operating since 2011, they have not found a Bigfoot. The 2012 season debut had 1.3 million viewers. The series finale aired on 5/27/18. (source: <http://www.thefutoncritic.com/showatch/finding-bigfoot/>) With that many viewers, this show has likely impacted the cultural belief in Bigfoot. Since there are not too many continual television shows that are still airing that many years in a row, we can take a quick look at an earlier survey and compare it to more recent survey results.

2012 survey:

According to the Angus Reid Public Opinion poll reported by LiveScience on March 21, 2012, and titled “Tracking Belief in Bigfoot”, almost 30% of Americans believe in Bigfoot/Yeti (Abominable Snowman)/Sasquatch. Of that, about 7% believe that they are real, and around 22% believe that they probably are real.

Source: <https://www.livescience.com/19178-tracking-belief-bigfoot-infographic.html>

Of course, there are limitations; it depends on who does the survey and where their sample group comes from, the demographics, and how many survey respondents there are. Nevertheless, it is good for the same organization or source to use a similar survey to do the research year after year to track trends, rather than compare different surveys that are unrelated. Here is a more current survey done by Chapman University on paranormal beliefs (NOTE: Not all bigfoot believers think that the creature is paranormal, many do not place any type of Sasquatch being as anything more than a flesh-and-blood animal).

A recent survey:

Paranormal America 2018

Chapman University Survey of American Fears

October 16, 2018

(see next page for chart)

Paranormal Beliefs (2016-2018)	2016	2017	2018	Change 2016-2018
Ancient, advanced civilizations, such as Atlantis, once existed	39.6	55.0	56.9%	17.3%
Aliens have visited Earth in our ancient past	27.0	35.0	41.4%	14.4%
Places can be haunted by spirits	46.6	52.3	57.7%	11.1%
Aliens have come to Earth in modern times	24.7	26.2	35.1%	10.4%
Bigfoot is a real creature	13.5	16.2	20.7%	7.2%
Some people can move objects with their minds	19.1	25.0	26.2%	7.1%
Fortune tellers and psychics can foresee the future	14.1	19.4	17.2%	3.1%

Source: <https://blogs.chapman.edu/wilkinson/2018/10/16/paranormal-america-2018/>

Unfortunately, the survey above is not necessarily comparable to the first survey due to the limitations mentioned above. However, the fact that Chapman University did the same poll a few years in a row measuring the same type of data through similar questioning, you can see that an upward trend in “belief” has occurred within American society. Is that due to cultural acceptance from exposure to television shows and more open discussions of the Bigfoot phenomenon? Perhaps so. Media does play a huge role in what the general populace hears, sees, accepts, and believes. It also affects subcultures.

I use the term "Bigfoot subculture" throughout this book, however, it can also be called "Bigfoot believers", "Bigfoot believing subculture", "Bigfoot believers' subculture", or "Bigfooters". For simplicity's sake, I will usually just refer to this group as the "Bigfoot subculture". It does not always imply any particular belief (except in possible Bigfoot), however, which is why I prefer the Bigfoot subculture term, because it allows for variances of belief naturally found within the Bigfoot community.

The **Bigfoot community** includes anyone who believes, may believe, and occasionally those who do not believe. The community includes formal/semi-formal organizations and social media groups. Some people may be thrust into the limelight or into situations that are beyond their control and find themselves interacting with the Bigfoot community whether they choose it or not. Sometimes people stay within the community while others may leave.

Based on my experience and observations for many years, it is entirely open and there are no rules or boundaries as to who is or is not part of the "Bigfoot Community" except that they interact with other "Bigfooters" (regardless of belief). These communities are centred around the topic of Bigfoot/Sasquatch rather than just on belief. Just having discussions about Bigfoot with other people may make one a limited part of the Bigfoot community (versus people who avoid it entirely). I have known people who absolutely disbelieved in the possible existence of Bigfoot, period, and yet were still part of the Bigfoot community (through discussions, media, etc.), even if they claimed they did not like and did not consider themselves part of that Bigfoot community. Therefore, belief is not a necessary quality to be a part of the Bigfoot community. It is just made up of people who discuss the topic or have shared interest for whatever reason(s).

Enculturation affects us all to some degree, even if we do not realize it. Enculturation starts at birth; we pick up knowledge from our community or our environment. Everything including the alphabet, language, reading, cooking methods, attitudes or beliefs, and even political preferences. Not even through critical thinking, self-awareness, traveling, or education can we fully escape our enculturation.

Most people do not even try to escape their enculturation. They hold onto the same beliefs learned in school, church, from friends, or parents well into adulthood. There is nothing inherently wrong with this, except that it can

lead one to reject all views that do not agree with their enculturation. They can hold onto these views out of fear of change, complacency, or not wanting to leave their comfort zone; belief or disbelief in Bigfoot notwithstanding.

There are **elements of culture** (and subcultures) that exist within the Bigfoot community. These common threads of items or values permeate the Bigfoot subculture.

Some elements of culture within the Bigfoot community/believers in Bigfoot may include:

- symbols (objects found in the field such as stick figures, rock stackings, pictorial symbols, etc.)
- artifacts (objects or items that could include things that are found or made, including track casts, sticks or tools, photographs, scat (poop), handprints, etc.)
- language (spoken, nonverbal communication, gestures, facial expressions, written messages, online communication including social media or in groups, jokes, memes, or art)
- beliefs (believers, non-believers, unbelievers, and disbelievers)
- values and philosophies (ethics (e.g., finding or killing a Bigfoot for study), personal cosmology)
- norms (expected behavior, language, or material goods used with or between Bigfoot believers or researchers, shared common experiences, e.g., acceptance of Bigfoot track details vs human tracks, etc.)
- traditions and customary practices (behaviors, practices, and norms within groups, attending Bigfoot conferences, field ethics for investigation of Bigfoot phenomena, habituation customs/practices, etc.)
- institutional/organizational patterns (general non-acceptance of universities or academics in attitude or behavior towards the existence of Bigfoot (with few exceptions), how governmental/forestry services deal with Bigfoot eyewitness reports, practices of Bigfoot research organizations, etc.)

Social Theory

Where the topic of Bigfoot belief is not typically covered by social theory, some theories could be important in terms of research and application. I will be applying some symbolic interactionist theories, including social construction.

The **Interactionist perspective** describes culture as a socially constructed process. This means that beliefs and values stem from language as a symbolic system, which is how people communicate, share ideas, and interpret the bigger picture of the world they live in. Socially derived 'meaning' carries with it beliefs, norms, and values. These can change depending on the different situations and subcultures. Common practices and repeated interaction will create, reproduce, and reinforce these 'meanings'.

Culture is constantly changing and being negotiated. If people do not conform automatically, it is because there is a tendency to resist newer aspects of culture that they do not agree with, sometimes due to cognitive dissonance (battling internally due to inconsistent beliefs or ideas). This is commonly seen when a Bigfoot disbeliever hears that a trusted friend has had a Bigfoot sighting. The person must either come to terms with their disbelief and change how they feel about their friend, or they must confront their pre-existing beliefs about Bigfoot. At this point, they may find that they join Bigfoot groups online in search of answers and so they become a part of the Bigfoot community, and in time may transform into a believer in Bigfoot, especially if it is reinforced by interacting with others who share this belief. This process can be a liminal (transitional stage) experience.

Things like interests, age, beliefs, or even cultural heritage can cause cultural diversity among the Bigfoot community. Some of that diversity may range widely in what is acceptable versus unacceptable to society at large, as well as within the Bigfoot subculture (e.g., flesh and blood (F&B) Bigfoot versus interdimensional Bigfoot). According to **Conflict Perspective** subcultures gain cohesion from their shared 'other-ness'. In the case of those who believe in cryptids like Bigfoot, UFOs, and other paranormal topics they are tired of being treated as outsiders by society at large. This poor treatment causes them to hold on more strongly to their 'in-

group' of fellow believers. This can sometimes cause arguments or fighting within or between groups or individuals.

Ethnocentrism is the assumption that one's own culture is the only acceptable norm, which stimulates the belief that their culture is superior to different cultures. This can be applied at the subcultural level as well, specifically regarding the belief in the Sasquatch phenomenon by those within the Bigfoot community or Bigfoot subculture. Although the "ethno-" prefix deals with ethnicity (of culture), the greater society may think or believe that the Bigfoot subculture is not the norm, and that they (the subculture) are therefore inferior (conflict perspective) in their beliefs towards the existence of Sasquatch. This number of people who employ ethnocentrism against Sasquatch's existence is apparently dwindling in North America since TV shows about Bigfoot have become popular and therefore the new "norm" for many.

Interestingly, the attitudes toward cultural differences in the wider society (due to ethnocentrism) can overflow into the Bigfoot subculture. Outdated attitudes about those with Native heritage (Native American Indians or First Nations peoples) as being "primitive" or "backward" due to their practices or beliefs may include their folklore and stories about Sasquatch people living in the forests and sometimes interacting with humans. This attitude may also flow over onto Bigfoot believers who think that the Bigfoot creatures themselves are animals and therefore need to be shot and killed in order to prove their existence, considering them as inferior or "just animals".

In an alternative view, cultural relativism (having an open mind toward differences in culture) may place some within the Bigfoot subculture as having an attitude that Bigfoot is a person rather than an animal, which is what some Natives believe. Cultural relativism may cause some people to believe that the Sasquatch people (or "Forest People") are entirely or mostly humans since they are bipedal and Native stories (particularly from the Pacific Northwest) tell of sexual interactions between humans and Sasquatch that produced offspring. Anthropologists and other social scientists try to maintain a position or point of view of cultural relativism when studying anything regarding different cultures, even if it includes Native stories about Sasquatch culture and interactions. The purpose of a cultural relativistic stance is to avoid unnecessary judgment or bias for or

against a culture (or subculture) when studying it. Some believe that cultural change will occur through the scientific discovery of Bigfoot.

Social constructionism deals with our assumptions and beliefs about reality. The theory states that collective agreement with the rest of society forms our understanding of reality. The idea that social class is a real thing in society is a **social construct**. Likewise, the idea that an academic education at a university is superior in knowledge and experience to that of a non-college-educated field investigator for Bigfoot research would be considered a social construct. Academic knowledge being superior is neither natural nor necessarily accurate. Rather it is a social construct, a shared opinion (bias) of society or a subculture.

Chances are a person who has had an in-person encounter with a Sasquatch (and 1,000+ hours in the field) probably has more experience and deeper understanding about that interaction than would an academic who had only ever done armchair research. Constructs alter our views about how culture functions, and what is “right” or “wrong” or “superior” or “inferior”. New constructs may develop, and old notions may fall out of favor in time.

Moral or ethical issues in Bigfoot research may also be a social construct since cultural relativism could alter the view of the context in which it derives. For instance, for skeptical or critical thinking Bigfooters, it may be a logical fallacy to believe that Bigfoot can disappear into thin air or use magical qualities to cloak or camouflage themselves from view. However, from a relativistic stance, the eyewitness who watched as Bigfoot “phased out” of existence in front of their eyes and saw physical evidence of footprint tracks disappear in that exact same spot where they saw the disappearance occur, would make the skeptic’s opinion appear invalid and amoral because the skeptic would call the witness a ‘liar’ when in fact they had watched it happen and would not lie about it and had physical evidence (photos, etc.) to support their account.

At this point, we realize that *belief*, itself (even if it is highly personal), could be a type of social construct (and disbelief with it). The Bigfoot believers have jointly constructed a shared value of 'belief' while the disbelievers have done the same regarding 'disbelief'.

Hypothesis

Qualitative research is typically done on the ground via direct field work. Interviewing informants typically accumulates in-depth and detailed

information as a form of information gathering. Although the data gathered can be complex, hypotheses are not needed since the information is meant to be examined based on its own merit, rather than trying to decipher guesses that predict behavior or other results. Due to the qualitative and ethnographic nature of this research and this resulting book, there is no need to produce a hypothesis (educated guess) that would need testing.

That said, if I had produced a hypothesis for consideration it would have been this:

“Beliefs about Bigfoot are more of a cultural phenomenon rather than based on a physical phenomenon.”

At that point, I would have defined the study sample, explained how I would have measured it, tested it, and produced an analysis on the results, and then had a discussion. I leave it to the reader to determine whether they think more (or less) online stories about Bigfoot are belief-based (cultural) rather than based on actual physical sightings of Bigfoot. All readers can get a feel for the types of answers that respondents make in the surveys, questionnaires, and numerous sections of this book. Readers can also decide on just how many sub-topics exist under the “Bigfoot” umbrella. Sightings, hoaxes, blobsquatches, numerous types of physical evidence, anecdotal evidence, and things about Bigfoot such as intelligence, tools, communication, vocalizations, and mimicry, camouflage, physiology, and other aspects—it seems that most everyone has some sort of belief about these things, whether true or not.

Evidence is physical when it leaves physical marks such as footprints or something that can be photographed, tested, or otherwise observed and documented. Anecdotal evidence is more circumstantial, informational and descriptive, typically relying on the personal testimony of eyewitnesses. Although anecdotal evidence points to proof, it is not typically considered scientifically reliable proof by itself. However, a hoard of anecdotal evidence where patterns emerge can be weighty as a form of evidence, which is taken seriously by investigators who have two feet on the ground and are savvy with interpretation, insight, and can pull from experience plus balance critical thinking with wisdom.

With the hard sciences, a person studying a phenomenon and creating a hypothesis (an educated guess) must begin with a premise that is fact-based and reliable. Some scientists question whether one could even hypothesize

that Bigfoot is a real but undiscovered creature since that notion is not technically scientifically reliable. To begin with, an assumption that Bigfoot exists might be a form of circular logic as a person attempts to start with the very thing that is attempting to have proven or confirmed in the end. One argument is that this type of circular reasoning creates false positives. An educated guess (hypothesis) is not just a guess but is a prediction that is based on previously accumulated evidence and knowledge.

In social science (the soft sciences) the hypothesis is a bit different. It is built on the framework of previous social science-related knowledge, including anthropology, sociology, psychology, and other disciplines. Although a hypothesis will typically be set in the framework of a question that can be tested, it also requires the social scientist to put themselves in a position where they temporarily *suspend disbelief* to study a phenomenon, group, or individual. It must be observed with a neutral stance (without bias) and be viewed through a different (anthropological) cultural lens rather than an ethnocentric lens in which most people are enculturated. This helps prevent tainting any possible results. However, again, a hypothesis is not required for qualitative studies in ethnographies.

Ethnographic work should follow a good format. After speaking with other anthropologist friends of mine about this book, it was agreed that social research on beliefs about Bigfoot typically includes factors such as:

- A hypothesis is unnecessary for ethnographic studies
- The irony that educational backgrounds are not a factor unless the beliefs or research is done by academics already doing that type of research
- The research can be done on the Bigfoot researchers themselves
- Categories can be fleshed out inductively or deductively
- When studying cosmology, the group might be observed and then moved into a macro perspective (e.g., change or social stability)
- How popular beliefs about Bigfoot may be predicated on how media and pseudoscience have influenced them
- Culture is not static, therefore perspectives about Bigfoot will naturally change over time (and should therefore be taken into account)
- Liminal experiences of those who have witnessed Bigfoot should be examined in how it changed their perspectives of the world (cosmology) and is part of transformational culture

The Research Behind Bigfoot Beliefs

Many people ask: Who or what is Bigfoot? This tall hairy human-and-ape-like being, known as Sasquatch in North America, goes by many names. Through this research, it has become clear that the witnesses have been seeing this being on every continent and with slight regional variations (shorter, hairier, different colors). Sightings have occurred around the globe for centuries if not longer. However, in this book, I explained that I have played the role of both researcher and investigator, and therefore am the one asking others this question... who or what is Bigfoot? Also, I have asked a plethora of other questions that cover topics such as: Where does Bigfoot live? Did you see one of these big hairy creatures? What made you think it was Bigfoot and not another animal? Sometimes people just tell you without asking.

Before I go into the responses provided by people, it is important that I explain a little about this book and how I acquired the information that went into it, aside from the fact that I have been investigating both in the field (in a few states) as well as from my computer (surveys, Facebook groups, emails, and so on). Recall that I was a Bigfoot researcher years before I was an anthropologist, so not all of the information in this book was obtained by looking through the lens of a social scientist (anthropology specialization). Additionally, before I investigated Bigfoot, I was a ufologist (the study of UFOs—unidentified flying objects, also known as UAP (unidentified aerial phenomena)) and studied the alleged alien abduction phenomenon. I became disillusioned with ufology about a year before I obtained my bachelor's degree (2010), yet these subjects come up for me in my life whether I choose to look at it or not, so here I am, finally putting it all down into a book for those interested. This book (along with 'Book 2' and 'Book 3') is/are/will be a culmination of my work in these combined fields, and I hope that it sheds light on the immensely wide range of what people believe about Bigfoot/Sasquatch. For some, it may merely confuse people more as they attempt to reconcile their beliefs with cultural aspects of the phenomena.

In my opinion, the matter of what Bigfoot is or if he/she/it exists will not be settled until we have 1) DNA, or 2) a Bigfoot being in front of us so we can all get to know one another. A dead Bigfoot creature will provide #1 only,

while a living Bigfoot creature would provide both #1 and #2, so the value of not killing them is potentially much greater than a mere body because it would open up an entire collection of cultural and behavioral evidence. Many people do not think it is even possible to find either, so that is the realm of another group (skeptics) with a set of beliefs all their own, just holding a strong position against (rather than for) the existence of Bigfoot. There are other groups as well, but this book is NOT about whether Bigfoot exists, nor to prove it one way or the other... it is to reveal what people think about these creatures' existence, as well as their possible behaviors, habits, culture, communication, liminal experiences, cosmologies, and much more. This book is about what people believe about Bigfoot, nothing more. Yet, that in itself is a huge topic.

This book, I hope, will bring these questions-and-answers and beliefs to light, but is by no means exhaustive, and may only serve as a sampling of the beliefs people have in some parts of the world, but certainly not all of it.

Statement of Phenomenon of Interest

People from all walks of life and belief systems attempt to define what Bigfoot is. For this book Bigfoot is considered an upright-walking hairy being that resembles an ape in humanoid form and with a few human-like features; particularly the eyes, digits, and bipedalism. Bigfoot is seen all over North America and exists in North American folklore, including Native oral histories and stories. Bigfoot allegedly leaves behind large footprints (a.k.a. tracks) up to 24"/61 cm long. Tracks are often imprinted in the soil and sometimes accompanied by some hair, blood, or other evidence. Mainstream science has yet to "discover" Sasquatch officially, so it is not recognized as real, and is often explained away as misidentification, hoaxes, or as a myth.

Purpose and Significance of the Study

The purpose of this study originally started as personal interest and developed into a full-blown research endeavor due to a sighting of Bigfoot (or what was thought to be Bigfoot—a "Desert Ape") by my son and nephew. From there it blossomed into other areas, such as geography and mapping, geological connections, and behaviors of Bigfoot, including more rare abilities that appear to fall under the paranormal rather than biological. It just gets weirder from there.

The significance of this study is far-reaching as it is meant to produce a cultural “snapshot” in time of what people believe from the past and up to the present, as of this writing. It is significant because up to this date, no actual body of Bigfoot/Sasquatch or other similar creature has been captured or confirmed by science to prove its existence; yet, many people believe it does exist. Beliefs change over time, depending on whether one is a witness of such a being in person in the woods or elsewhere, or whether science confirms their existence (or not). If the day comes that Bigfoot is confirmed by scientists to exist in North America, then this book will provide a historical account of what folks believed about the creature before its recognized “existence” in the scientific and public eye.

Literature review

While most of this book uses my first-hand research, some secondary research is also used. Primary research in this book includes first-hand accounts, eyewitness testimonies, online surveys, questionnaires, and personal field research. My research began several years before I ever took my first anthropology course in college/university. Qualitative research consists of observation and collected information that is detailed and in-depth. It follows a naturalistic paradigm that assumes different realities exist simultaneously (subjective or otherwise), which are socially constructed by the informants or research participants. The goal is to explore the phenomenon of belief in Bigfoot based on the people who experience it and define it as it pertains to their personal realities and cosmologies. Qualitative methods are not concerned with “proving” anything. The objective is to reveal the beliefs, attitudes, and experiences of the research subjects rather than measuring datasets or producing statistical analysis.

Anyone can do an online literature search to read about Bigfoot. There are many excellent books and publications, some are poor in way of quality, and many in between. The goal here was not to do a literary review, per se, of other people’s work as much as to talk with real people and do my own research to discover areas of interest and patterns of behavior, if not in the Bigfoot creatures themselves, but especially in those who believe in them and the things Sasquatch beings supposedly do. Nevertheless, some literature sources are cited throughout the book where relevant.

Formal Studies

There are some formal studies of the Bigfoot phenomenon. However, much of the information is outdated and information quality varies. New trends and beliefs exist that have moved well beyond the days of John Napier (1973), for example (and previously explained as having errors) in his book *Bigfoot: The Yeti and Sasquatch in Myth and Reality*.

A quick check by anyone with access to Wikipedia (the people's free online encyclopedia) will also reveal studies such as:

- 1974 *National Wildlife Federation* field study where Bigfoot evidence was sought (unsuccessfully).
- Books and articles were published about Sasquatch by researcher Grover Krantz (one of my favorites) who is considered one of the more reputable early field investigators despite that he occasionally believed in some activities that have since been discovered were hoaxed and was not fully scientific in his research.
- J.D. Lozier et al. (2009) published a study in the *Journal of Biogeography* and utilized Bigfoot sighting localities to model ecological niches and concluded that the ecological parameters matched that of the black bear, *Ursus americanus*, and went as far as to assume that all Bigfoot sightings were just bears.
- Lausanne's Cantonal Museum of Zoology and the University of Oxford published the *Proceedings of the Royal Society B* (2014) that produced the genetic analysis results of 30 samples of hair considered to be Bigfoot/Sasquatch (United States), Yeti (Himalayas), and Almasty ("Almas" from Russia) or other primates (including Sumatra). While one turned out to be human, the rest were recognizable animals, with one sample disputed over whether it was a Pleistocene epoch-age polar bear or a rare brown bear.

Dr. Melba S. Ketchum was also involved in a five-year study, producing results from a DNA study of 111 samples in America titled *Novel North American Hominins, Next Generation Sequencing of Three Whole Genomes and Associated Studies* which were published on February 13, 2013, in *DENOVO: JOURNAL OF SCIENCE* (<http://www.denovojournal.com>) by authors: Ketchum, P.W. Wojtkiewicz, A.B. Watts, D.W. Spence, A.K. Holzenburg, D.G. Toler, T.M. Prychitko, F. Zhang, S. Bollinger, R. Shoulders, and R. Smith. However, when the DNA test results were published the unprofessional (amateur) website asking for \$30 to access the paper led to

an extreme letdown by many in the field of Bigfoot research, including me. Later on, this paper became more readily available. Even though some issues occurred in this story, critics claim DNA contamination of the samples despite that Ketchum insisted the allegations were untrue. Ketchum stated that data quality was not compromised, yet the greatest disservice to the public and science was that the samples could not be made available to other reputable laboratories that could independently test and confirm/validate the results. This left a considerable poor mark on the validity of the study.

Research question

What do people believe about Bigfoot?

Although this question is simple enough, behind the scenes are people who fret about its implications since individuals and groups share a wide variety of belief systems surrounding and penetrating this phenomenon. Additionally, there exist many forms of investigation as to whether Bigfoot exists, and so it begs the question... what is this being actually like, and how do we know it is true? Is there physical evidence as well as non-physical or anecdotal evidence? The discussion of evidence is addressed repeatedly throughout the research and in this book. As is common in life, people will pick one or more of the views presented herein. However, it is unlikely you, the reader, will agree with everything that is said here. That is fine and good; I am not here to convince you to believe a certain way. I am simply informing you of what others believe.

Theoretical framework

A good many qualitative studies are inductive. This makes them atheoretical, meaning they are not based on theory. Sometimes they can be theory generating as they produce rich in-depth information that can help develop theory rather than test theory. In general, the researcher would not use existing theory to direct the study but would accumulate knowledge and data, which would, on its own, produce a grounded theory. Phenomenology (the study of phenomena involving consciousness and experience) and ethnography (the study of people, culture, and their customs) can also generate theory. The researcher typically takes a position on a little-studied phenomenon. This renders most existing theories either unsuitable or too

broad to be of specific use for the subject matter. As in this case with the study for this book, existing studies are only in place to frame or support further action but not provide answers.

Methodology: Research Design

Qualitative research utilizes multiple disciplines and approaches to interpret the data and may reflect the researcher's worldview, among others that it pulls from. Although the research may draw upon numerous philosophical sources to produce an ethnography of sorts, all aspects of methodology must be outlined to establish a baseline and consistency. In this study design, there is a difference between informants and participants. Informants are people who claim to have seen Bigfoot who give testimony about that. Participants who answer detailed questions, such as in surveys, may or may not have seen a Bigfoot.

People who research the Bigfoot phenomenon in one way or another completed the "Bigfoot Researchers Questionnaire". The Bigfoot Researchers Questionnaire consisted of structured interview questions (the same seven questions for all researchers). Social media (such as Facebook) groups having 1,000+ members received single-question surveys to probe for a variety of answers. Additionally, a Bigfoot Belief survey was sent out to 300 people in the Bigfoot subculture for analysis. In some cases, participants, informants, and eyewitnesses were interviewed to draw out more details for specific stories in certain sections or topics.

There are many aspects to qualitative research including the consideration of:

- Truth
- Context
- Purpose
- Approach
- Emphasis
- Data and data collection
- Relationships between data/participants
- Analysis
- Rigor (trustworthiness)
- Ethics
- Social context
- Rapport

- Interviewing
- Participant observation (observing while joining in with the participant)
- Field research
- Verification
- Inclusion
- Quantitative measures (if applicable)
- Literature and supporting documents

Data collection involves anonymity or permission where names are used. In surveys, the information is analyzed for themes, sometimes coded, and results published.

Sampling

In the social sciences, the type of research one can perform is guided, at least in part, by the sample size. Quantitative studies require a larger pool of subjects from whom to glean useful data. However, even a single case study can yield very telling results in a qualitative study. The researcher will then collect, analyze, and code the survey results according to patterns that come up. These codes help to structure otherwise disorganized information into useful data. This is theoretical sampling and is sometimes part of Grounded Theory. Because the samples are typically very small in qualitative research, it is not an issue since generalizations are not sought after; rather, data obtained from research participants builds upon previous information, which enhances and brings greater depth to the research and knowledge. The research project ends when it produces no new information. In the case of this book, some of the information is from organically arising discussions or my observations. In cases where I received permission from the relevant persons, I have credited them. In situations where I did not receive permission or asking permission would have been inappropriate to the situation, I have kept the sources anonymous or aggregated the examples into an anonymous collection.

Ethical Considerations

The most commonly used methods for data collection in qualitative research are interviews and participant observation. Due to the nature of Bigfoot beliefs and their liminal quality, this makes the latter more difficult. These interviews and surveys are 'snapshots' of what people believe now, today. I protect the privacy of the informants who share their experiences and wish to remain anonymous. The researcher (in this case me) must

always assure them that they can remain anonymous and use pseudonyms where appropriate. Unless otherwise stated you, the reader, will not know which names are real or fake. Note, this only applies to witnesses, testimonials, and respondents. When I mention professionals or researchers, they are quite real. Their raw data and information will not be released publicly or to any third party as it could produce negative ethical effects and dilemmas. In the case of interviews for the Bigfoot researchers interviews, the participants/informants give consent to the use of their information, including the publishing of their name, and their responses are used as they send it, or if updates or additional information are required, they are notified and consent before publication.

It is important to note that any research I did before my formal training still followed these ethical guidelines. Things like informed consent, no publication without permission, names changed upon request, and so on are important factors. These all felt like common sense to me, so I used them even before my formal training.

Occasionally an ethical quandary arises in which I have sought out the opinions of other anthropologists and social scientists/sociologists for insight or advice. For example, I was doing a small survey in a Facebook Bigfoot group, which was a skeptics group and was asking about 'reliable evidence' that could point to the possibility of Bigfoot being real. I received many mixed answers, which was great. However, an ethical dilemma arose when it became known that certain persons involved were known for unsavory and unethical behavior. This behavior ranged from verbal abuse of Bigfoot group members to falsifying testimonials and other data. While most people consider this simply unsavory or unacceptable, for research purposes it rendered their data nearly unusable. These tainted samples became the only responses I excluded from the study. This was done on the advice of a non-Bigfooter cultural anthropologist friend of mine for the integrity of the data.

However, in the end, I both included and excluded them in different versions of the analyses to compare having extreme bias versus having it removed from the responses. This allowed me to compare results and present an example of how strong bias or prejudice can affect results. After all, this book is about beliefs, and that would include, at least in some manner, disbelief, debunking, and general discrediting of all possible

evidence in existence due to personal bias (albeit disbelief is not the primary focus).

I was not alone in my assessment and accumulated knowledge about (a) certain individual(s) in the above-said group. This same group of ethical concerns came up randomly on Facebook some weeks later when one day I saw someone post something on the newsfeed. In the person's post (anonymous), they said there was a Bigfoot group on Facebook that was the "most evil" of all the groups. It turned out to be the same group I had been dealing with. Claiming a group is the MOST "evil" of "all" other Facebook Sasquatch/Bigfoot groups is a serious belief and concern. Others joined in the discussion, in agreement.

It appears that the group had formed a reputation within the Bigfoot community as a negative influence and something to be avoided. Of course, like anything else in life, there will always be followers that agree with, support, and even defend such abusive acts against members. This is potentially a bad sign and falls on the shoulders of the group and its administrators, solely, for creating their reputation completely independent of all I mentioned before. Drama, drama, drama... sometimes occurs in social groups and this can be one of the natural consequences of social media. Yet, it is all a part of the Bigfoot community and what people believe, so it is relevant to this study.

Ethical considerations, in this case, extended beyond the normal boundaries of anthropological research and spilled over into my personal decision to avoid this group once my research was accomplished.

Limitations to Research

Some of the limitations to research in this study could include several things that pertain to the Bigfoot subculture or the Bigfoot creature itself. For lack of a body, and the fact that this book is NOT trying to "prove" Bigfoot is real, the limitation to research regarding whether Bigfoot exists, is moot. However, since the study topic is what people *believe* about Bigfoot, meaning what the Bigfoot subculture thinks about it in terms of what Bigfoot is, does, and everything else, then we find some limitations to research that can apply.

Some of these limitations to research include:

Sample size

Surveys are small and numerous and not necessarily always quantitatively assigned. Qualitative research is commonly a huge smattering of small samples, which is quite the opposite of quantitative research, which relies on heavy numbers of a single survey covering one or more topics. The idea is to find patterns and get a feel for the phenomenon based on what people believe regarding that phenomenon, not to obtain statistics. The same goes for the 'Bigfoot Belief Survey' that was administered to 300 respondents within the Bigfoot community.

The 'Bigfoot Researchers Questionnaire' has seven questions and less than two dozen respondents. The "Bigfoot Researchers Questionnaire" uses mostly open-ended questions to gather a more detailed and in-depth set of responses that I would not otherwise get. However, the information may be short in supply if any respondents do not include lengthy or detailed answers due to the non-requirement of a minimum (or maximum) amount or words for those responses.

Sample Profile

One of the strengths and weaknesses, both, for this study is the use of social media—especially Facebook—in obtaining answers from surveys and observations. The strength is in the wide variety of sources both inside and outside Facebook (in-person interviews, email interviews, older information gleaned or collected from previous years, or the wide variety of groups and individuals that are found on Facebook). The weakness of using Facebook is that the responses come from only those people who have 1) a computer, 2) the Internet, 3) a Facebook account, and 4) are typically (but not always) in Bigfoot Facebook group(s).

Data Collection Process

Choosing Facebook and not Twitter or other forms of social media may influence how the respondents answer the questions. Certain demographics of people (such as elders in society who do not use online resources) may be left out. Choosing a phone interview or face-to-face interview may produce higher quality answers while the Facebook platform may keep some people from being fully open about their experiences, including if they fear being ridiculed by others in the group, especially if they have experienced scorn within that group (or other groups) before. Due to this, or to pull out more details, I would ask the person to use their answers, and if they say yes, I usually 'friend' them and finish the interview by the

Messenger app or email, but this is not always the case. Rapport and anonymity are also important in some cases (they want to know what my book is about or change their name to hide their identity). Therefore, answers in some cases may be more or less detailed, accordingly.

Method

Usually, the method is well matched for the aim of the research, but there can be limitations as well. For example, when I ask a question in an organic conversation people may answer one way. If they know the answer is going to be published or used in a book, they may answer a different way, creating a bias effect. For this reason, I have made a habit of lurking in different Facebook groups (having 1,000 members minimum) and observing responses before asking the person(s) to use their answers (anonymously or with a pseudonym or their real name, depending on their preference). This produces organic and spontaneous or authentic responses, but there may be bias on the account of the researcher (myself) because I can pick and choose which responses wind up in the book (typically this only occurs when I am searching for specific topics, such as ‘Bigfoot hunting food’ as an example). If there are persons who do not respond with enough details or are not forthcoming when probed for further information, then these respondents may be excluded from the dataset.

Sometimes I ask the question as a general survey and then categorize, code, and analyze the responses without any names or personal information attached. This method has the benefit of being more fair and inclusive; it lacks the detail of the in-depth survey results. The only answers excluded in this method are the tainted or non-informative responses.

Timing of the Study

In some cases, the accounts of witnesses may be very old, from as far back as the 1960s or before, while other experiences may be from only a month ago. The study does not differentiate between the age of Bigfoot sightings or other accounts and aspects of the phenomenon. No matter the age or source of the story, these are about the beliefs of these people at the time they had the encounter. I do not discriminate sources based on age, gender, location, socio-economic status, or any other factors. The main limiting factor was accessibility; getting a hold of the potential respondents for their interviews. While this is good for a wide variety of subjects, it can also limit the predictability or reliability of answers.

Literature

There is a limitation on the amount of scientifically reliable documentation and literature regarding Bigfoot, or studies of what people believe about Bigfoot. It was a personal choice to avoid using too much (if any) secondary information in this book. The reason is simple; this is about discussing what people believe, not re-hashing old information on the subject. Academic sources and journals on this topic of Bigfoot or belief in Bigfoot are not exactly forthcoming in this field; however, there are some, and I have cited them throughout the book. I rely mostly on field research, personal discussions, online communication (social media, email, video, Messenger, etc.), stories and accounts I have collected over the years, in-depth interviews with informants (most of which my field research and reports will be discussed more in 'Book 2'), and other sources. External literature is one of my least relied upon resources for this book.

Anthropologists study human beings including their culture, habits and behavior, and their incorporation into society. Scientific studies do not often cover the subculture of Bigfoot believers, but there is a plethora of witnesses, groups (official and unofficial), social media and other media sources to draw from when it comes to their beliefs in this giant, hairy, elusive creature. Social geography is one of the ways to look at this since it places the person/witness into the landscape; it is where they cross is the fringe zone—the edges of society and nature, which are the territories of witnesses and Bigfoot. This juxtaposition covers things from wilderness and habituation sites to spiritual and interdimensional levels of encounters, where the mundane meets the miraculous. People want to believe. Social research, for this author, includes the use of surveys and questionnaires, interviews and field research. Cultural anthropology may deal with case studies, ethnographic studies, or even grounded theory (analysis of the data). The methods of research for examining the question of Bigfoot and those who believe, fall under the divisions of anthropology (physical/biological, linguistics, archaeology, and cultural anthropology). Different cultural categories may need to consider different hypotheses, and it is important to invoke rhetorical considerations about Bigfoot (such as their family and society). Bigfoot subculture, in the context of this book, falls under the larger North American culture (and others), while historical information from surveys and other studies can reveal information on the elements of culture that may have not yet been considered by many. This

brings us to social theory and how the Bigfoot subculture can fall under an interactionist perspective or conflict perspective, where ethnocentrism may be an acceptable norm in what people believe. Social constructs help people understand their reality and define it. Developing hypotheses can allow us to examine them in a deeper way, yet with ethnography, this is not always necessary. The research behind Bigfoot beliefs must ask not just who or what is Bigfoot but who are the people who believe in this ape-man, and why? This means that this research must consider not only the basic tenets about the creature but that the phenomenon must be examined through the eyes of those that witness them... their perspective, their sighting accounts, their experiences, thoughts, and beliefs concerning Sasquatch. Where literature and formal studies are lacking, ethnography allows for an in-depth look at these perspectives of people who claim to believe in Bigfoot/Sasquatch.

CH 3: Interviewing People

Throughout this book, you will find a collection of stories and excerpts from people from all walks of life who I either interviewed personally in the field (mostly in TX and NM but also in WA state, Canada, and other places), as well as online, through random/multiple Bigfoot Facebook groups, email, surveys, video conference, letters, or other media. My methods were ethnographic and qualitative in nature to collect personal accounts and beliefs from a wide range of people of different ages, interests, socio-economic status, and so on. The surveys were done in small chunks, sometimes with a single question posed to a group of people, to collect a wide variety of responses. The goal was not to show any bias, nor to lead people, so the questions asked were simple and open-ended. More specific follow-up questions were asked later to pull out more details. You will not find any one chapter with a full or complete list of responses from the surveys, but they are scattered throughout this book in their appropriate chapters based on the topic.

Social Media Surveys

Surveying the public is a common theme found in social media circles, such as on Facebook. I have put numerous surveys together, both unofficially and officially. Others have done similar things on Facebook, including Bigfoot research groups. One of the topics that is most common among Bigfooters is the Patterson-Gimlin film, known as the PG Film, or PGF for short. Originally it was called the “Patterson Film” because of Roger Patterson who shot the film, but it was later attributed to Bob Gimlin as well.

The footage was shot in 1967 at Bluff Creek, California and captured an alleged Sasquatch creature, which the crew were searching for at the time. Since then, there has been much controversy over the authenticity of the film, with some sources claiming an outright hoax and no less than four people claiming to have “worn the suit” (pretending to be Bigfoot in the film). Others have analyzed the film in detail and say there is no way it could be a man in a suit due to musculature and other anatomical features (including gait and stride). To this day, no proof has been forthcoming

either way, although believers will fight tooth and nail to claim their view is the correct one. It is still a matter of belief as to whether the film did capture an authentic Bigfoot being that day over 50 years ago.

The film had 954 frames in all, and numerous copies have been made. It runs for almost a full minute at 16 frames per second. The most famous of the frames on the film is frame #352, which depicts the large hairy creature walking on two legs along the creek. Since then, that frame has essentially become part of the public domain because it has been duplicated in vast numbers online and in books for decades.

The iconic PGF figure (and altered versions of it) are used throughout the Bigfoot community. The iconic figure is below and an example of a sign that was made in a similar stance:



Frame 352 from the Patterson-Gimlin film taken on October 20th, 1967



Source: Gnashes30/CC BY-SA

(<https://creativecommons.org/licenses/by-sa/3.0>)

The PG Film of the alleged thick-bodied hairy female that was nicknamed “Patty” has become the main icon or image for most Bigfoot/Sasquatch research. This is true on television as well as media and social media, websites, and for material goods like t-shirts, notebooks, and other items people make and sell.

The Crypto Crew has a presence on Facebook and decided to create a poll based on the PG Film, to see if Bigfoot believers thought the film was a hoax or a film of the real deal—Bigfoot himself... or in this case, herself. The film shows a creature that has breasts that sway, as well as muscle definition (thanks to flash investigation research by MK Davis and others), which would not be present if the creature were a mere human in a suit, so many Bigfooters say. Here were the results of that poll (printed with permission).

[The Crypto Crew](#) created a poll.

[January 5, 2019, at 1:00 PM](#)

In your opinion, was the Patterson Gimlin footage real or a hoax?

RESULTS: 78% real, 22% hoax

The poll above was given to people who already were part of the Bigfoot community online (on Facebook). However, putting the PGF aside, we must also ask the question of how many people in the general public believe in the existence of Bigfoot?

Here is another poll that was given to Canadians...

According to a 2007 Baylor Religion Survey, only 16 percent of Americans said that Bigfoot "absolutely" or "probably" exist, with 44 percent responding "probably not" and about 40 percent saying that they "absolutely [do] not" exist. (In contrast, over twice as many people believe in ghosts or astrology.) Reported by LiveScience: <https://www.livescience.com/24598-bigfoot.html>

Another poll, which included paranormal and other beliefs (not included here) showed that even Canadians have beliefs about ‘Bigfoot and other cryptids (like the Loch Ness Monster) as to whether they are real: 4% Definitely true

22% Probably true

46% Probably not true

28% Definitely not true

Source: ARI (Angus Reid Institute) – a National, not-for-profit, non-partisan public opinion research organization (2016) Another survey of the general public was covered by the Cal Alumni Association at UC Berkeley, California, the results of which were posted on June 28, 2018 (alumni.berkeley.edu). The article's author is Krissy Eliot and is titled "So, Why do People Believe in Bigfoot Anyway?" The survey was given to the public, and the results showed that a mere **16% of Americans were Bigfoot believers**. They followed this information with some reasons about believers in Bigfoot and their use of logical reasoning as to why they believe in the Big Guy, and I quote: REASON 1: They think they saw sasquatch, and they want to prove to themselves and the world that they're not "crazy."

REASON 2: Their tribe believes in Sasquatch, so it would be weird if they didn't.

REASON 3: Believing in Bigfoot keeps hope alive that people can be self-sustaining—and that humans haven't totally destroyed the environment beyond repair.

REASON 4: Lack of proof doesn't disprove that Bigfoot exists, so it's hard to declare—with certainty—that Bigfoot is fake.

(source: https://alumni.berkeley.edu/california-magazine/just-in/2018-10-26/so-why-do-people-believe-bigfoot-anyway?fbclid=iwarozkrwrtegeoqc5_56djgltvkw4ji3dtgsnsnvhh0-ssv_fggl-fvfruw) In my research, I have also found that these are common statements, beliefs, and rational ideas for logically thinking about Bigfoot and why one would believe in such a being. The first reason listed above is covered quite often in the "Bigfoot Researchers Questionnaire" study that I will discuss in a later chapter. The second reason deals with groupthink and a 'tribe' of believers who are part of the Bigfoot subculture, including the natural result of a person going from 'unbeliever' to 'believer' through a liminal process in the psyche and their experiences. Furthermore, cultural sharing is typically the cause behind how people learn more about the Bigfoot topic—it is through talking with others, books people have written, online groups and sharing of stories and information, and so on. The third reason is not a characterization of Bigfoot believers that I found in my research, per se, but it is logical that the 'hope' in seeing Bigfoot might have an effect on those who believe. The fourth reason is something I cover more than once or twice in this book, especially since physical evidence can point directly to a Bigfoot being (such as tracks, hair, blood, etc.). Also, while anecdotal evidence can provide clues and patterns in eyewitness testimonies, it is not compelling enough for many scientists to fully accept the existence of Bigfoot without DNA to prove it beyond a shadow of a doubt. Yet, it is clear that it is

impossible to disprove that something exists through a lack of evidence, as well. It also makes it difficult for scientists to accept evidence that they claim is all misidentification, hoaxes, or “crazy” people due to their own bias rather than performing a serious scientific study.

Small Surveys

I chose to administer my surveys to ask some general questions that seem to be of general interest. Realize that Bigfoot has still not yet been proven, yet many people have some heavy beliefs about what he/she/it is, behavior, diet, and habitat, to name a few. Here are some questions I asked Bigfoot groups on Facebook, followed by the same survey responses I collected for each of them. Please note that these questions are purposefully leading (and sometimes worded in different ways) to evoke a variety of responses.

The groups and their numbers (minimum of 1,000) are here, with snapshots taken on March 22, 2020. These are listed in terms of size (# of members) greatest to least.



BFRO (Bigfoot Field Researchers Organization) - est. 1995

Group

34,269 members

✓ Joined



Bigfoot the Real Truth

✓ Joined

Group · 31K members

Due to the massive number of members many posts will not be shared to the group. What we would like to see is peoples person...
25 unread posts

Member since November 2019



Bigfoot Now

✓ Joined

Group

18,427 members



BIGFOOT - BELIEVERS ONLY

✓ Joined

Group · 18K members

Bigfoot - Believers Only is a group for BELIEVERS ONLY! No skeptics or cynics, just believers in the Big guy! Share your storie...
25 unread posts

Member since July 2014



Bigfoot Community

Group

17,511 members

✓ Joined



Team Squatchin USA

Group

14,011 members

✓ Joined



The Real Bigfoot Community™

Group

2,223 members

✓ Joined



E.C.B.R.O. (East coast bigfoot researchers organization)- est 2010®

Group · 2K members

Field searching and discovery of natures hidden creature the (bigfoot) and his behavior and existance in the world. This is a sm...
9 unread posts

✓ Joined

Member since February 2013

The popularity of the groups above is comprised of many factors. Membership numbers, the behavior of membership, general attitudes, effectiveness of the Admins (administrators), rules of the group, and longevity of the group. I surveyed these groups throughout this book, with some of them here below.

I asked these survey questions:

- Is there a difference between Bigfoot and Sasquatch? If so, what?
- If Bigfoot is a spirit being of some kind, can it be hurt or die?
- Do Bigfoot live in one place or are they transient?
- What do Bigfoot do all day?

- What do Bigfoot do in the day versus night?
- What is Sasquatch's favorite food you have gifted to him/her?

Please be aware that these are open-ended questions so people can put whatever answers they want, and others can chime in, agree, or disagree.

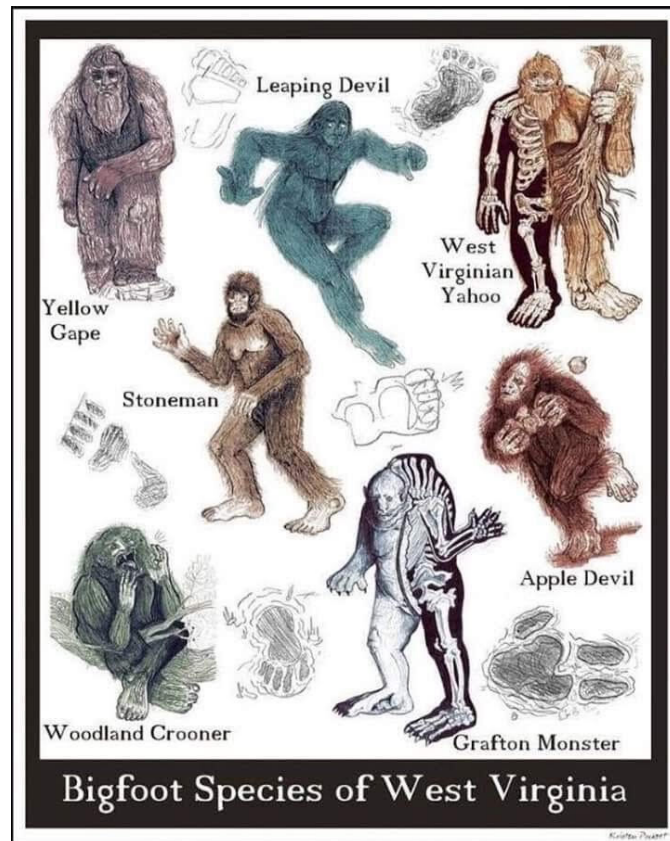
Survey: Is there a difference between Bigfoot and Sasquatch? If so, what?

Group: Bigfoot Now

Results:

- Bigfoot comes first in the dictionary = 17
- Not really, just a different part of country = 14
- No, they are the same creature = 12
- Different names, same animal = 2
- No way to tell = 1
- "What different Bigfoot like creatures" = 4
- Skookum = 1
- Brother = 1

All in all, most people in this survey believe that Bigfoot and Sasquatch are the same thing, separated only by names or locality, but not because they are different species. The image below was posted by J.M. in '*Bigfoot Now*' (no other image source found online through TinEye). The image shows the creatures seen in West Virginia. Many thanks to the maker of this great little illustration.



Picture source: Pinterest - "Egertron"

<https://www.pinterest.ca/pin/531706299754453035/>

Survey: If Bigfoot is an interdimensional or spirit being of some kind, can it be hurt or die?

Group: Bigfoot the Real Truth

Descriptions:

- If it bleeds yes.
- If it's a thought form who knows.
- Extraterrestrial for sure!
- I think it is a created thing, not spiritual.
- Created, like other animals, but I do believe they're spiritual beings in an earthly form, just like us.
- It's unclear.
- But they have died at the hand of man.
- Government cleaned up burned bodies at Mount Saint Helens.
- just came out publicly from one killed.
- Countless accounts of them being killed.

- Several have been killed.
- Many reports of them burned in forest fires, shot, and found dead.
- A physical being.
- Just Another Creature like us and other animals.
- There are 3 separate beings, all referred to as bigfoot, two of which could be killed.
- The Bigfoot I seen and seen him close up, he was not a spirit. I believe it's something of the devil.
- Several stories of them being shot, killed by fire and hit by cars.
- No bodies?
- A young guy shot one in Manitoba.
- The other accounts the bodies were in possession of govt agencies.
- If they are interdimensional then no.
- For sure to a degree, very ancient creature.
- A spirit doesn't eat.
- Spirits don't die.
- It's physical but interdimensional.
- He is a man like being of this Earth.
- Earthly being.
- Old native man said if they die in our dimension then the body stays.
- Living beings of the natural world.
- Mystical beings not just flesh and blood

Results:

Around 67% of people's beliefs agree Bigfoot is a physical creature that can be hurt/killed.

The rest fall into these categories:

- Physical and interdimensional = 2
- Interdimensional = 2
- Physical with a spirit = 1
- Spiritual = 1
- Noncorporeal or Nonexistent = 1
- Thought form = 1
- Extraterrestrial = 1
- Unknown = 1

Survey: Do Bigfoot live in one place or are they transient? Group: Bigfoot Community
--

The question is leading (on purpose) with assumptions in place, such as Bigfoot is a real creature that lives in nature. People not only answer based on this assumption, but they have beliefs about that, one way, or another. I offer two options (living in one place, or transient) yet the question is left to the respondents as to what they say in their own words. It is not a structurally rigid poll, so it allows people to speak freely. Some answers were just comments to others rather than offering an actual answer, so some responses did not qualify as a vote, per se. Most people in this survey believed that Bigfoot is transient, but they added their own reasons as to why they thought this... sometimes they follow the herds or food source, or due to seasonal changes (following the snow line, in one instance).

It appears that people see Bigfoot staying put (like in caves as homes) due to having a family (offspring) while individuals may move about more freely. One person said “wide ranging”, which could be the same as transient, yet I made it into a new category because it meant “go everywhere”. Another person also stated that they believed the Sasquatch “go everywhere” but that also included urban areas, which may be different from just “transient”. When I wrote “transient” as an option I had only thought of dwelling in the forests and mountains only, but the respondents added urban areas to their meaning.

Results:

- Migrate/Follow herds or food supply or seasonal changes = 8
- Transient/Nomadic = 5
- Wide-Ranging (go everywhere, including urban areas) = 2
- Families stay in one place, rogues move about = 1
- Stay in one place (like caves) = 1
- Don't know or cannot prove it = 2

Although there is no body or scientific proof that Bigfoot exists, there are reasons that people use to qualify and justify their belief not only in a Sasquatch being but also in what they do. It is important to document as part of the thick description (not just mere bottom-line numbers) why people vote the way they do on polls or surveys. Cory Schock described his

reasons when questioning someone in the group who did not believe in Bigfoot: [Have] you seen a cougar in the woods? Probably not. But people that spend time in the woods have seen sign of them. Now imagine an animal with the ability to forward think and have wild animals instinct to stay out of sight. You're not going to catch them on game camera due to being able to see the IR like humans can (I've seen the red LED on cameras), be able to smell the electronic components and plastics (think dogs sense of smell or greater) and be able to hear the electronics (the small click when the LEDs come on and the buzz all electric items have that we are used to). Also why do you think bears know where these cameras are? To an animal everything sticks out. That's why game cameras don't work. Yet we find prints (yes some are fake for sure) and we find hair, and we get vocalizations. I've startled one in a tree farm before. I was driving up a private road at a tree farm at a high rate if speed and almost hit one. I have found footprints in different times at different places but same mountain and I've heard vocalizations while looking at a footprints in a group of mud puddles. I spend a lot of time in the woods. I'm sure you don't!

Survey: What do Bigfoot do all day?
--

Group: Bigfoot Now

Results:

- Forage and hunt = 6
- Sleep (and lounge around) = 6
- Hide from people = 3
- Play = 2
- Eat = 2
- Make little Bigfoots = 2
- Look for water = 1
- Drink = 1
- Poop = 1
- Hang with Bigfoot family = 1
- Hunt people = 1
- Knock on trees = 1
- Stack trees in funny positions = 1
- Make little stickmen out of vines = 1

- Practice being invisible = 1
- Work = 1
- Yodel/sing = 1
- Whistle = 1
- Whatever they want = 1
- Move stuff around = 1
- Check out the land = 1
- Watch for intruders (protect) = 1
- Impossible to know = 1

Jokester answers:

Obviously, hide from cameras = 1

Practice being a blur! = 1

Treat foot fungus = 1

Video games (like pong) = 2

Rock, paper, scissors! = 1

Read newspaper sunbathing = 1

Yoga = 1

Hoard bark for Coronavirus = 1

Play pranks on people in jerky commercials = 1

They probably ask what we do all day, then speculate = 1

Laugh at us = 1

Survey: What do Bigfoot do in the day versus night?

Group: Team Squatchin USA

**Note: some words highlighted below because they are discussed in the analysis section Results:*

- They do whatever they want any time they want
- They leave the sex until night time probably.
- I would assume they sleep since when they are out and about they're so very shy. Except for the odd ones who will attack you on site.
 - why do you think they attack people on sight?
 - I really have no knowledge about this other than what - I've read on Facebook, plus the Patty article in Argosy

or True magazine in the 60s.

- **Get this [Dr J's] book** . It answers the questions about who they are and what they are doing . **This book** has changed my wife and my life for the better . We have interacted with them and they are at our house almost daily . They are benevolent beings . They want us to reach out to them . I have had them walk up to my cot and take a few breaths before I passed out . They are the **Xanue** . That is what they call themselves . That is why there are large Xs in the forest made of logs. X stands for **Xanue** . It all true . Your world is not what you've been told , it is way more amazing than you think
- Here are a couple **orbs** . The one flew right by me .
- **I have the book**. Loved your post here. Was wondering what protocols you used to reach out to them. I long for a relationship with them.
- **I read Matt's book** . **Watched tons of his videos** including the 4part Great Reveal on youtube . Then Matt and Cynthia started inviting folks to their property Well , from the very moment we arrived ,we were greeted by folks from all over the USA and the world really . They were like family right away . I have stayed at their property nine nights with only a sleeping bag and a cot . Every night the **Xanue** did different things for me . And others had their own experience. As in the video up top you can clearly see them in **Orb form** . They are **beings of light** . And they can be giant hairy people . They have amazing abilities. **Watch his YouTube stuff** . Evry bit of what he is telling us is true.
- I believe it all. I was wondering how to make contact. Sounds like the only way is to stay at the interaction center.
- Do you have trees around you ? **Zorth** said . We are in the trees and the trees are everywhere . I know it might seem silly . But talk to your trees with good intentions and talk to the **Xanue** . Out loud or just in your mind . **Zorth** also said if good people with kind hearts and

open minds reach out to us . We will reach back . So talk to your trees and sleep outside . It's all in the Book .

- hope this helped .
 - it did. Do you see the orbs with the naked eye?
 - at first I couldn't. But now I am seeing a glimpse here and there . They are so fast . The Xanue give you what they want to give you , on their terms .
 - This is a Pucture I took of [names removed] . At the bottom of Camp Xanue Property . The big fella in between was not there when I snapped the pic . At least I didnt see him til I blew up the photo . I see two Xanue in the pic . It should be mostly Green behind them . Let me know what you think .
- one or more people, people standing, plant, outdoor and nature
 - Rest
 - They sleep in the trees, absorb the sunlight, and nutrients from the tree roots.
- [Sharon] they steal nutrients that would otherwise go to the tree? I don't understand the science behind how this would work. Can you please explain it to me?
 - Think of a 50 gal container of baseballs (represents the living tree mass) then pour in 1 gal of metal BBs in. (representing the ethereal form of a Xanue) This may be a rough idea, but it's how I think of it, not being a physicist ;) They don't steal nutrients...they absorb energy, electromagnetic energy would be my best guess, since that's what they are attracted to. Does that help?
 - The Xanue are amazing people . At my house they are in orb form and fly around my house all the time . They have given me so many things . We love our Xanue friends.
 - [Sharon] thanks for explaining!
 - Not sure it would withstand any scientific review, but how do you explain how something that looks like heat

waves can occupy a porous tree? As for the **orbs**...that's really a wild thing when you get to see one up close and personal! You can see right through them like a bubble, except they move at will and don't pop :D The one I saw was plate sized and very close.

- We have **Orbs** constant. And I have had a bolt placed in my hall way that was on the desk you can see in the video . I walked down the hall and came back up the hall and the bolt was on the floor .Pretty cool !!!
 - I second all of that.
- they build a camp fire and roast some weenies
 - maybe some smores
 - **Read Dr. Johnson's books**, they have a lot of information on this interesting subject. Also, the **four-part reveal**, is filled with his journey and conclusions as to what and where the forest people are and want from us.
- I was playing my singing crystal bowl at 1 of my favorite spots, had a friend with me I told him look at the trees you will see lighted **orbs** I don't think he really believed me at first, and taaa daaa here came the light show, my friend say holy smokes [name removed], I better prepare myself to see things I've never seen in my life when I'm with you **????**
 - Awesome.

Analysis:

This group was unique in that out of 30 responses, only 9 (about 1/3) were actual responses to the question; although, reduce that to 7 because 2 were jokes, making actual responses closer to 1/4 of the total responses in the poll. The rest (21, which included two of my posts—labeled under this author's name) was rhetoric about seeing orbs (beings of light or ethereal beings) and believing in orbs or other information about trees, and so on. Furthermore, out of the 7 actual responses to the question, 1 of them was only a reference to read Matt Johnson's (a.k.a. Dr. J) book rather than their opinions, reducing the total proper responses to 6 (out of 30). If you remove

my two comments and the responses to my question, then total responses drop to 23, making 6 of 23 proper responses—or about 25%.

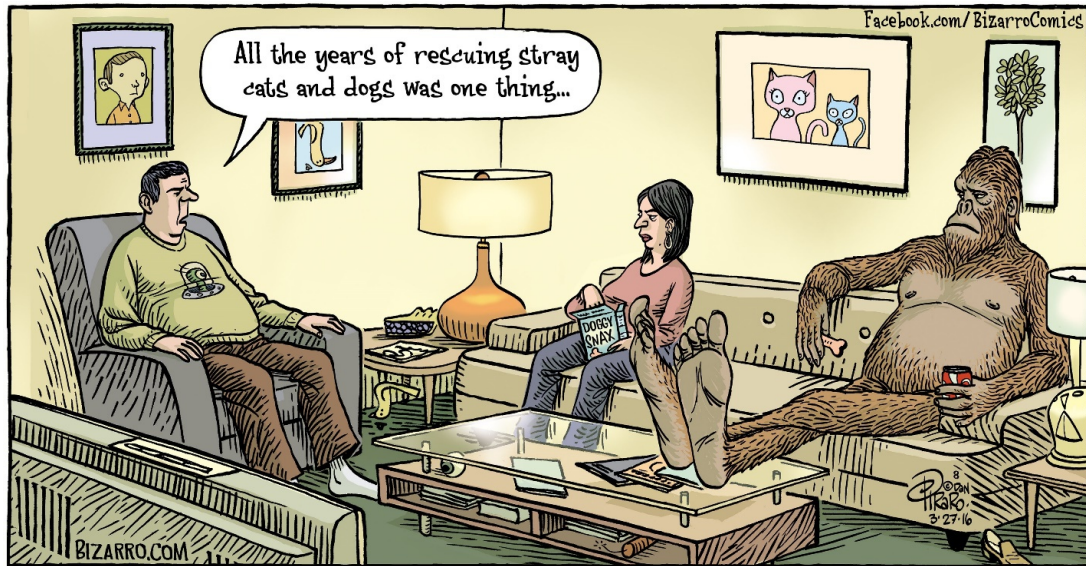
In addition to that, I observed these things:

- There were 9 comments about Dr. J's book, his videos/teachings.
- There were 9 comments referring to “orbs”, “ethereal” or “light” beings.
- The word “Xanue” was used 10 times.
- The word “Zorth” (a specific Xanue associated with Dr. J) was used 2 times by someone.

This is enculturation 101—teach people things and they will absorb it, ruminate on it, and either stay neutral, accept it, or reject it. We can deduce that most people answering favorably within the group would most likely be of the “accept it” type (they stick around and claim to be believers). But either way, they have the knowledge and can discuss it. Many of the people in this particular group have bought or read the internally recommended book *Bigfoot: A Fifty-Year Journey Come Full Circle*, by Dr. Matthew A Johnson (Dr. J) and agree with (believe) it.

To be completely fair, this particular group, “Team Squatchin’ USA”, is Matt’s group and he has led this group into knowing about his experiences for many years (I have personally known him and been a part of the group, on and off, for years as well). I had also been reading his book so that I am aware of more details. However, I hold back any particular “belief” one way or the other, especially for the purposes of writing this book, so remain neutral. It is an interesting observation that in this particular group 3/4 of the responses were not related to the question at hand, and were instead rehashing information they had gleaned based on the book (by Dr. J), teachings, and beliefs concerning those things. Why most respondents could not stick to the question and flew off into other topics, I do not know. Nevertheless, tangents do happen with most groups as people respond to others’ posts. It is a natural and organic way to communicate in forums and Facebook groups between members, especially when they share a common thread of beliefs. However, to receive the majority of the responses as unrelated chitchat made me raise an eyebrow. I found it quite alarming to think that even an unofficial poll could not collect enough relevant answers to make it worthwhile. Plus, there was not much differentiation between the daytime and nighttime behaviors of Bigfoot mentioned.

I cannot say this poll was a bust, however. This survey exercise did provide a few independent thoughts and some rich cultural information on paranormal behaviors and beliefs. This is one of the reasons I ask open-ended questions, to gather new information that you could never collect through a structured survey that has “yes” or “no” responses only. One thing became clear as I analyzed this survey—people have a high amount of beliefs in this particular group, and it colors their world and is part of their cosmology (how they see the world and their part in it, including the origins of things and life on the planet or in the universe). Although the topic of faith/religion was not part of this particular survey/discussion, readers should know that there is a strong Christian component to this particular group. This means that spirituality and acceptance of a reality beyond a mere three-dimensional reality is part of the foundation of many (if not most) of the people who participate there. However, it is too bad that more people could not stay focused and on task regarding the question. It appears that their enculturation takes up most of what is in their minds rather than thinking independently or differently from the group atmosphere, and the concept of “groupthink” comes to mind here. If Matt Johnson wanted a following, he has certainly accomplished it. Kudos to him for his success if this was the goal. If it could eventually bring some of the non-scientific information into the realm of scientific documentation and an official scientific discovery of Bigfoot, then even greater things could be achieved in this field.



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Survey: What is Sasquatch's favorite food you have gifted to him/her?

Group: Bigfoot Now

Results:

(in alphabetical order, plus comments where appropriate)

- Apples = 13 (Comments: I have the best luck with apples. Chopped apples mixed with dog food. Apples, and they never take them all.)
- Bacon (Comments: I've heard that bacon on the campfire attracts them.)
- Bananas
- BBQ
- Beef Jerky = 5 (Comments: Jack Links)
- *Beer (Comments: Six pack of Bud)
- *Candy = 2 (Comments: Skittles...they work on ET.)
- Carrots (Comments: I have given regularly)
- Cat (Comments: it just took all my grandma's cats!)
- Chaw

- Cheetos (Comments: I've never given Sasquatch food, but we did know a family who lived in the Columbia River Gorge that would regularly feed them Cheetos.)
- Chicken (Comments: Rotisserie chicken)
- Chocolate-covered meat
- Corn on cob
- Doughnuts
- Garlic = 2
- Grapes
- Fish
- Ham (Comments: spiral ham)
- *Lasagna (Comments: Lasagna with a side of garlic bread)
- *Marijuana (Comments: Marijuana in California where it's legal too. He comes every time when you burn pot.)
- Nutter Butter cookies
- Peanut butter = 4 (Comments: Peanut butter and birdseed sandwiches. Peanut butter and jelly sandwiches.)
- Pears
- *Pizza = 2 (Comments: Papa Murphy's meat lovers. Pepperoni pizza)
- Popcorn
- Potatoes (Comments: I have given regularly)
- Radish
- Reese's
- Rib tips
- Snickers Bars = 2
- Squash
- Veggie Straws
- Walnuts
- Watermelons
- Zucchini (Comments: We tried zucchini one time but the deer got it first 🤔🤔)
- 50 lb salt blocks (Comments: I have given regularly)

**possible jokes*

Other comments:

GIFTING

- I'm sorry but I don't understand why people gift, don't take it wrong
I'm not bashing or anything like that. I'm just trying to understand it all, after my sighting I've been kinda haunted by it, I haven't been out at night in 3 yrs and I always go armed now.
- I'm with you!! Not a nice creature!!
- I agree I'm working on getting photos of a deer kill by them, I've seen the photos & it wasn't a fast neck break kill like some say. It was pretty gruesome kill actually & heard of them stripping the hide off dogs & coyotes while leaving the animals alive.
- I'm not sure that I would want to feed it and encourage them to come out, especially on my property!
- I don't think ppl know the story of the battle between the Native Americans and the bigfoot.
- These are horribly dangerous creatures. Why on earth would you gift food to them? Try this: instead of gifting these creatures, wait a couple of days, then sit in the spot where the gift should be.
Stay there.
See what happens.
Missing 411.
Just saying.

CATS

- It just took all my grandma's cats!
- Cat killers unite? Holy sh**, and to think I'm afraid of Bigfoot!
- Was this witnessed firsthand to be sure it wasn't a coyote or something else?
- [Yes] My ex-mother-in-law!!!

HABITUATION

- A good book to read is from Christopher Noel: Our life with Bigfoot, its I believe 5 family's all across the us that have been habituating with Bigfoot, it's very good.
- How do you all know for sure what takes your gift? I mean if it regularly takes your gift why hasn't someone put up a trail camera and

gotten pictures and videos of it just like deer hunters do....

All in all, these survey questions delivered some interesting insights into the minds of the believers of the Bigfoot phenomenon. Enculturation is a huge part of that, which is part of social and informational sharing practices, which is a type of diffusion of information from person to person, group to group, and institution to institution, or some mix thereof. Most people did not differentiate between what Bigfoot and Sasquatch is/are. There was a lot of varied responses as to whether Bigfoot was a spirit, but most thought this creature to be physical, as well as transient. Participants also had a wide variety of things that they think Bigfoot creatures do all day or night long. Matt Johnson's group appears to have a common thread of thinking among themselves. As for food people gift the Sasquatch, it appears to be a common practice (deer are mentioned but no apparent worries about feeding or attracting bears or other wild animals).

In summary, this chapter was about interviewing people—collections of stories, experiences, surveys and information from groups, and so on. Social media surveys are an important part of this process, including past surveys by others that help bring a balanced perspective to this research. Small surveys in Bigfoot groups on Facebook were paramount in gaining different views of people when asking questions like whether Bigfoot is a spirit or whether it can die or get hurt, what they do all day/night, and what kinds of food or gifts are given to them. The enculturation of believers is an important part of their beliefs because it serves as a backdrop to their experiences and often mingles truth and fiction within social norms, as well as cultural sharing practices.

CH 4: Ethno-historical Perspective

Where anthropology is the study of people, history is the study of the past, and ethnography (a study and description of cultures and people) and ethnology (a comparative study of cultures and people) include the description of people's culture(s) and the differences between various peoples, respectively, then ethnohistory is a combination of ethnicity (ethnic groups) and history (their past)—ethnohistorical accounts, therefore, are about the history of peoples and cultures, particularly those of non-Western origin. Native historical accounts in the Americas are an example of the ethnohistorical perspective. In this case, it is the study of the people's beliefs in hairy giants or Sasquatch (or similar myths and stories). Some of these legends and stories are being recorded to preserve previously oral history. Some ethnohistorical work is done through cross-cultural discussions and can utilize various things (like art, literature, history, anthropology, archaeology, etc.) via a multi-disciplinary approach. I will be drawing from different sources, but mostly Dr. Wayne Suttles who was an anthropologist that had Native informants explain their beliefs using their own language (the emic view).

History includes ethnographic information and is aligned more with this study than is physical anthropology (the study of fossil bones of hominids). Social factors transform people's perceptions over time; everything from social media to person-to-person cultural sharing. These interactions become the mechanism of how perceived change over time (recorded historically) has occurred within a cultural point of view. Cultural change might entail the last 15-20 years (or even 50+ years since the Patterson-Gimlin film, or the last 100-200 years with Native stories of Sasquatch people) regarding how people look at Bigfoot differently due to cultural constructs.

There are definite politics within the Bigfoot subculture, such as the beliefs and teachings behind a possible paranormal vs biological creature, each group or clique with their own set of "rules" or explanations as to why this is so. The arguments that have been witnessed in online groups (by others and myself) have been mild to severe over these topics. The point of ethnographic detail is to cover these subject matters without basing it in bias. This requires a neutral stance and the anthropological imagination,

which allows subjective realities of all parties to present their beliefs without fear of ridicule... it gives voice to those who believe and enriches the detail of the question of “why” they believe as they do.

The overarching goal of this book is to shed light on the many cultural beliefs and worldviews (cosmology) within a cultural perspective (ethnographic insight). Whether someone has seen a Bigfoot or not, they may have a very personal perspective based on other factors; perhaps their relative saw one, or they were at the event but missed seeing it, yet saw the reaction of their loved ones, or heard about a sighting by a trusted friend, etc. What is happening with Bigfoot here has nothing much to do with the creature itself, but rather our actual pursuit and subcultural image of perceiving it. It is the mental and social constructs of and about Bigfoot that stem from creating a perception, which may or may not be the actual Bigfoot being, but is a recreation through our perceived memory that we tell over and over (to ourselves and others) over time and may alter slightly in that time.

Our greater cultural awareness of Sasquatch does shape our view of what we think these “Forest people” or “monsters” really are. I would bet money—because I have seen it so many times, as I have in ufology and the alleged alien abduction phenomenon—that there is quite a bit of personal projection on the part of all people (including non-eyewitnesses) who have opinions pro or con about Sasquatch without having even a shred of physical evidence to support that view. People who lean toward world peace may think that Bigfoot is a peaceful clan, while gun-toting hunters may think they are merely ape-like creatures who might want to eat other animals (or us) for dinner. Our own biases and the people around us who are influential in our thinking may shape our attitudes and also prime our expectations and beliefs about whether they are “bad” and “scary”, or “good” and “friendly”. When we analyze our beliefs, we begin to see patterns of where those beliefs come from, and how we were enculturated over time.

Kenneth (Kenny) Joholske, a fellow Applied Anthropologist, found the early descriptions of Bigfoot to be convincing even before modern cultural filters. As an example from my experiences, Natives have stories about Sasquatch stealing women or girls from the woods. I recall my own former fears of going camping while on my monthly cycle after hearing these stories because I thought Sasquatch might abduct me too. I never had that

fear before learning about those stories. Cultural beliefs are taught and are therefore, learned behavior. Popular culture and indigenous perspectives, cultural sharing and other cultural factors all have a strong influence on what we think, perceive, fear, believe, contemplate, or even reject. We borrow and try these ideas on for size and later may incorporate them into our psyche and scruples, which alters them within ourselves. They start as encultured ideas and turn into a different system in a contemporary context... they become modern teachings and can take on a life of their own, especially if it involves fear or other heightened emotional states. Concepts and beliefs have taken off in online circles and groups, with the “animal called Bigfoot” changing into “psychic Sasquatch” or becoming morphed into modern concepts such as being “interdimensional beings” and “aliens” or alien “pets”. These concepts can be tracked over time throughout society’s old documents, books, manuscripts, artifacts, oral histories, and now... online sources through social media, blogs, e-books, and the like.

We (humans) construct our reality. We use words to label and define it. Mental constructs and social constructs manifest into a modern myth, of sorts. Constraints of mythology are cultural influences that guide our modern myths and stories. This would be contemporary mythology, not urban myths necessarily, but changing constructs that alter and refine or redirect our personal myths that we tell ourselves are the “truth” about something. Just as language is lost and reacquired, everything in culture changes constantly. For instance, some languages are being revived and recorded because they were going extinct, specifically certain Native languages. A culture is defined by its language, so remembering language also helps us recall the culture from which it came (unless complete acculturation has occurred). We can see how cultural sharing has altered some of the words non-Natives have adopted regarding Sasquatch too—the words “Bigfoot”, “Stick people”, “Forest people”, and even the bastardized version of the original Native word “Sasquatch” have all filtered into the larger Bigfoot research population and Bigfoot subculture/Bigfoot community.

Besides language, even art and visual representations or concepts of Sasquatch have come from Indian petroglyphs. The Tule River Indian Reservation in California has rock art (pictographs) that are often

interpreted in modern times to be of Bigfoot when nobody truly knows whether or not that is true. I will cover this more later in this chapter.

Kenny Joholske and I had conversations about the topic of early descriptions of Bigfoot, and how they change through culture and time. Applied ethnography can be utilized here regarding how people re-interpret old or ancient information (the same thing happens with ancient civilizations like Sumerian culture or others). How people construct cultural realities today about ancient artwork or unknown symbols are not necessarily, (archaeologists and others argue it is highly improbable) what it meant to the people who drew the art or cuneiform or wrote the scrolls or tablets of old. Our ethnocentrism and lack of knowledge tend to make us fill in the blanks with what we think, based on our own enculturation. It does not make it true. It also does not make it false. However, chances are that without intimate knowledge of the peoples who made the drawing or carving we are likely to misinterpret the original meaning. Someone may have had a dream, or a medicine man may have performed a ceremony wearing regalia for a specific purpose that was recorded pictographically, and hundreds of years later modern people interpret it completely wrong, as perhaps something physical or real rather than spiritual or symbolic. This includes ethnohistorical images that we think might be about Sasquatch/Bigfoot. The words “Sasquatch” and “Bigfoot”—or for paranormal enthusiasts—words like “portals” or “stargates”, did not even exist historically (within the context they are now used) until more recent decades. Yet, some common themes occur in Bigfoot sightings where people see or experience things that seem impossible and then they find old sources or pictographs that appear to overlap with that reality. Where some things change, other things remain the same.

What was telling for Kenny is when he was looking at different tribes' stories that matched up with what he has experienced in the field. Plus, this occurred firsthand, without equipment, as an ethnographer and with using applied techniques by talking out loud, using sounds of other languages—Turkish and Russian—and he got within 75' of Sasquatch. He greeted them in Haida (coastal First Nations band from British Columbia), and they just sat still there. He saw two individuals... an adult male coming up the ridge that was 8.5' tall with a juvenile in front coming up the hill from below. They were both headed uphill. He also saw a 7.5' silver-gray adult coming up the ridge too, where he noticed the top of its head and they were

checking him out (blatant, not hiding). The area has fox and coyote there (no bear) and happened in Maryland state, south of Frederick in the Piedmonts and Allegheny mountains/Appalachians. To the west is West Virginia (the ridgelines follow in) and Jamestown, Virginia, which also have lots of historical sightings.

Some ethnohistorical information, editorials, and articles on Sasquatch have been published in the Journal of Northwest Anthropology (volumes 1-10, 1967-1976), including:

- EDITORIAL: SASQUATCH RESEARCH, Roderick Sprague (vol. 4, no. 2, Fall 1970)
- SASQUATCH HANDPRINTS, Grover S. Krantz (vol. 5, no. 2, Fall 1971)
- SOME PACIFIC NORTHWEST NATIVE LANGUAGE NAMES FOR THE SASQUATCH PHENOMENON, Bruce Rigsby (vol. 5, no. 2, Fall 1971)
- ON THE CULTURAL TRACK OF THE SASQUATCH, Wayne Suttles (vol. 6, no. 1, Fall 1972)
- ANATOMY OF THE SASQUATCH FOOT, Grover S. Krantz (vol. 6, no. 1, Fall 1972)
- ADDITIONAL NOTES ON SASQUATCH FOOT ANATOMY, Grover S. Krantz (vol. 6, no. 2, Fall 1972)

Numerous more (including some by Bayanov, Beckjord, Beeson, Greenwell and King, Knatz, Krantz, Rigsby, Sprague, Strassenburgh, Suttles, and Westrum) are available at the website northwestanthropology.com through vol. 19, Spring 1985.

Cultural studies in shamanism and core shamanism can provide information about how spiritual leaders, seers, and healers see the world. One distinction is that many shamans call "normal" reality the "middle world", the "under-world" includes the earth, body, and deep subconscious, and the "upper-world" is the spirit realm or higher reality. Shamans include the Medicine Men and Medicine Women of First Nations and Native American Indian bands/tribes. I have practiced core shamanism in the past. The upper- and under-worlds that are seen during ritual practices or altered states are just as real to the shaman as the middle-world ("ordinary" reality). There is no distinction as even healing work can be done from within the spirit to affect the mind and body, or vice versa. Being holistic, which includes a bit of psychology and belief on the part of the person being healed or helped,

the outcome would be the same as long as the work was done correctly by the healer/Indian doctor/shaman and accepted by the one seeking help.

Keeping that in mind, some of the ethnohistorical information about Sasquatch that was written by Dr. Wayne Suttles (Ethnographer/Anthropologist), in the *Journal of Northwest Anthropology* (vol. 6, no. 1, Spring 1972) and titled "On the Cultural Track of the Sasquatch" covers this same topic regarding myths and stories:

I do not think we can assume that Indian categories are the same as Western ones. In fact, I see no evidence of a dichotomy of "real" vs. "mythical" or "natural" vs. "supernatural" in Coast Salish thought. There is a dichotomy [of] "myth age" vs. "present age," but the beings seen then were "real" and those seen today are "real" to the Coast Salish. There is also a dichotomy [of] "vision experience" vs. "ordinary experience," but the beings seen in both are equally "real." So I do not think that informants' statements on this matter are relevant to our enquiry. (p. 66)

To the western mind, this presents a problem because it makes it hard to reconcile spirit with body, or mythical Sasquatch beings with living animals. The Coast Salish Indians of Lower Mainland British Columbia and Vancouver Island did not make this distinction; it was the 'emic' view. It is also unknown as to whether all of the Native names for Sasquatch had been recorded. The word 'Sasquatch' is an anglicized version of the Coast Salish word 'sesqec'. Suttles reminds us that it was John Green who had attributed the name to J.W. Burns. Burns lived on the Chehalis Indian Reserve near Harrison Hot Springs, BC in the 1920s. According to Suttles in the same paper:

Burns introduced the "Sasquatch" to the public but at the same time, by quoting Indian stories with supernatural elements, stigmatized it as an "Indian legend." This was unfortunate, Green believes, because scientists in particular are inclined to dismiss the subjects of Indian legends as purely imaginary. (p. 66)

This is easy for anthropologists since supernatural beings naturally flow into myths and legends and stories, which are simpler to discuss from a cultural view than from a physical anthropology point of view. Western civilization prefers to divide spirit and body as "unreal" and "real", respectively, whereas Natives did not conceptualize such distinctions. Yet the Coastal Salish peoples claimed these beings lived in the forests and treated them as living creatures in their descriptions, much like eyewitnesses describe today. In this case, as an anthropologist, I would tend to agree with Suttles that the attribution of the spiritual abilities of Sasquatch (depicting them as only supernatural beings) might have been done in error by early anthropologists or others. However, it may be likely

that Sasquatch's spiritual abilities might also be synonymous with biological reality, much as Natives see themselves (not creating the dichotomy found in Western thinking) because we are all 'spiritual beings' even as we live in these physical bodies. In that case, these ape-human-like creatures of the woods would be not much different from humans, from a Native point of view, other than their looks and perhaps certain ways of behaving or practicing their own potential spirituality.

Many tribal peoples of the past, in ethnohistorical accounts, often talk of Sasquatch-like beings as a kind of people, rather than animals, necessarily. In fact, in some cases, they were considered 'human' in many respects, especially in some of the oral histories and stories of abductions of females by the Forest people. Some versions of the Sasquatch legends tell of Sasquatch having sex with the human females and the women coming back to the village later on with their half-Sasquatch babies. This is one example of oral history; this one was told to me by Lummi Indians in northwest Washington State, personal communication. Science would tell us that only a biological being could copulate and produce offspring. If the Bigfoot are spiritual as well, then we have to realize that most people around the globe also think humans are both biological and spiritual beings, combined (the prevalence of world religions—both non-organized and organized religions—support this belief). If Sasquatch/Bigfoot have superior spiritual abilities in some areas, it would be unknown outside of anecdotal evidence (stories and witness accounts).

Ethnohistorical Native perception and reporting may be difficult to divide for the scientific way of thinking, but as Suttles (1972) stated, "rather than trying to sort out the beings Indians talk about into the 'real' and the 'mythical,' it might be better to apply our dichotomy to the attributes that Indians ascribe to these beings" to divide spiritual attributes from physical attributes (pp. 67-68). The Coast Salish describe these beings as not exactly human, but very much like humans in some of their traits, including that they walk on two feet (bipedalism) like humans.

Suttles (1972) says they are called by different names and that "speakers of the island dialects of Halkomelem and of Straits tell about the 'zamekwes' or 'camekwes', which may or may not be identical with the mainland Halkomelem 'sesqec'. For some there are also 'cietkw', 'stitel', or 'stey'tel', which may sound like the 'sesqec' or simply like feral men" (p. 68-69).

There are others... the Musqueam people lived near the Fraser River in what is now Vancouver, BC; Suttles had been working on the local dialect of Halkomelem since the 1950s. He said that the “term sesqec is well known at Musqueam as the name for a large, hairy, man-like creature that lives in the woods and mountains” and his informants identified it with the Cowichan word 'zamekwes', including other words that translated as cannibal ogress (she eats children) (p. 70). Other stories and words indicate beings that knock down dead trees, as Bigfoot is claimed to do. Others are monkey-like words that are used to mean ‘tree-striker’, like the wood knocks (knocking on trees) that Bigfoot allegedly does. The cross-over of Native words and their meanings in line with the ethnohistorical storylines have at times indicated quite a bit of overlap.

Lummi Indians also have a rich history of ethnohistorical tales of Sasquatch people. Suttles wrote down some stories at Lummi from Julius Charles (born around 1860 and first lived at Semiahmoo) and Patrick George (born around 1875 and lived at Cowichan before going to live with the Samish at Guemes Island) and were familiar with two names of the beings that appeared the same as the Cowichan zamekwes and the sesqec from Fraser River area. Suttles (1972) stated it nearly verbatim:

The camekwes is a great tall animal or whatever it was that lived in the mountains. It was like a man but shaggy like a bear, like a big monkey 7 feet tall. They went away when the whites came. (The Indians never killed any; it was a pretty wise animal, or whatever you call it.) ... The camekwes are big, 7 to 8 feet tall. They whistle only, can't talk. They whistle when you go out in the evening. Once some white people caught one and tried to feed him. They gave him potatoes. He picked them up, looked at them, and threw them away. They gave him meat, and he did the same thing. I guess some make you crazy. They are real steleqem. They grow hair on the body. There are none here any more, but I guess there are some up in the mountains around Chilliwack. (p. 72)

According to Suttles, there are many stories about the creature(s), which I will paraphrase here. Some words for them are translated “wild Indians”, and while some of the beings can talk, others cannot. Sometimes seeing them will make you crazy, either by them tossing poison on people or by throwing their ‘power’ at them. They whistle and mimic calls of birds, wear no clothes but may use guns and trade beaver skins. Broken twigs laid on the road were signs that they had gone out. The Lummi claimed to have caught an ogress (cannibal) before and destroyed her. Although Suttles has a lot more to offer in way of ethnohistorical accounts from that one paper alone, this section is meant to give you a taste of what ethnohistorical

documentation is and some examples, rather than to be a full study on just this one aspect. Current information is more the goal.

Comparing ethnohistorical data with more current interviews of ethnographic informants are important to understanding the Bigfoot subculture as it relates to transformation and differences as well as overlaps and what has remained unchanged through time. We must ask questions such as whether there has been a contemporary carrying-through of the past, or have things changed? Are there any comparisons to be made? Has the Bigfoot phenomenon not carried over except in stories and myths? All of these aspects could be the subject of multiple books.

As Kenny Joholske said:

What was once passed on has been passed on as a story or a myth, or like First Nations people, Kwakiutl (northern Vancouver Island) [ethnographic studies by anthropologist Franz Boaz], the songs are owned by clans so they do not sing them, but the Haida can be performed and recorded. Tlingit can be told within clans but only tell outsiders outside stories (modified) so they do not break any naming taboos. The Hopi have a famous snake dance. While Edward S. Curtis worked with the famous anthropologist (in the 1920s), Thomas Talbot Waterman, Curtis asked to film the snake dance and when he took the movie back to Waterman, they were actually dancing it backwards [counter-sunwise]. Anthropologist Clifford Geertz, who did his work in Bali, said there is a kind of thickness or different layers to culture, meaning how we look at culture through whatever lens we are looking at. Anthropologist, Sol Tax, at Chicago worked on a theory called “action anthropology” where he discusses that an anthropologist is a co-creator of the cultural presentation of the information, both moral and ethical, and that we should remain detached and dispassionate—but passion comes out in the ethnography, so we must be careful. (2019, personal communication)

Ethnography and action anthropology are different, yet the former can support the latter. Action anthropology is based on field research and the collection of data, which help build theory and is applied (as in ‘applied anthropology’) at the community level to help people fulfill any objectives they have. Where my university training was in applied anthropology—which aided in rural colonias (unincorporated communities) in West Texas obtain clean water—there are not necessarily any specific goals within cultural anthropology as it applies to ethnography and the Bigfoot subculture. Rather, the ethnographic accounts of rich or thick description may be applied to this phenomenon through in-depth interviews with informants (particularly in my upcoming ‘Book 2’) and a number of

surveys, plus Bigfoot Researchers Questionnaires and ethnohistorical data that provide an overall picture of the phenomenon under study.

Clifford Geertz (1973), as Kenny Joholske mentioned, published some of his work in the *Interpretation of Cultures* where he depicted culture as "a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life" (p. 89). This is relevant in every culture, including the Bigfoot subculture, as people conceive and comprehend their ideas about the Sasquatch and communicate it in different forms that increase their knowledge about the topic, ultimately altering their attitudes and enhancing their cosmological outlook. In short, the subject of Bigfoot (whether a creature is seen or not), can transform people's worldview and change their lives. Indeed, it has for many. I will be going into this deeper in subsequent chapters.

Kenny said that we should also pay attention to the "psychosocial aspect of Bigfoot... how Bigfoot culturally stands at the periphery of both society and the forest, and that the Bigfoot experiences create a Liminal archetype placing the individual in a cultural proximity of the periphery of cultural norms. Almost in a sense a shamanic experience for the individual standing outside of society" (Kenny Joholske, April 4, 2020, personal communication).

I agree with Joholske, because liminal experiences are those "in-between" or "at the edges" types of experiences that depict where a person is while in flux. They are not quite the same person as they were before (such as an unbeliever of Bigfoot) yet not quite where they are headed (where they change into a believer), but are in the process of changing. The transformation process puts them into a rare and unique category of a liminal state of being, where they are learning, processing, ascribing new views, and culturally altering their perceptions as to what is, is not, and even what should or should not be. This transformative process contains a certain powerful energy within it because a major change of the psyche and belief systems always places a soul at a new horizon by the time they have stepped across any new boundary or norm. While standing in the mid-state (the liminal state) they neither belong to the former nor the latter, but are at the periphery between these cultural norms of "unbeliever" and "believer".

Ethnographies about Bigfoot

Although there are anthropological studies about Bigfoot and the Bigfoot believers/researchers subculture, they are not too difficult to find when you search for them online. Here are some ethnography-related books and articles regarding Bigfoot:

Losing Bigfoot

By Jamie Lewis, Andrew Bartlett

The Lost Ethnographies: Methodological Insights from Projects that Never Were

Abstract: The chapter sketches out a putative ethnography of Bigfooting, detailing what we can study from analysing television programmes of the practice, but also what we lose by not being there, by not embedding ourselves in the Bigfooting community, and by not participating in their woodland expeditions.

Bigfoot Exposed: An Anthropologist Examines America's Enduring Legend

By David J. Daegling

Description: In *Bigfoot Exposed*, biological anthropologist and primate physiology specialist David J. Daegling objectively examines the northwest American myth of Bigfoot. Using scientific methodology, Daegling systematically and persuasively repudiates the evidence purportedly demonstrating the creature's existence, and ultimately concludes that Bigfoot exists only in the popular imagination.

MAYAK DATAT: THE HAIRY MAN PICTOGRAPHS

Kathy Moskowitz Strain

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The RELICT HOMINOID INQUIRY 1:1-12 (2012)

Abstract: The purpose of this article is to examine the association of prehistoric pictographs with contemporary stories told by the Tule River Indians about Hairy Man. Located on the Tule River Indian Reservation, the Painted Rock Pictographs are approximately 1000 years old. According to members of the tribe, the pictographs depict how various animals, including Hairy Man, created People. Other stories tell why Hairy Man lives in the mountains, steals food, and still occupies parts of the reservation. Since the Tule River Indians equate Hairy Man to Bigfoot, the pictograph and stories are valuable to our understanding of the modern idea of a hair-covered giant.

The skeptical view by a biological anthropologist (who had no body to examine, to be clear) debunked the ‘myth’ of Bigfoot as being a real creature:

Bigfoot Exposed

By David J. Daegling

An Anthropologist Examines America's Enduring Legend

Synopsis: The myth of Bigfoot has captured the popular imagination since the creature's first public debut in 1958—numerous citations of 'evidence,' newspaper articles, books, hysterical personal accounts, and even Hollywood movies illustrate the American public's enduring romance with the Sasquatch. The scientific community on the whole, however, has stubbornly refused to comment on what it views as a very tall tale, though Bigfoot's existence continues to be hotly argued between proponents of the beast and its skeptics. Now, biological anthropologist and primate physiology specialist David J. Daegling enters the fray to offer both sides of the dispute benefit of objective scientific study. A well-crafted read, *Bigfoot Exposed* will prove to be as much a model of scientific method for anthropologists and researchers as it is an engaging and persuasive debunking of the myth of Bigfoot.

There are also quotes about other ethnographers, such as this one via a writeup by Jeff Wheelwright titled *The Wild Man Within: Peter Matthiessen's Bigfoot* at Yale University's "The Yale Review":

[John] Mionczynski worked part time on a university ethnography project collecting legends and stories from Native Americans. He would bring Matthiessen along on trips to the reservations, and they'd ask the elders about the Big Man. A tale they heard at the Wind River Indian Reservation in Wyoming deeply intrigued the two investigators. Some time back a young woman on the reservation claimed to have been abducted and raped by a big hairy man. When the woman became pregnant, the tribe sent her away to Jemez Pueblo, a reservation of another tribe in New Mexico. There she gave birth to a boy who turned out to be not normal. He was sickly but also muscular. "He was not good to look at," said Mionczynski, "what you used to call a retarded child. At thirteen or fourteen years old he died." Reportedly the boy was buried in a mission graveyard on the pueblo, and his mother returned to her tribe in Wyoming. A mystery turned on the boy's grave, which had been lost or moved—what had happened to it? Mionczynski would telephone Matthiessen at his home on eastern Long Island with updates on this and other Bigfoot puzzles. (para. 26)

(Source: <https://yalereview.yale.edu/wild-man-within>)

One of the oldest sources for cryptid information came through ethnohistorical accounts of the Native bands in British Columbia. Born in 1845, Susan Allison was an ethnographer whose "friendships with local First Nations women gave her insight into traditional foods and medicines" plus she "provided early accounts of the cryptozoological legends we now recognize as Ogopogo and Sasquatch" (Hawthorn, 2010, para. 6).

Hawthorn (2010) also states:

Unlike many women of her era, she managed to get her words to the public. Two ethnographic papers on the Similkameen people were printed by respected British academic journals. As well, she published a long narrative poem about a local chief. The poetry was issued in 1900 under the pseudonym Stratton Moir, which was her brother's name. ... She gave birth to 14

children, all of whom survived into adulthood, and she befriended many local aboriginal women, who “told me more than they told most white people,” she wrote. (para. 7, 16)

Ethnographers are more common than they used to be. Susan Allison had built rapport and relationships with First Nations people in BC. On a personal note, I have found that building rapport and making friends easy (often I keep them for many years or throughout my lifetime). There is trust-building that is important in the ethics of anthropology, but it stems from friendship, at least for me. Although there has to be a professional distance when doing research, I have found that people tell me things they do not tell most people. Whether it is due to my ufology background, lifelong attraction to the strange and unusual, or some kind of invisible sign across my forehead, people tell me things about paranormal and spiritual things quite naturally.

When I started my Bigfoot research, I hoped that the paranormal would not enter into the scene at all. I purposefully would *not* bring it up... yet it seemed that everywhere I went, and most times when speaking with eyewitnesses, my witnesses/informants would tell me details about their sightings that they would not be willing to tell most investigators. I became an anthropologist some years later. There was their sighting account, then there were extra details they would add that indicated that something else was happening outside of their control or knowledge, and it bothered them. As I felt that it could be important, and data was data regardless of beliefs concerning it, I wrote it all down and did not take away from it, alter it, or disregard it in any way. I neither promoted nor diminished their need to tell me whatever it was they chose to say. People would bring up subjects of UFO's, angels, ghosts, portals, spiritual abilities, or other phenomena. If it was related to their sighting, I wrote it down. Other times, if not related, I would write it in the side notes. I investigated later and wrote the reports that included their details.

I went to Mescalero, NM (in early 2020) after many years of being away and met with our Apache friends on the Mescalero Reservation. I met and spoke with numerous people that day and asked specifically about their Bigfoot sightings. However, as in the usual manner where people offer me other information related to the paranormal or high strangeness, I was told about their experiences with seeing a skinwalker (a person with supernatural powers to appear as an animal, often a coyote or wolf), as well as numerous sightings of the ‘little people’ on the Reservation by different

Apaches. This is how it goes. I am collecting these latter stories for future writings. This brings us to folklore, stories, and history— about Bigfoot.

History and Folklore

It was CM Johnson (2018) who, in his book about Bigfoot (and other urban legends), considered the “best recorded sighting” of the creature as being the 1967 Patterson-Gimlin film (p. 6). By far it is the most famous film in the last 50+ years. However, regardless of film or video recordings, eyewitness sightings of similar creatures have been around for much longer. In 1811 a 14-inch (36 cm) long footprint that was 8 inches (20 cm) wide was discovered by David Thompson in the Alberta, Canada mountains, and stories of the “wild man” (a hairy ape-like upright walking man from the woods) have been told by Natives all over North America since pre-1800’s (Johnson, 2018, p. 8). According to Michael Burgan (2005), Native American Indians “may have been the first people in North America to see a Bigfoot. Some tribes in Canada called it *sesqec*, or ‘wild man of the woods’” (p. 8). Other versions include *Sesq’ec*, *Sasquac*, or *Sasq’ets*.

According to numerous online sources, the etymology of the word “Sasquatch” shows it started as “sasq’ets”. It was later anglicized by J.W. Burns, a teacher who believed in the Indians’ hairy giant myths. He collected stories of these “wild men” from the Chehalis tribe and used the name “Sasquatch” instead of “sasq’ets”. The name “Bigfoot” came about on October 5, 1958, when Andrew Genzoli (editor of Humboldt Times) discussed in a column the huge tracks found not far from town and an hour and a half’s drive from where the famous Patterson-Gimlin film was made.

Sasquatch, Bigfoot, Big Man, Stick Indian, or Forest People are only a few common names for the creatures in North America. There are other names for them around the globe but it is unknown if they would be the same species or variants. Even children’s books discuss the different types of Bigfoot-like beings that exist in the world. For example, according to Norma Gaffron (1989) in her juvenile nonfiction book *Bigfoot: Opposing Viewpoints (Great Mysteries)*, a simplistic version of grouping these beings by name is covered in the following excerpt:

Scientist and author Ivan T. Sanderson believes that primitive, humanlike creatures definitely exist in the modern world. He lists at least three types. The first, which he calls

Neanderthaler, or caveman type, is found in Mongolia, China, and Tibet. The second, the large creature known as Bigfoot or Sasquatch, is found in North America, Central America, and possibly South America. The third type, the beast like *Meh-Teh*, is the size of an average human, but has twelve-inch fangs. The *Meh-Teh* is the 'Abominable Snowman' said to roam the Himilaya Mountains in Asia. (p. 20)



Artist Contributor: Su Walker

There are some beliefs about “Little Foot” as well, which are diminutive sized hairy bipedal creatures as well. Other types of beings are known around the world, a couple of which are commonly known as the Yeti and the Almas (Alma or Alamasty). Sherpa tribal guides and other people of Nepal claim the Yeti live in the high mountains where there is snow year

around,
ranging from
6-15' tall
depending on
the story. The
Sherpa claim
that there are
three types of
yeti. The *Teh-
Ima*, also
called
Thelma, are
small
monkey-like
creatures, the
Meh-Teh are a
nasty-
tempered,
bipedal
'Abominable
Snowman'
with a pointy
head, sharp
teeth, and
whose hair
may be white,
black, brown,
gray, or even
red, while the
Duz-Teh are
6-8 feet tall
and resemble
a bear,
occasionally
walking on all
fours and kill
animals or

even humans
(Gaffron,
1989).

In 1963, Ivan
Ivlov (a
doctor from
Russia) was
in southern
Mongolia,
heard stories
of the Almas
and witnessed
(along with
his
Mongolian
driver) a
family of
these human-
like beings
walking
away,
disappearing
behind a rock
outcrop
(Gaffron,
1989).

Many others have claimed to witness these creatures as well, which are typically shorter, stocky-bodied, and hairy, resembling an early-stage human. One famous alleged Alma was called Zana, whose story is covered elsewhere. Today there is doubt on whether Zana was actually an Alma, however, and may have been a Neanderthal or other hominin. The Alma creatures are seen in the region crossing Mongolia, Russia, and China.

Legends and myths about Bigfoot have been found on every continent in the world, with very similar traits, although sometimes their height or body type or footprint/track sizes or other features may vary, including hair color or amount of gentleness, shyness, or aggression. Local lore in each region or locality where sightings occur tend to be more telling than just lumping

all the stories together as one potential species when it may not be the case. There is no proof that the creatures exist outside of the stories, yet why would this type of being be a near-universal myth in so many rural places around the world? Is it a genetic holdover being processed through DNA-related visions from our hominin ancestors? Is it a shared myth due to cultural factors? Alternatively, could it be that they existed once, but we now see ghost-like images of them? If any of these, then why do they leave physical evidence such as tracks in the soil? These are questions yet to be answered definitively, but to those who have seen them, most are convinced they are real beings.

Robert Pyle, an ecologist, has contended that giants that look similar to humans (but are not necessarily human) have found their way into the history and folklore of most cultures, who have had names for them in their own languages that either describe their looks or behaviors. One famous story by Paul Kane in 1847 described the Indians in Washington State who called these creatures *skoocooms* (wild men who were cannibals) who were said to live at the top of Mount St Helens. Even the Lummi in Washington State where I used to do some Bigfoot research and field investigation had their own name, the *Tse'emekwes*, with descriptions of their actions and even what they ate, including stories that scared children because of threats of the abduction of the tribal members by the *Tse'emekwes*.

Other historical stories and folk tales exist from the early 1800s and on into the 1900s from as far east in Washington State as Spokane (although most cluster in the western part of the state) to the mountains and river valleys in southern British Columbia. Wayne Suttles (1972), an anthropologist ethnographer who studied Native languages, mentioned the wild people of the area around Seattle, Washington:

The speakers of Puget Sound seem to have known three kinds of—or known three terms for—man-like forest beings or "wild people." The terms are something like: 1) *cyatkwu*, 2) *gelusabs*, and 3) *stital*. One source goes back to the middle of the last century. (p. 77)

The late John Green, a famous cryptozoologist, researched the Sasquatch heavily for decades in and around Harrison Hot Springs, BC. I had spoken with him via email and enjoyed digging through his many database files, which he provided to anyone who asked, free of charge. The First Nations in Lillooet spoke of the *Sts'Ailes* stories (of Sasquatch) that did not like white people, a story which J.W. Burns had shared in his many collected folk tales from the early 1920s in that same area of BC.

Fables and faerie tales are among some of the folklore that exist around the globe for creatures that Americans refer to as “Bigfoot” or “Sasquatch”. Depending on the area, they can have other names, such as: skunk ape, swamp ape, bush Indian, stick Indian (may be a helper of Bigfoot), wild man/wild men, yahoo, hairy man, giant, ape-man, forest friends, forest guardians, forest protectors, earth protectors, Booger (in the southern US), Nape (North American Ape), Yowie (in Australia), Wendigo/Wetiko (Algonquian name for Bigfoot), Momo (Missouri Monster), Ohio Grassman, Big Man, Kitche Sabe (in Ojibwe), and many others. The Cree and other indigenous people believe in shapeshifters called “Wendigo” or “Windigo” and refer to the “Wetiko” or “Weetigo” as well (a cannibalistic spirit or even human cannibals).

The list could go on, but you have a taste here of some of the historical accountings of these beings. They are not just a modern cultural phenomenon and actually share their origins from antiquity and beyond.

Pictographs

History and folklore would not be complete without reference to petroglyphs and pictographs of Sasquatch type beings that Native peoples recorded by drawing them on rocks.

Kathy Strain, anthropologist and archaeologist, wrote a manuscript in 2012 titled *Mayak Datat: The Hairy Man Pictographs* and covered this very topic (figures removed).

Here are some excerpts and discussion:

Painted Rock is located on the Tule River Indian Reservation, east of Porterville, California. Connected today with the Tule River Indian Tribe, the pictographs are said to represent Hairy Man, an important cultural character for the residents of the reservation. ... Painted Rock, also known as CA-TUL-19, is a rockshelter associated with a prehistoric village. The site, located immediately adjacent to the Tule River, includes bedrock mortars, pitted boulders, midden and pictographs. The pictographs are located within the rockshelter, and are painted on the ceiling and walls of the shelter. The pictographs include paintings of a male, female, and child Bigfoot (known as the family), coyote (known as Coyote Eating the Moon), beaver, bear, frog, caterpillar, centipede, humans, eagle, condor, lizard and various lines, circles, and other geometric designs. The paintings are in red, black, white, and yellow. (Strain, 2012, p. 1-2)

This is an interesting place to stop and take a look at the names of all the living creatures/beings in the 700-2,000 year-old pictographs—it is common for many anthropologists to admit that these animals can exist: coyote, beaver, bear, frog, caterpillar, centipede, humans, eagle, condor, and lizard (putting aside geometric designs). Yet, many will say the Bigfoot (male, female and child) would be no more than a myth, even though humans are included as well in the pictographs. Many people, due to their belief (first and foremost) against the possibility of Bigfoot, would deny any possibility of Bigfoot being a real being and so pick and choose what they think is “real” versus “myth” in these pictographs. Kathy Strain has not done this, thankfully, and presents the information as the Tule River Indians depicted them to her (the emic view), altogether and equally important. The great size of the Hairy Man (and his family), however, is telling.

The most dominant pictograph at Painted Rock is that of the Hairy Man, also known as *Mayak datat* or *sunsunut* (Johnstone, 1975). Hairy Man measures 2.6 meters high by 1.9 meters wide, and is red, black, and white. The painting represents a two-legged creature with its arms spread wide. He has what appears to be long hair and large haunting eyes. The Yokuts identify the lines coming from the eyes as tears (because Hairy Man is sad according to their creation story). ... The mother measures 1.8 meters high by 1.2 meters wide, and is solely red. Like her husband, she represents a two-legged creature with her arms open. She has five fingers and little other detail. Immediately adjacent to her, and directly under her right hand, is her child. The child measures 1.2 meters high by one meter wide. He is also solely red, stands on two legs, and has five fingers. (Strain, 2012, p. 2)

The hairy man is 2.6 m high (8.5') and 1.9 m wide (6.2'), the wife 1.8 m high (5.9') and 1.2 m wide (3.9'), and the child 1.2 m high (3.9') and 1 m wide (3.3'), and are very close to eyewitness accounts of the heights of Bigfoot today, which typically range for adult males between 7'-12' or taller, with the females shorter, and of course children would naturally be small. This is not out of range for size difference due to sexual dimorphism in the size or body mass of humans (around 15%) and other large apes (>50%) (Larsen, 2003). Like humans and greater apes, these beings are depicted with five fingers. However, one difference between these Bigfoot pictographs and humans is the notable flow of the head into the shoulders and body (depicting no real neck), which is a common trait for Bigfoot, according to modern eyewitnesses. The child has a different-shaped head, perhaps, as Kathy Strain (2012) mentioned, “suggestive of a sagittal crest”

(p. 2). Some of the humans have curious-shaped heads too (not unlike the Paracas and other elongated skulls).

Stories were told on about Hairy Man and other animals and more but whether they were contemporary, or part of ancient oral history is unknown. Some of the early stories were recorded in 1935 and since, but Kathy Strain says:

As stories were told, information was either added or clarified until a written copy was produced and read back to the group. “How People Were Made” details how the pictographs at Painted Rock came to be and identifies the large figure on the main wall as Hairy Man. “When the People Took Over” explains why birds and animals live where they do today while “Food Stealing” is a simple story about Hairy Man and his fondness for an easy meal. The last story, “Big Foot, the Hairy Man,” was collected by Johnstone in 1975 from tribal elders Ruby Bays and Jennie Franco. It is the most common story still told on the reservation today. (Strain, 2012, p. 3)

Some excerpts of these stories, which may sound familiar to you as it pertains to Bigfoot include connections with Hairy Man:

Story 1: How People Were Made

Hairy Man was wiser than Coyote and knew that Coyote would cheat to win and People would have to walk on all fours, so Hairy Man stayed behind and helped Eagle, Condor, and the others to make People. They went back to the rock and drew People, on two legs, on the ground. The animals breathed on them, and People came out of the ground. Hairy Man was very pleased and went to People, but when they saw Hairy Man, they were scared and ran away. That made Hairy Man sad. ... All the other animals drew their pictures on the rock as well, so People would remember them. Hairy Man was sad because People were afraid of him, so he drew himself sad. That is why Hairy Man’s picture is crying to this day. That is how people were made. (Strain, 2012, p. 4)

Story 2: When People Took Over

Hairy Man said, “I will go live among the big trees (Giant Sequoias) and hunt only at night when people are asleep.” ... That was the time when animals stopped being like us and scattered. (Strain, 2012, p. 4)

Story 3: Food Stealing

In the old days, women learned never to leave their acorn meal unattended. ... They would then leave it in the sun to dry, but they would come back and it would be gone. They would find big footprints in the sand where they left the meal and they would know that Hairy Man took it. (Strain, 2012, p. 4-5)

Story 4: Big Foot, the Hairy Man

Big Foot was a creature that was like a great big giant with long, shaggy hair. His long shaggy hair made him look like a big animal. He was good in a way, because he ate the animals that might harm people. He kept the Grizzly Bear, Mountain Lion, Wolf, and other larger animals away. During hot summer nights all the animals would come out together down from the hills to drink out of the Tule River. Big Foot liked to catch animals down by the river. He would eat them up bones and all. ... Even though people feared that Big Foot, the hairy man, might come to the river, people still liked to take a swim at night. ... Now Big Foot usually eats

animals, but parents said, “If he can’t find any animals and he is very hungry, he will eat you. Big Foot, the hairy man, doesn’t leave a speck or trace. He eats you up bones and all. We won’t know where you have gone or what has happened to you.” (Strain, 2012, p. 5)

In story 1 it explains the pictograph and why Bigfoot is crying and that he is sad that people are scared of him and run away. It also mentions that Hairy Man was instrumental in making people and that they were to be two-legged like him. Some people take leeway to question how ancient this being is and if this is regarding DNA or cross-over of species due to other stories where Bigfoot steals girls and creates offspring with them.

In story 2 it tells of a habitat for Bigfoot. This is placed in California so the Sequoia trees are naturally abundant, and many Bigfoot sightings occur there. It also mentions that he hunts, which has been seen by witnesses. Plus, his nocturnal behaviors are evident in this story. The scattering of animals may have indicated a separation of humankind when they were losing touch with nature.

In story 3 women would pound their acorns into meal and the sound would potentially draw the Hairy Man for food. Food stealing is a common theme, and Bigfoot has been seen stealing food from gardens, animals from pens, and so on. Gifting of food to Sasquatch/Bigfoot is a common practice among Bigfoot field investigators and habituators, in hopes to draw the Bigfoot to them. There is typically a trust that is built up over time for this endeavor. That the Bigfoot leave “big footprints” is also a common theme that has held over into hundreds and hundreds of accounts in the deep forests.

In story 4 the Hairy Man is described in more detail with great size (as a “great big giant”) and having long hair that “made him look like an animal” (perhaps indicating that he was not one, exactly). He was useful and protected humans in that he ate the dangerous animals in the forest that would otherwise hunt mankind. At night he would drink out of the river, and many modern sightings also occur around waterways. It is interesting is that Bigfoot would “eat them up bones and all” (the animals). The fear humans feel for Bigfoot is also mentioned again, but there is a threat that he might eat up children if they are hungry and catch someone wandering by (in fact, in David Paulides book *Missing 411*, he describes how lone hikers and people go missing in the forest, sometimes under unusual circumstances possibly attributed to Bigfoot). This also brings up the idea of cannibalism, and many Native stories discuss how some Sasquatch

beings are cannibals. Whether it is by chance, or due to hunger (it takes a lot of food to support a giant ape-like being with huge body mass), or for other reasons is unknown, but this story suggests opportunism. If they eat their own, bones and all and without “a speck or trace”, then it might also suggest an alternative theory to why Bigfoot bodies are never found (one of many ideas out there).

Pictographs and Native stories tell a lot about the past and the beings that people are still seeing today. Many do not even speculate any more that there are Bigfoot/Sasquatch people in the forests (particularly in the PNW) and see the same patterns—they believe because the patterns are still in effect. This includes people who did not believe in Bigfoot AT ALL before they saw one. It brings new insight to ethnohistorical data and Native lore, which can still be applicable in modern-day sightings. Kathy Strain goes on to say a few last things regarding these pictographs of Hairy Man, including that the Bigfoot can talk:

Although the pictographs are thought to be approximately 1000 years old and were first documented in 1889, they were not identified, at least in print, as Hairy Man or Bigfoot until 1975. Previous to that year, the only Yokuts “giant” story recorded by an ethnographer occurred in 1936. ... The stories and pictograph detail a large, bipedal, hair-covered human-like being. He has large feet and steals food when he can. His home is the mountains and he roams freely at night, eating animals that might cause harm to humans. The stories also suggest that Hairy Man can talk and outsmart Coyote. (Strain, 2012, p. 5)

According to Melba Casares, a tribal medicine woman (personal communication, 2004), the bodily Hairy Man is a spiritual, physical, and mental protector of the tribe. A sighting is very powerful and is considered a blessing. Hairy Man’s most important cultural role is as caretaker of the recently dead. A traditional song, asking Hairy Man to come and take the departed soul, requests that he come through the “east door” and take the spirit home the same way (M. Casares, personal communication, 2004). (Strain, 2012, p. 5-6)

The pictographs are much older than the stories told by the Tule River Indians today, but it is unknown just how long these stories have been handed down or have changed over time (or not). According to the tribal medicine woman (Casares), Bigfoot is “spiritual, physical, and mental protector”, which would indicate something that is not just a mere physical being. A good many modern Bigfoot sightings reveal interdimensional aspects, although not all investigators pay attention to that.

Hairy Man is also described as a “caretaker of the recently dead”. Kathy Strain mentioned a Bigfoot sighting that occurred in 2000 around just such circumstances. Interestingly, my informant and teacher, Carmel Crowchild, who is a traditional medicine woman (both Cree and Sioux) from

Saskatchewan also said that Bigfoot follows her family and that her grandfather “carries Bigfoot’s name as his Indian name” (December 9, 2019, personal communication). An entire Bigfoot family revealed themselves at her dad’s memorial, and her entire family witnessed them. These kinds of stories are found over and over in both stories and pictographs, as well as modern times.

To see the Bigfoot pictograph images please see Kathy Strain’s paper:

MAYAK DATAT: THE HAIRY MAN PICTOGRAPHS

<https://www.isu.edu/media/libraries/rhi/research-papers/Mayak-Datat-Hairy-Man-Pictographs-1.pdf>

Other Historical Accounts

I was once told that the oldest known Bigfoot sighting was by Leif Erikson (from Iceland) over a millennium ago. Leif Erikson (alternate ‘Ericson’ spelling as disambiguation), a Norse explorer, was the first recorded European to land in North America (predating Columbus), namely what is now Greenland and Newfoundland. According to the question posed on the Mythology & Folklore website by “Ouroboros” about Erikson’s alleged Bigfoot sighting:

... the Sasquatch Chronicles Blog: The oldest account of Bigfoot was recorded in 986 AD by Leif Ericson and his men. During their first landing in the New World, the Norsemen wrote about manlike beasts that were “horribly ugly, hairy, swarthy and with great black eyes.”

Among his accounts, Leif told of seeing huge hairy men who towered over him and his men. The “huge hairy men”, according to Leif, lived in the Woods and had a rank odour and a deafening shriek. It should be noted that Leif Ericson and his men describe huge manlike beasts that were loud and foul-smelling and clearly distinct from native peoples. Apparently, Leif had several sightings of the “huge hairy men” before departing the island.

They called the creature “Skellring”. People believe that the creature “Skellring” is what we know today as Bigfoot. This is the earliest recorded encounter with Bigfoot, or Sasquatch.”

(Ouroboros, andejons, waywardknight3, & Juan Pascal Luciano Bravado, 2018)

However, the above is not historically accurate—as an example of fact-checking, anyone can find these things easily, even on sites like Wikipedia. While Wikipedia is not a resource that is typically recommended for scholarly research, it is handy in a pinch. Searching the sources about the ‘Skellring’ we realize the real name is ‘Skraeling’ as mentioned by Leif’s brother, Thorvald (who died and was buried in Vinland, what is now called Newfoundland):

“The natives, called Skraelings by the Norsemen, return with a larger force and attack Thorvald and his men. The Skraelings fire missiles at them for a while and then retreat. Thorvald receives a fatal wound and is buried in Vinland. His crew returns to Greenland.”

Source: https://en.wikipedia.org/wiki/Saga_of_the_Greenlanders

Furthermore, the word ‘Skraeling’ is discussed in more detail:

“The term is thought to have first been used by Ari Thorgilsson in his work Íslendingabók, also called The Book of the Icelanders, written well after the period in which Norse explorers made their first contacts with indigenous Americans. By the time these sources were recorded, skræling was the common term Norse Greenlanders used for the Thule people, the ancestors to the modern Inuit. The Thule first arrived in Greenland from the North American mainland in the 13th century and were thereafter in contact with the Greenlanders.”

Source: <https://en.wikipedia.org/wiki/Skr%C3%A6ling>

Lastly, the Skraelings, being the Thule people, are known archaeologically:

“The Thule or proto-Inuit were the ancestors of all modern Inuit. They developed in coastal Alaska by 1000 [AD] and expanded eastwards across Canada, reaching Greenland by the 13th century. In the process, they replaced people of the earlier Dorset culture that had previously inhabited the region. The appellation "Thule" originates from the location of Thule (relocated and renamed Qaanaaq in 1953) in northwest Greenland, facing Canada, where the archaeological remains of the people were first found at Comer's Midden. The links between the Thule and the Inuit are biological, cultural, and linguistic.”

Source: https://en.wikipedia.org/wiki/Thule_people

At this point, it becomes clear that these “hairy” Skraelings were indigenous people, screaming and wearing fur skins, rather than creatures that resembled Bigfoot. It is important that people do not jump to conclusions regarding the descriptions of what was witnessed and recorded in the past. This is a good example of why it is important to have as many details as possible in descriptions of odd sightings and to crosscheck references.

There are historical accounts of hairy man-ape type creatures from almost every country on the planet. That being said, history books, stories, legends,

and folklore are filled with compelling sightings of wild, strange, hairy people. Additionally, there are and have been piles of stories from Bigfoot books, newspapers and journals, and other media for centuries.

The Bigfoot Field Researchers Organization (BFRO) published some Native legends in their website section titled *Pre-Columbian and Early American Legends of Bigfoot-like Beings*. These sources include stories from:

- **Algonkian** lore of the “Bear’s son” and “Yeahoh”, “Hairy Woman” and “Wood devils”
- **Penutian** spoke of a spirit called “Yayaya-ash” (the frightener) and the “Ste-ye-hah’ mah” (Spirit hidden under the cover of the woods) or “Stick-Shower Indians” or “Stick Indians”
- **Hokan-Coahuiltecan** legends of “Char Man”
- **Iriquoian** “ot-ne-yar-hed” or “Stonish Giants” and “albatwitch”
- **Wakashan** stories of people seeing a “Big figure”
- **Na-Dene** tales of the “Giant” or “Giants” who stole people, and the “Whistling Cannibals”
- **Aztec-Ianoan** and stories of the “Giants”
- **Siouan-Yuchi** and contemporary Lakota legends “primordial beings”, “Big hairy man”, “Rugaru”, “Big Man” and goes by many other names.
- **Salish** lore of “Giants” and supernatural beings called “Tree men”, plus “Wild Man” or “Wild Men”, “Wild Indians” or “Stick Indians” (Tsiatko, or steta’l from ta’l), “Seatco”, “Cannibal”, and “Owl-Woman Monster” (Tah-tah-kle’-ah)

(source: <http://www.bfro.net/legends/>)

Thanks to one of these compilations of some older examples from Nick Redfern’s (2016) *The Bigfoot Book: The Encyclopedia of Sasquatch, Yeti, and Cryptid Primates*, I am able to re-share them with you here, so read with your eyes open and your mind as well (paraphrased except where quoted, printed with permission):

Alexander the Great: Macedonian king who lived from 356-323 BCE. He had an experience that was recorded by Arrian, a Greek historian. In the record, Arrian described the account (later translated into English) where Alexander the Great and his men witnessed ‘Natives’ at the Indus River

who were hairy, wild men who used spears to hunt with. The account goes like this: “Those captured were hairy, not only their heads but the rest of their bodies; their nails were rather like beasts’ claws; they used their nails as if they were iron tools; with them they tore asunder their fishes, and even the less solid kinds of wood; everything else they cleft with sharp stones for iron they did not possess. For clothing they wore skins of animals, some even the thick skins of the larger fishes” (p. 7).

Almasty creatures in Russia are among the world’s most common occurrence for sightings of these hairy ape-like beings. According to Redfern (2016), what is potentially the “earliest report on the record of the hairy, giant Almasty came from the one Hans Schiltberger. In the 1400s, Schiltberger was taken prisoner by Turkish forces and was, as David Hatcher Childress noted, placed ‘in the retinue of a Mongol prince named Egidi.’ ... In the mountains themselves live wild people, who have nothing in common with other human beings. A pelt covers the entire body of these creatures. Only the hands and face are free of hair. They run around in the hills like animals and eat foliage and grass and whatever else they can find. The lord of the territory made Egidi a present of a couple of forest people, a man and a woman. They had been caught in the wilderness...” (p. 11).

Antelope Mountains’ hairy man was described as a “fascinating feature that appeared in the pages of the Sacramento, California-based *Daily Union* newspaper on November 1, 1879. It was titled, very appropriately, ‘A STRANGE CREATURE: Two Hunters Chased by a Wild Man in the Antelope Mountains’” wherein the creature was described as a “large, hairy, manlike animal that sprung from behind the cliff face and headed towards the mountains with ‘the speed of the wind’” (p. 17).

Ape Canyon and its violent ape-men are among the rarer accounts where Sasquatch beings supposedly attacked humans in the summer of 1924 near Kelso, Washington (state). The *Oregonian* newspaper stated five men had an encounter with the “mountain gorillas of Mt. St. Helens”. The men, who had a prospecting claim, stated they “saw four of the huge animals, which were about 400 pounds and walked erect ... [and] the Indians have told of the ‘mountain devils’ for 60 years ... [but] Smith met with one of the animals and fired at it with a revolver ... [so] that night the animals bombarded the cabin where the men were stopping with showers of rocks, many of them large ones knocking chunks out of the log cabin” (p. 20).

Note: for a separate bibliography for Ape Canyon resources please see: <http://www.bigfoottimes.net/>

An Australian upright ape was documented and published in the *Australian Town and Country Journal* on December 1, 1882, where naturalist H.J. McCooey described the creature as “nearly 5 ft high. It was tailless and covered with very long black hair, which was of a dirty red or snuff-color about the throat and breast. Its eyes, which were small and restless, were partly hidden by matted hair that covered its head. The length of the fore legs and arms seemed to be strikingly out of proportion with the rest of its body, but in all other respects its build seemed to be fairly proportional. It would probably weigh about 8 st [“st” is *stone* unit, approximately 112 pounds or 50.8 kg]. On the whole it was a most uncouth and repulsive looking creature, evidently possessed of prodigious strength, and one which I should not care to come to closer quarters with”, not to mention that six other workers from “nearby Bateman Bay caught sight of it” (p. 23).

Australia’s Beast-Men creatures are very similar to the giant hairy Bigfoot in North America, and are called by local Aborigine tribes such names as “Yowie”, “Wakki”, “Njmbin, the Junjudee, the Waladherahra, as well as many other names” and were “reported in the pages of a Sydney, Australia-based newspaper, *The Empire*. The date was April 17, 1871, and the story revolved around the encounter of George Osborne, an employee of the Illawarra Hotel, in Dapto, New South Wales ... [who described] ‘an animal coming down a tree ... height, about five feet, slender proportioned, arms long, legs like a human being, on the feet being about eighteen inches long, and shaped like an iguana, with long toes, the muscles of the arms and chest being very well developed, back of the head straight, with the neck and body, but the front face projected forward, with monkey features, every particle of the body except the feet and face was covered with black hair, with a tan colored streak from the neck to the abdomen. While looking at me its eyes and mouth were in motion, after the fashion of a monkey ... no tail’” (p. 24).

Dreaded Wild Men in Canada come from tales of the Native population. The *Lethbridge Herald* published the headline: DREADED WILD MEN Strike Fear into Indian Children” on March 3, 1934 (first time in three decades that the creatures had been discussed publicly in such a fear-based

manner), in which the article stated that after a man had seen a “hairy giant” face to face, the Natives said they “dwell in caves and subterranean caverns on the borders of lakes in the mountain vastnesses [sic]. Many strange tales are told of the appearances of the elusive people” (p. 67).

Duende of Belize (also called Dwendi) is a smaller version of the creature. In a 1961 commentary by Ivan T. Sanderson, he said “Dozens told me of having seen them, and these were mostly men of substance who had worked for responsible organizations like the Forestry Department and who had, in several cases, been schooled or trained either in Europe or the United States. ... These little folk were described as being between three foot six and four foot six, well-proportioned but with very heavy shoulders and rather long arms, clothed in thick, tight, close brown hair looking like that of a short-coated dog; having very flat yellowish faces but head-hair no longer than the body hair except down the back of the neck and midback” (p. 69).

Hairy Men of the Old Mines were documented in the newspaper in Curry County, Oregon during the early 1900s. Although called “kangaroo man” the description was more bigfoot-like: “... having the appearance of a man—a very good looking man—is nine feet in height with low forehead, hair hanging down near his eyes, and his body covered with a prolific growth of hair which nature has provided for his protection. Its hands reach almost to the ground and when its tracks were measured its feet were found to be 18 inches in length with five well formed toes”, additionally, creatures like this were abundantly documented around that time as “Bigfoot’s overwhelming elusiveness suggests that the creatures spend a great deal of time living in natural caves and caverns, as well as abandoned old mines” (p. 101).

Madagascar’s Primitive People are among the stories that are imbedded in an area that also has different kinds of apes living in the region. The Kalanoro people are smaller and have three toes, supposedly speaking a language of their own, and live primarily in caves, unless they are out stealing food from nearby villages. It was G. Herbert Smith, in 1886, who said these beings were a “sort of wild man of the woods, represented as a very short of stature, covered with hair, with flowing beard, in the case of the male, and with an amiable weakness for the warmth of a fire” (p. 165).

Native Americans, Bigfoot, and Aliens are combined in some cases regarding the large hairy hominoids. Some Native folklore about

Bigfoot/Sasquatch include UFOs, particularly of Northwest tribes where Bigfoot may do or have: minor supernatural powers, ability to turn invisible, physical bodies (not being ghosts/spirits), steal things, kidnap a human wife, do not harm people, may come to someone's aid, are a guardian of nature, may exchange gifts, use sign language to communicate with Native tribal peoples, may be malevolent/attack people, steal children, eat people, or engage in warfare with Native tribes. According to Memphis, Tennessee's James C Wyatt, who told Brad Steiger "Who is to say the Crazy Bears [nickname for the Bigfoot seen in the nineteenth century] weren't exiled to our planet for some crime or other infraction of the laws of another planet?" Wyatt's grandfather's journal (written in 1888) said these Bigfoot/Crazy Bear creatures, according to Natives, may also: eat raw meat, been brought to the forest "from the stars", and been dropped onto land by a "small moon" driven by human-looking pilots (as cited in Redfern, 2016, p. 195-196).

Ohio's "Gorilla" was an account of an attack on a human by a Bigfoot-like creature. The occurrence of the attack was told in the *Minnesota Weekly Record* on January 23, 1869. This happened in Gallipolis, Ohio and a purported wild man, who was both naked and hairy all over, was very tall, and "his eyes start from their sockets" (deep-set eyes). The man and his daughter were riding in a carriage when the man was attacked and thrown to the ground by the creature; they fought for a while, the man nearly suffocating in the mud, but the daughter threw a rock at the creature, hitting him on the ear. The "gorilla" stopped and although "not stunned, but feeling unequal to further exertion, slowly got up and retired into the neighboring copse that skirted the road" (p. 204).

Orang-Cooboo and Orang-Googoo are two creatures that existed in the Sumatran jungles long before (and different from) the more commonly and recently claimed orang-pendek (meaning "short man", is smaller in size and walks upright). According to William Marsden (in 1784) in his book *The History of Sumatra*, he had been told by Natives of these two distinct species, which "existed in significant numbers" and that these creatures had been caught and turned into slaves. He was also informed that a man in Laboon even married a "tolerably handsome Cooboo girl" despite having long hair all over her body. Marsden added that "he had children by a Laboon woman, who were also more hairy than the common race". The

creatures are large and not like an orang-pendek, orang-utan, or a siamang (p. 205-207).

Pirate Testimony on Unclassified Ape, or in this case, some kind of true combination of ape-man (ape and man, both) having been witnessed and written about in 1678 by a “sword-wielding buccaneer” from Spain, Alexander O. Exquemelin, penned by his own hand in his book. When he had traveled by boat to South America he witnessed some strange creatures that resembled a Bigfoot. The mountain people walked upright like the Indians but were hairy and had claws on their feet, with skin that repelled arrows. Being avid climbers, and [having] incredible strength, these wild men would grab some of the Spaniards, carry them up to the tops of the trees, and throw them back down, yet would never speak a word. Exquemelin wrote: “I believe they must be a sort of Barbary ape living in those parts, for I have seen many apes in the forest.” They appeared to have both ape-like and human-like qualities (p. 233-234).

Sex and Bigfoot is a rare topic, but Loren Coleman, owner of the International Cryptozoology Museum in Portland, Maine, confronted the question since Bigfoot, assuming it is a species, is surely having sex or it would go extinct. Coleman stated that “Bigfoot researchers have been so embarrassed by the sexuality of Bigfoot that they have unfortunately been leaving out a major piece of data that, as serious researchers, we should be looking at, because it actually enhances our case that these are real animals” and he includes the fact that, like other apes, they likely have small penises too (as cited in Redfern, 2016, p. 254).



A page from Konungs skuggsjá

Source: Scanned from a book; unknown.

[Public domain – PD US]

Woodwose is an ancient being with historical accounts from England between the 14th-16th centuries. The name is likely derived from wudu or wasa (“forest” or “being”). This hairy man-creature was, as Redfern says (2016), “a large, man-like beast, covered in a coat of tight, curly hair, heavily bearded, and almost invariably carrying a large, wooden club ... [and] would cover its body in ivy, moss, and leaves—possibly as a form of camouflage” (p. 328). This “Wild Man” may have been one of the “last, straggling, surviving remnants of Neanderthals”,

which scientists believe died out around 24,000-28,000 years ago. Nevertheless, the Woodwoose is found in a collection of ancient manuscripts, paintings, and historical documents. This includes a Norwegian text called *Konungs skuggsjá* (*The King's Mirror*) from the 13th-century where a forest creature was caught that both resembled a man and animal in that "had the human shape ... but the entire body was covered with hair as the beasts are, and down the back it had a long course mane like that of a horse, which fell to both sides and trailed along the ground when the

creature stooped
in walking” (as
cited in Redfern,
2016, pp. 329-
330).

- *End*
compilation

The question many Sasquatch researchers ask skeptics or naysayers is: If Bigfoot is a modern psychological phenomenon, or one of many hoaxes with people in suits, then how are all of these historical (plus a plethora of others not named here) stories/events/sightings around the globe accounted for?

The area in North America that has the most Bigfoot sightings is the Pacific Northwest (PNW). According to the ECBRO (2017) and J.M. Mozino (n.d.), there is a historical account of a Sasquatch sighting titled *The Earliest Known Recorded History of Bigfoot Sightings On The Pacific Coast*, which goes like this:

One of the earliest accounts in recorded history of Bigfoot sightings dates back to 1792 and was recorded in a journal named Noticias de Nutka: An Account of Nootka Sound in 1792 by Jose Mariano Mozino. The journal was written during a time when the exploration of the Pacific Coast was underway by the Spanish and English.

The story starts in 1774, when Captain Bruno de Esceta documented an inlet he discovered called Mowichat by the local Nootka tribe. Eighteen years later, in 1792, Juan Vincente Guemes, Viceroy of New Spain, ordered an exploration of the Pacific Coast to compile an extensive ethnography of the inhabitants. Among the group of explorers was a naturalist named Jose Mariano Mozino from Temascaltepec, Mexico. Mozino chronicled the expedition in a journal, which, oddly enough, remained undiscovered until 1913; after which it was translated to English. The journal now resides in the Beinecke Rare Book and Library Collection.

In his journal, Mozino writes about a creature named the Matlog which dwelled in the mountains and terrorized the tribespeople. Matlog was described as having a huge monstrous body covered in black bristle-type hair. The creature’s skull was similar to a human’s in shape but much larger with sharp, strong fangs similar to a bear or wolf. Its arms were long with curved claws on the fingers and it was known to emit a terrible scream. It’s no wonder the tribespeople believed the creature was some type of demon.

While not mentioning the Matlog specifically, a similar account of a creature in the same area came from a trapper named Muchalat Harry over 150 years later. In 1928, Harry had left the company of the Nootka Indians to travel up the Conuma River in his canoe. At nightfall, Harry made his camp and settled down for the night in front of his campfire. Suddenly, he was lifted off the ground and carried away.

Unable to break free from his captor, Harry was carried some 2-3 miles away and at first light found that he was in a horrifying situation. Harry had been abducted and taken to a camp of Matlog were at least 20 of the creatures, both male and female of all different sizes, were staring at him intently. Spotting a pile of bones, Harry thought he'd surely met his fate but, as it turned out, the creatures were more interested in the blanket he was still wrapped in than eating the trapper. During the course of the day, the creatures lost interest in him and he ran. Exhausted having run 45 miles non-stop, Harry made his way back to the Nootka village where he was found by a Catholic missionary.

It took Harry three weeks to recover from the incident and at first he refused to speak of his ordeal. Finally, he told the priest what had happened but, obviously for good reason, never returned to the area and refused to go into the woods alone.

Gradually, the people of the area stopped using the term Matlog and by the 20th century, the creature became known simply by its 20th century name, Bigfoot. Despite the name, perhaps even today, there is a breeding colony of the Matlog deep in the woods near the Pacific coast.

(source: https://brbl-dl.library.yale.edu/vufind/Record/3447054?image_id=1390491)

There are many sightings from around the world, and especially in the Pacific NW of North America, but not all are from the United States. Canada has its share of Sasquatch sightings as well.

Canada – Sasquatch Sighting Accounts from Ontario and Eastern Provinces



Sharon Eby and Winona Roulliard Kirk (Oregon 2018)

There have been plenty of Sasquatch researchers in Canada, from the late John Green (British Columbia (BC)) to Rene Dahinden (BC, also deceased), too many currently well-known researchers, including my friends Winona Roulliard Kirk and John Kirk (both also from BC), and more. Most of the sighting accounts in Canada

originate from the west coast, so it stands to reason why most researchers are local or their focus is there. Even the famous (alleged) Sasquatch abduction report by Albert Ostman occurred in BC. Ostman lived in Surrey not far from where I lived. John and Winona took me to see the historical sites where Ostman had been.

Nevertheless, John conducted thorough research and thinks that Ostman's story may not be true. However, despite the majority of sightings that occur on the western Cascades/Rockies, historical accounts exist all over the Americas. *Note: Winona Roulliard Kirk is one of the researchers whose Bigfoot experiences are included later in this book in the 'Bigfoot Researchers Questionnaire' section of Chapter 7.*

Since I have not included many eyewitness stories of Bigfoot sighting reports (most will be in my next book on Desert Apes) in this book, and because accounts from the western provinces are so numerous and the eastern so scarce, I am including a sample of Sasquatch



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sightings
from
Ontario,
Nova
Scotia
and East
Coast/
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writing.

These can serve as an example of the types of encounters people have all over North America. Labrador and Newfoundland are rare spots for sightings of Sasquatch. This first one is from the shores of Cape Breton, Nova Scotia (Atlantic Maritimes), plus a sighting from 1980 in Cape Breton Magazine, and other sighting accounts that happened—recently as well as a century ago—just up the road from my old property. For visual context, a map collage is included for the one in Cape Breton about 40 years ago. Also, I am including two sightings from Rebecca Wilson (contributor) for Ontario and Nova Scotia. The first map here shows the location of the Eastern provinces; however, I did not collect any sighting stories from Quebec or New Brunswick in this section. Some of the accounts are historical, while others more recent.

Cape Breton Island (Nova Scotia) Sighting

The source for this story came from:

Page 21 - Stories from Visits Down North

Published by Ronald Caplan on 1980/6/1 (2264 reads)

◀ Page 20 - Stories from Visits Down North

Page 22 - Stories from Visits Down North ▶

Source: <http://capebretonsmagazine.com/modules/publisher/item.php?itemid=1009>

Excerpt (incomplete) from the story:

Angus Fraser, Bay St. Lawrence: I don't say there is anything that can't be explained... well, I don't know. Except the hairy man, he lives down there (around Lowland Cove). I don't know. I didn't see him the last couple of years. But I've seen him previously. (Why do you call him the hairy man?) Because he's got hair on him. He stands about 8 feet, and he's got big arms that go down way beyond his knees. And he's got two picket ears, round eyes—nice beautiful round eyes—and that's about him. Long hair hanging down—like a great big fur coat. But I saw the eyes first. I sort of got fascinated with his eyes. There's about 20 people have seen him down there.

I met him at Wreck Cove (now Capstick) one night, me driving the half-ton truck—right in the centre of the road. Pretty near hit him. But he jumped. He jumped over the truck to get away from me hitting him. And I've seen him twice since then. I was in Meat Cove and then up in the Back-lands. But I don't know what would he be. A crossbreed between humans and—what else?—the only explanation I have.

Lots of people have seen him. Years ago, too. The most that started him moving was when the mine was going. When they started blasting and drilling—then he started coming out. (Did he ever hurt anybody?) No. He'd stand just so close to me--and every time I'd move, he'd watch me, he'd follow me. I was hunting in the woods one day, hunting deer. And he'd follow me. Like he was trying to study me, see what I was. And he followed for two miles in the woods—but he was staying far enough away so that I couldn't hurt him. I had the big gun in my hand—I could have fired at him any minute—but I know he wasn't going to hurt me. He'd be as far from me as that boat. I'd stop, behind a tree with a big deer gun, .303 in my hand. You know that's powerful. And he'd come close as that boat and he'd part the little alders that stand about 8 feet. Part the alders, just looking at me. You could see his nice beautiful eyes. I call them beautiful eyes because they are so big. Long hair. The eyes are the first thing you'd notice. He'd look at me, wondering what I was, what I was doing. And then as soon as I'd move, the bushes would go together. He'd keep parallel with me—I was by the river coming out—till I got to the road. And I didn't see him any more.

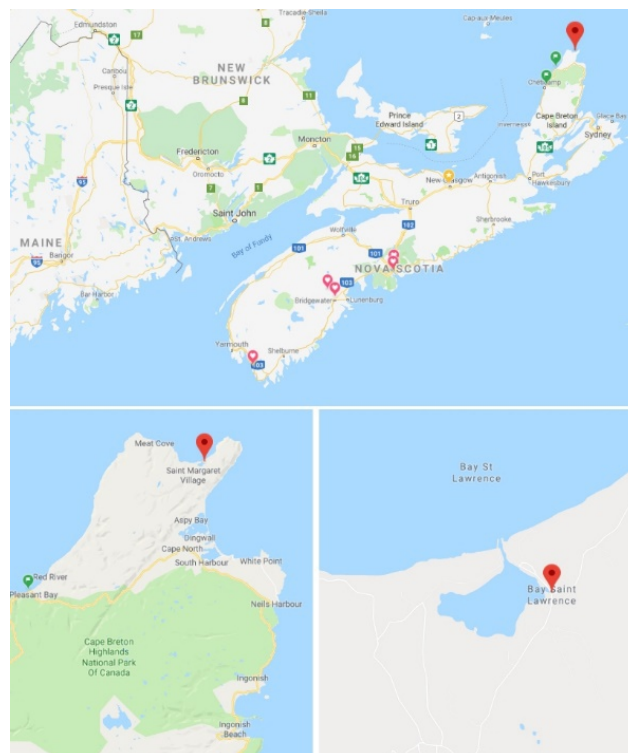
(Were you scared?) I'm telling you I was scared. I didn't know what he was going to do. Was he supernatural or from outer space or something a bullet wouldn't hurt? I even lost respect for the gun, looking at him. But I wouldn't shoot because I thought then in my own mind that he could be half human. I imagine he was. I had the gun in my hand and could have shot him, but I thought back about what my uncle used to say about seeing him—which I thought then was some way to keep me in the house in the nighttime. But now I came to know it was true.

(Do you think he's still living? Still out there?) Yes. I have a feeling there's more than one of them there.

My grandfather, years and years ago, saw his track. He thought it was a bear's track and they followed it—from the Bear Mountain—for about 4 or 5 miles. That was spring of the year and there was snow on the ground. But a bear doesn't walk on his hind legs that long. It would have to be him. Because his tracks were about 6 or 7 feet apart, and it was like a man's foot. Of course, a bear's is too—but no bear is going to walk on his two rear legs 4 or 5 miles. He came out of that Big Bear Mountain—that's the first place they discovered his track. There's one part of that Big Bear Mountain I don't believe anybody can get up to—it's sheer cliff. I don't think he could be there, but I always wanted to try to explore that area.

There were six together one night when they saw him. He was standing in the centre of the road. They were walking down from the mine." That's not too long ago. When he left them, he didn't turn his back on them. Just walked backwards into the woods. They went home and got the dog, see if they could track him down. Dog went as though it was a human being. Dog came back out.

Now I wouldn't be scared sleeping with him all night. Seems like he's harmless to anyone. But he's there. You set rabbit snares, or kill a deer, in the woods—and this happened to me so often it's not even funny. I'd put the deer up so high, if I was standing on your head I couldn't even reach it. When I came back, that deer was gone, it's taken. I mean, I could understand a bear's taking it or a wildcat eating it—but to get that... (p. 21) - *[message truncated]*



Bay-Saint Lawrence, Cape Breton, Nova Scotia, Canada

Newfoundland (historical account)

The credit for this next one goes to Jeff Morrison for posting in the Facebook group “The Maritime Sasquatch: Facts and Sightings”.

A NEWFOUNDLAND ENCOUNTER (exact quote)

...AROUND 1895, A RESIDENT OF ONE OF THE NUMEROUS SMALL SETTLEMENTS AT THE EXTREME END OF THE Great Northern Peninsula, set out on a hunting trip one winter morning. He trekked into the boggy southwest hinterlands of Pistolet Bay, and when halfway across a frozen quagmire, he was startled by an unearthly cry. Turning, he was horrified to see what he later called an immense “beastman” charging toward him in tremendous bounds. Hastily he knelt and with trembling hands simply pointed his muzzle-loader at the thing – now perilously close – and pulled the trigger.

The heavy charge brought the creature down, but it struggled to its feet again, barely giving Decker time to ready another load. He fired again and the beast fell so close to him that he could smell its fetid breath. Taking no chances, Decker rammed in another charge and shot into the twisting body a third time as it lay on the snowy ground.

Satisfied it was dead, Decker took some rough measurements. It was [9-10 feet] tall with an arm-span of more than [13 feet]. He estimated its weight at around [1000 pounds]. It was covered with long dark hair, and Decker found his snowshoes were too small to cover the huge tracks it had left in the snow. His description is unquestionably familiar.

***Courtesy of the book *Here Be Dragons: Strange Creatures of Newfoundland and Labrador* by Bruce Hynes”

Labrador

There are stories that still abound among the people in Happy Valley-Goose Bay, Labrador, Canada. People refer to the legend of the “Traverspine Gorilla”, a creature that is allegedly a form of Wildman that was spotted outside of the settlement of Traverspine in 1913. The creature was first written about by Elliot Merrick in 1933 in his book *True North: A Journey Into Unexplored Wilderness*. It was first seen by a little girl, Michelin, who had been playing by herself when it appeared near the cabin where she lived. The Traverspine Gorilla looked to be 7’ tall, had long arms and hair all over, and the top of its head was covered in a white mane. It bared its teeth and motioned to Michelin to come, but she screamed and ran back to her house.

Source: <https://mysteriesofcanada.com/newfoundland/the-traverspine-gorilla-a-labradorean-wildman/>

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Labrador Footprints

This next one from Labrador is written from an anonymous source:

My friend's son, Brad, saw bigfoot tracks that were 3" larger than his size-12 shoe. This occurred in Rainbow Falls, Labrador (Canada) in approximately 2002 or 2003. He told his mom that he, and the friends that he was with, and never spoke of it again. They had been hiking up a trail off the main road between the towns of Happy Valley-Goose Bay and North West River in Labrador. The trail followed a brook up a hill to a small waterfall. In a spot where there was some soft ground, they saw very large bare footprints. There was some joking about it being Sasquatch footprints and they went on and sort of passed it off. Brad said he didn't think there was anyone around big enough to make the tracks and he seriously thinks they were Sasquatch footprints. He also said that he was told that Labrador people say there are creatures in the woods who have very big hands and feet but are not very tall.

- *Anonymous*

This next sighting did not happen in the Maritimes, per se, but the story was in a Maritime newspaper (the witness was allegedly from Nova Scotia). I once lived in Ontario close to the Great Lakes, so this is still relevant for parts of Canada that are east of where most sighting occurrences happen—British Columbia.

Nova Scotia (historical account)

STRANGE THINGS (exact quote)

From the Halifax Citizen, July 14, 1868

One J. R. Anderson writes from the Manitou Islands, Lake Michigan, that he and his companions, engaged in hunting on these islands, obtained a fair sight of the wild man whose occasional appearance had excited the astonishment and curiosity of others, as related in this paper a few days ago. A fisherman of the party attracted by 'hallooing,' as of a man in distress, went to the place whence the sound proceeded, and saw at ten or fifteen feet distance, what appeared to be a man at least eight feet tall, entirely naked, with his body covered with hair. His face had no appearance of intellectuality, his brow being quite low – his beard descended nearly to his stomach, and his hair was disheveled and coarse. On seeing the fishermen the creature fled with a wild shriek. The whole party afterwards went in pursuit, and Anderson found the (what is it) sitting on the shore bathing his feet in the lake. He got to within twenty feet of him, when the wild man again fled, a shot failed to bring him down, and to follow on foot was useless. Old fishermen say that thirty years ago, a woman lost a child on the island, four years old, who was supposed to have been stolen by the Indians.

Nova Scotia Sightings

The first older sighting is from near Springhill (where singer Anne Murray is from). Please note that they mention the “mountains” in Nova Scotia,

which are part of the tail end of the Appalachians. However, due to erosion and millennia of glaciation they are only one to two thousand feet high.

The second sighting account below is near Wolfville (one of my favorite towns), which is located in the beautiful Annapolis Valley near farmlands, orchards, vineyards, and the Bay of Fundy. There are old stories about an old hairy man who roams about in Western Nova Scotia that some locals have mentioned to me.

Nearest city, Springhill, Nova Scotia, Canada

September 1979 (exact quote)

In the Cobequid Mountains.

This mountain range stretches from Truro to Cape Chignecto where the headwaters originate in the mountain lakes and springs flow towards the Minas Basin, spilling over escarpments created by major fault lines in the rock. The abundant rivers found along this coastline can be traced inland to many spectacular waterfalls in the area.

Early Morning, closest Rd a half-mile away.

Two local men who picked up garbage spotted a thing they described as a Bigfoot at the local landfill. It was at the edge of the woods and they said it was at least eight feet tall and massively built. There are black bears in this country, but both men swore that this was no bear. It watched the men for about 30 seconds only and then retreated into the hilly thick woodlands. The creature was said to be 8 ft tall and at least 500 lbs. These two men, Benny Bacon and George McLeod are both now deceased.

Report filed with Bobbie Short, Monday, September 03, 2001 7:22 AM

Source: <http://www.bigfootencounters.com/sbs/springhillNS.htm>

Bigfoot report from Nova Scotia (exact quote)

Name: Leo Frank

Email Address: On file

State: Nova Scotia

Country: Canada

Date of Sighting: August 1997

Time of Day: around 11am

Nearest Town: Wolfville

Length of Sighting: 1-2 mins

How many Witnesses: 1

Any Photos/Videos: no

Describe sighting in detail:

In the summer of 97 I had just returned home from a year working out west in Alberta, most Maritimers head out that way for work in their teens or early twenties. After any time away from home I always head back to the south mountain near Wolfville Nova Scotia. The area has always been a special place for me with a lot of great childhood memories. The area around my grandparents property is mostly forest and across the road there is a brook where I had my first possible Sasquatch encounter in 1985 along with six friends.

There were stories of what the people on the mountain and in the valley area called the tramp or hobo, apparently it was supposed to be a homeless man that wore animal furs and could not speak clearly, smelled really bad, did not shave and would chase people out of the area and away from the brook.

One night in the fall of 1964 a fifteen year old T. Coldwell was leaving the neighbors house to go home to what is now my Grandparents property and as she left the walkway and started out across the road to head up the mountain something very tall that cast a shadow across the entire road ran out in front of her and in to the wood lot between the properties. The only thing she was able to tell me was that it was very tall was across the road in just a few steps and that it scared her so bad she ran back into the house and would not leave until the next morning and had to have someone walk her home.

I also spoke to A&S Allen who told me of seeing a large black or dark brown figure on two legs in the corner of a field while bailing hay. Mr. Allen called out to his wife and pointed it out to her. Coincidentally their son was with me when I had my first rock throwing encounter with 6 other kids in 85. There is also a piece of property on the mountain where most hunters will not go. The way it was described to me was that you could go there 10 times and things would be fine but the odd time everything would go silent the birds would not make a sound the squirrels stopped making noise and you just felt like something was watching you, an overall uneasy feeling I guess but enough to make you not want to go back". It was like Someone would hit a switch off and then as fast as everything shut down it came back on" L. Miller told me.

This brings me to my sighting in 97 as I said I always loved the area it is an awesome place to hike and camp and I always walk up the brook never the road just the waterfalls make it worth the extra walk. On this day it had been raining a few days before so the water was flowing pretty damn good so I had to watch my step as I would cross back and forth across the water. As I turned the corner to go up to the first waterfall I saw what I thought was a black bear with its front end in the water so I did what I always did when I saw a bear and started to back up slowly and was ready to haul ass back up the trail to my grandparents but this was not a bear it stood up, turned to his left and looked straight at me.

This was not what I thought a Sasquatch looked like as he was only about six foot and built like a light heavyweight wrestler or boxer. The hair on the chest and abdomen was black and thinner

than the longer hair on the arms and legs there was no point to his head although his brow ridge was out further than a man, his face was dark like leather around his eyes, cheeks and some of his forehead his nose was flat with wide nostrils. His mouth was wide with thin lips that were a lighter color than the skin on his face. His neck was short, the neck muscles were visible. He stood there looking at me and only moved his head once to smell the air like what a dog does when you walk past it with food and then turned back at me.

I don't know how to describe what I felt at that time other than to say it felt I was there longer than I was, like time slowed down. It wasn't like fear it was very odd. There was no smell from him that I noticed and his eyes were a dark color, if I had to guess I would say dark brown. From the expression on his face the deep breath like a frustrated sigh as we looked at each other, it was like I have seen you and you have seen me let's just leave it at that. I did not feel threatened but I knew it was time to leave so as he turned to his left I turned to mine and started back down stream I only turned back to look at him once and noticed that his arm was wet and hung lower than a man and his back hunched by the shoulders. I watched him take two steps on his way up the bank and I turned back around and continued back to my grandparents I did not see him look back at me at all.

When I got up on the patio I tried to light a cigarette but had a very hard time as I was shaking so bad it was like being on cocaine. I sat and chain smoked for a while. The fear that I did not feel before I sure as hell felt now. I continued to research in Northern New Brunswick for 6 years after talking with some of the elders on the local Mi'kmaq reservation across the river in Quebec about Sasquatch, they were kind enough to point me in the right direction which lead me to an area that after some time I was able to find some snow tracks and eventually close enough to get a few pictures.

There are no reported sightings in the area that I had my encounters on the BFRO site and I don't imagine there will ever be, mainly because the people around the area are very private and do not want the attention. There are things that have happened that stay in families for generations before people find out about them. The only reason I have been able to get people talking is because they have known me since I was a baby. I have worked for them, hung out with their kids or are related to them. I have wondered since my sighting if the stories of the Tramp may have actually been a Sasquatch. I don't know but I think it is possible.

Source: <https://www.thecryptocrew.com/2014/12/bigfoot-report-from-nova-scotia.html?m=1>

Green Hill, Nova Scotia

Next is a story about the Green Hill encounter mentioned by *Nighttime Podcast* as being in the same location of a Bigfoot sighting from five

decades earlier (this is about 20 minutes from where I used to live in Nova Scotia). The source for this is SaltWire Network:

Was it a sasquatch on Green Hill? (exact quote)

SaltWire Network

Published: Jan 11, 2016 at midnight

Updated: Sep 30, 2017 at 12:09 a.m.

Myles MacKenzie was just a teen when he heard it. A roar of sorts, so loud he could feel it the way you feel the bass in your chest at a concert.

Thirteen years later, MacKenzie is older and has spent significantly more time in the woods. He is certain though if he heard that roar again, his blood would drain from his head and he'd run just like he did on that day in 2003 on Green Hill in Pictou County.

Jordan Bonaparte is a collector of unexplainable stories, which he shares on his independent online radio show, the night time podcast (<http://www.nighttimepodcast.com/>). The show has a strong listener base throughout Canada and covers mysteries, crime, and the paranormal with a focus on Atlantic Canada.

He admits when he first got an email from MacKenzie, he was a bit skeptical about his claims, but the more he heard, the more he became convinced that maybe there is something to it.

"As I got more and more information it got more and more interesting."

So he interviewed both MacKenzie and his father about the encounter and prepared to share it with his listeners.

Afterward someone showed him an article that makes him wonder even more.

"There's something evil out there. Something big and shadowy and it scares the bejeebers out of me," Mrs. Ervin MacKay of Marsh Road outside Thorburn is quoted as saying in an Aug. 5, 1913, article.

The story appeared in The Thorburn Post and describes a monster that raided chicken coops and stole milk from the cows. The reporter describes seeing footprints, 15 inches long and "clearly made by something heavy."

According to local legends it would appear every 50 years for a year or two.

MacKenzie claims he was with his track team on Green Hill in 2003, when the creature he believes could be a Sasquatch chased him.

He said they were on the wooded eastern side of the hill and had just finished hill sprints.

He said they got to a spot and everything went eerily quiet. There was no noise. No wind. No birds chirping.

Greg, a member of the team, heard something though. They stopped and listened hard before continuing. Again, only silence. Then all of a sudden they heard the roar.

“It scared us half to death,” MacKenzie said.

They raced to the top of the hill where the van was parked. MacKenzie was sure their friend Greg was going to be killed and none of his friends were going to attempt to save him. Greg too made it up, though, seconds behind them. At the top of the hill MacKenzie’s father had heard the roar and assumed that someone must have broken a limb and was shouting in agony.

They’ve looked on the Internet since then for animal sounds that would be similar, but the closest thing they’ve found is a recording which is supposed to be of a sasquatch.

It’s a story that MacKenzie tells now at campfires and when he’s had a few beers with friends. Sharing it on Bonaparte’s podcast is the first time it’s been told on a large scale though.

He was amazed when he heard about the Marsh monster written in the Thorburn paper.

“That creeps me out,” he said.

True or false, it’s hard to say, but when 50 years rolls around again, both MacKenzie and Bonaparte said they’d keep an eye out in the woods.

Source: <https://www.ngnews.ca/news/local/was-it-a-sasquatch-on-green-hill-80066/>

Thorburn, Nova Scotia

Here is the Thorburn, Nova Scotia sighting (original publication) from 1913 mentioned above:

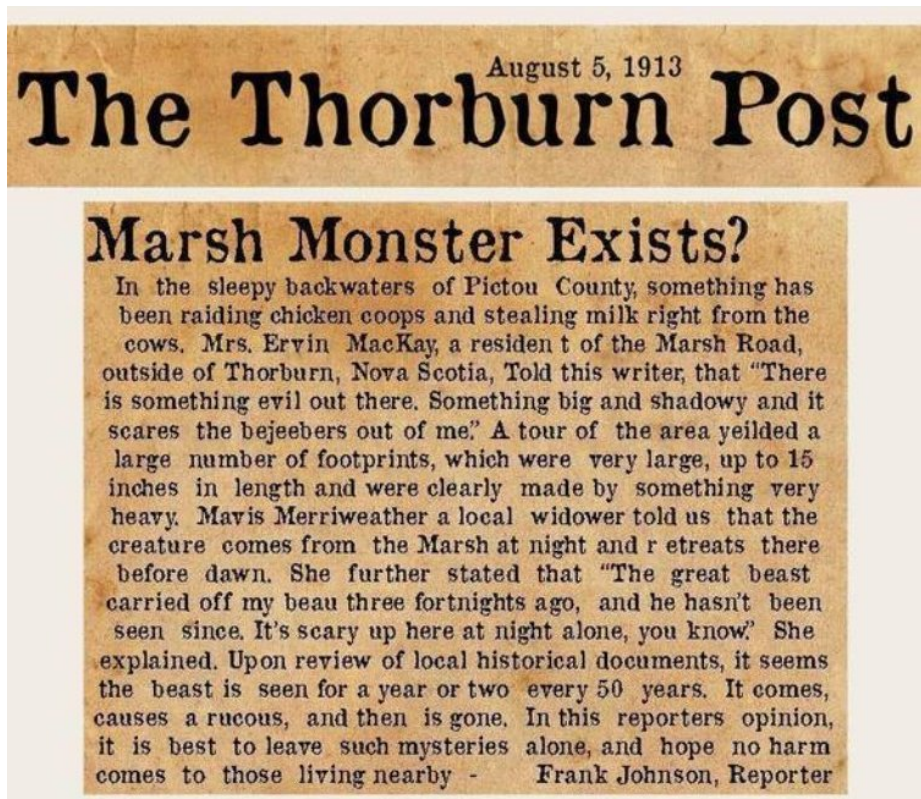


Image source: Nighttime Podcast - "The Thorburn Post" August 5, 1913

What I love about that sighting above (from over 100 years ago) is that it was right up the street from my property in Thorburn; I could walk to Marsh Road from the old farmhouse, although I no longer live there. I wish I had seen one had they truly come around every 50 years or so (what the potential cause of such a claim could be, is unknown, other than legend). Green Hill is only a short drive away from Thorburn. The group in Green Hill had that encounter back in 2003, so it would be approximately 2053 before another sighting were to occur, provided the 50-year 'rule' remains true for the area. Some sightings go unreported.

These stories/interviews can also be heard on the *NighttimePodcast(.com)* on YouTube here:

Was it a Sasquatch in Pictou County, Nova Scotia? – posted Feb 12, 2020

<https://www.youtube.com/watch?v=Zh7yYUyaUKU&feature=youtu.be>

I spoke with Rebecca Wilson in the south shore of Nova Scotia and she told me about two Sasquatch sightings she has had. The first occurred when she

was a child in Ontario, and the second, although brief, happened as an adult in Nova Scotia. Her accounts are here.

Rebecca Wilson - Contributor

Ontario and Nova Scotia Sasquatch Sightings

First Sighting:

When I was a kid we lived in Minden, Ontario. Its a small town of 2,000 that sits just below Algonquin park. The surrounding area is Canadian shield bush, swamps, lakes and rivers. I lived right in town, at the top of a road that lead to the towns water tower, which sat on a hill rather than the usual pillars. This hill is known as Mount Minden and has three houses built on its 100-acre area. Mount Minden has a cedar swamp at its foot, pine forests of with fairly mature trees on the north slope and an overgrown, previously cleared area on the top with 150-year-old maple trees dotting it. The maples are so big and thick that nothing grows in the mid-story and you can see across the entire former field, at 500' across.

We played on Mount Minden, with its two rock cliffs of 100' and all the associated forest fun, from quite a young age. Our dad figured that we couldn't get lost with roads on all sides and we knew enough to stay safe in the woods. We regularly saw black bears, deer, porcupines, raccoons, and lots of other creatures. We thought they were just other users of the forest and doing their own thing. When I was 10 and my brother 8 we encountered a new and very alarming creature.

We stood in the overgrown field at the top that we called the 'enchanted forest' because of the size of the trees and the carpet of seedlings that never seemed to grow any higher than your ankles. We were looking for leeks to bring home to mom, we weren't being very loud. Just kids concentrating on finding green plants on a green background. It was then that we both started to feel "forest fright", a form of anxiety that comes over you when something dangerous is around. We crouched, and looked hard at everything, trying to spot the bear, wolf, bobcat, or possible mountain lion that was setting us off. The type of creature determines your course of action... run, hide, climb, that sort of thing. That is when we saw it, huge and on two feet striding at the very far edge of the old field, maybe 400'

away. It crossed the 300' width of the area in just a few seconds, its strides just eating up the ground.

We froze, didn't run. It would catch us in no time if it wanted us. It was shaggy, a uniform dark colour, really big, and leaned forward when it walked, taking fox-walk steps. The arms swung as it went, and they were long. It made nearly no sound as it went but we felt a sound in our chest.

We watched it go and hoped it didn't spot us. And then we skedaddled out of the area and went straight back home. We had no idea what creature it was because it was not a man. We referred to it as the 'wolf man' because that seemed the closest fit and we did not know about the Forest People/Sasquatch at that time. We didn't have much exposure to native folks in the 1980s.

We called it wolf man because it looked like the 1950s wolf man movies, [but] no pronounced snout. [It had] slicked back hair on its head, face, and chin. Just [had] a glimpse a few more times, standing by a tree and disappearing behind it, that sort of thing. It was black/brown with red highlights. He could scratch his knee without bending. Legs seemed a good length too. Its shins seemed to be a bit longer than a person's.

[I think it saw us.] I'm sure it peeked at me from behind a tree at least once, but it was 200' or more away. It went out of its way not to be seen. I'm sure that we only saw it because we were down wind and being particularly quiet. [I felt we were in danger] because it was so big, strange, and powerful. We thought we were going to be eaten when we first saw it.

From then on, we didn't separate while in the enchanted forest; we stayed away from the track it took through the far edge of the area. We glimpsed it once or twice since, but we started making a point of being loud when we were in the woods. We reasoned that it likely didn't want to eat us because if it was around it could have nabbed us at any time, and that it likely didn't know that we were there when we got a good look at it.

[Re paranormal:] The forest cedar swamp had an intelligence that we respected. Shyness = intelligence. I've never had a coinciding "supernatural experience" with a Sasquatch encounter. Just a creature that scares the liver out of you. Infrasound may be the culprit with that. It's like a moose when they call low. It goes through you like a deep subwoofer. Odd smells, well that is a thing that can happen. Big creatures have big hormones and can

musk. I have heard calls at night that come with the fear/possible infrasound.

My dad is a biologist and learning the critters in the area by sight, sound, and track was part of growing up. “Thinker Thumper” has a few good recordings of the type of thing I've heard. It's almost a Tarzan yodel. Longer than I can hold a note. But not like a wolf howl. It's deeper, more resonant. Fallon and I were in a tent in the Parry Sound [Ontario] area when we heard a type of yell, screech, scrap that I haven't heard before. It was like a couple of chimpanzees fighting, but deeper.

[My dad] didn't believe us. Said it was likely the neighbour out for a walk, in a fur suit, on stilts that sort of thing. My dad wants evidence. I have shown him footage and the report on the unknown primate DNA gathered. Still doesn't want to believe it. He probably had an encounter he wants to forget in his time working in the bush. I'm convinced that they are primates and I have a better idea on how to interact if I saw one close up again.

Second Sighting:

I have smelled a musk/rot/stink that I could not place a few times. Almost an infected tooth smell. It was at our property just outside of Mahone Bay [Nova Scotia]. [This happened] near the other sighting I experienced. That one was not exciting.

We were driving from Mahone Bay back to the property about one hour before sunset and I saw a tall figure standing by the edge of the forest. There was a clear-cut patch between the road and the forest edge, maybe 400' deep.

I didn't think much of it until I focused on it. Dark, all the same colour, shaggy edges. Not a ghillie suit. Really tall at a distance. Then as I was about to get Fallon to pull over it just turned and walked into the woods... in about two steps and it disappeared in the trees. It was such a graceful turn and leave. It's head didn't bob, just stayed at the same level. Zip, gone. We've got bears, moose, bobcats, and mountain lions. The food sources for a large creature are abundant.

Rebecca Wilson

There are many sighting accounts like the ones above, whether historical or recent, which become tales that are shared culturally and eventually become

part of the local folklore. When there is one that is famous, or infamous (as the case may be), then it may even become legend.

Folklore & Legends

The folklore about a “race” of living beings called Bigfoot, also known in the Pacific Northwest area of the US-Canada border as Sasquatch, is both ancient and modern. There are a plethora of names for this forest giant, with legends of its existence occurring all over the globe, on every continent and even some islands. Not only are there many names—too many to count—but there are many types of these creatures. I will mention some of them here even though I have covered a good many already; however, the majority of what I expound upon will be about the North American Bigfoot/Sasquatch. Please remember that these accounts are the beliefs, religious views, and personal opinions of others, and are not necessarily mine. They are imbedded within modern and ancient legends and lore.

Robert Walls, in his article on *Bigfoot (Sasquatch) Legend*, discussed Bigfoot folklore:

Over time, stories about Bigfoot have entered into oral tradition and become part of regional folklore. The historical record of Bigfoot in the Oregon country begins in 1904 with sightings of a hairy “wild man” by settlers in the Sixes River area in the Coast Range; similar accounts by miners and hunters followed in later decades. In 1924, miners on Mount St. Helens claimed to have been attacked by giant “apes,” an incident widely reported in the Oregon press. Local Native Americans used this event to discuss publicly their own knowledge of tsiatko, hirsute “wild Indians” of the woods, traditions first documented in 1865 by ethnographer George Gibbs.

(Source:

https://oregonencyclopedia.org/articles/bigfoot_sasquatch_legend/#.XmrDYKhKjIU)

Some of the old stories and legends from the Native American Indians/First Nations in North America include lore about sightings, meaning that often someone was in the woods and briefly saw something that they could not explain. The sightings have a common theme such as the creature being a huge, shaggy but bipedal gorilla-like fellow residing in the forests and mountains. Upon a process of elimination in trying to explain it naturally as a known animal or person (most often without success), they conclude it must be a Bigfoot or some monster. Interestingly, there are also other fascinating tales that at first seem hard to believe, such as Bigfoot abducting human girls or women, or people hearing them speak a language or mimic animal sounds, or even stories of how a Sasquatch disappeared before their

eyes in plain sight. However, upon closer inspection of these stories, themes start to creep up, and patterns emerge, and stories overlap with modern-day accounts. It seems that when it comes to Bigfoot sighting accounts, it is like the old saying by Jean-Baptiste Alphonse Karr (originally in French), “The more things change, the more they stay the same.” Hence, these patterns begin to take shape over time; such is the interesting cultural geometry of folklore!

So, what of folklore? Although they admit it is so much more than this simple definition, the American Folklore Society (www.afsnet.org/?WhatIsFolklore) states: “Folklore is the traditional art, literature, knowledge, and practice that is disseminated largely through oral communication and behavioral example.” In essence, these are the stories told by people to each other about what they know, or what they think they know. Each storyteller colors the story with his or her own cultural lens and worldview. Two people seeing the same thing may describe it very differently. Each perspective is their viewpoint, and each is correct... for them. Sometimes details are remembered wrong or later forgotten and the blanks filled in with new information that was not part of the original story. Even I have done this to some of my own faded memories, and then I go back and reread what I had written down and was amazed that I had forgotten some small detail. This shows just how folklore changes over time... stories change, are altered, added to, and so the result you might hear today may be quite different from the original version, depending on the teller(s). Additionally, taking it at face value, differences of opinion, and misunderstandings due to miscommunication or misidentification, or a host of other issues, can cause these stories to appear anywhere from mundane to extravagant, although most fall somewhere in between.

Certainly, there are hoaxes and outright lies that exist about Bigfoot—not unlike the seven-year-old boy who once told me (in the school playground while I was waiting to pick up my daughter) that he saw a tree that turned into Bigfoot in his front yard in the city. I was inclined to give him the benefit of the doubt at first; that he saw what he thought was a tree because of its great size. There are other stories of shapeshifting, strange disappearances, mind control, and the like associated with Bigfoot sightings, so it seemed reasonable. However, after a few minutes, his stories became so elaborate and unbelievable that I would have been a fool to count a single word of it as real. His tale was not unlike what a Hopi Indian

I met many years ago, Patrick Bear, once told me about the elders and the stories that change or are elaborated upon, "The elders I talked to on subjects couldn't describe what they were saying due to old age or a lack of education. They meant well, and they enjoyed the attention they received, but old age can change how stories are told and a lot of folklore is made up to frighten the children into behaving in their young age." What is important here is that no matter how well-meaning human beings are, there is always room for error. Whether it is as jaded as unintended consequences can be, or exists as a smattering of purposeful chaos that the clown or trickster (archetype) throws into the mix just for fun.

Sometimes folklore can include modern stories as well as old, plus may include paranormal or strange features such as otherworldly beings besides the Bigfoot cryptid. Some stories even have UFO crafts or aliens in them. Even children's books mention UFOs and, in one case, pondered the question if Bigfoot is a "visitor from another planet" due to a UFO craft showing up in an active Bigfoot area in Oregon (Gaffron, 1989, p. 91). However, most folklore does not cover the strange and unusual, outside of Bigfoot (itself) being strange and unusual too.

The Bigfoot Field Researchers Organization published some of these legends. Source: *Pre-Columbian and Early American Legends of Bigfoot-like Beings*, excerpts taken from Traditional Attitudes Toward Bigfoot in Many North American Cultures, By Gayle Highpine, and originally printed in the Western Bigfoot Society Newsletter "The Track Record". Excerpted from "Legends Beyond Psychology", by Henry James Franzoni III:

"Some elders regard him [Sasquatch] as standing on the "border" between animal-style consciousness and human-style consciousness, which gives him a special kind of power. ... "But, special being as he is, I have never heard anyone from a Northwestern tribe suggest that Bigfoot is anything other than a physical being, living in the same physical dimensions as humans and other animals. ... However, among many Indians elsewhere in North America... as widely separated at the Hopi, the Sioux, the Iroquois, and the Northern Athabaskan -- Bigfoot is seen more as a sort of supernatural or spirit being, whose appearance to humans is always meant to convey some kind of message."

"The Lakota, or Western Sioux, call Bigfoot Chiye-tanka (Chiha-tanka in Dakota or eastern Sioux); "chiye" means "elder brother" and "tanka" means "great" or "big". In English, though, the Sioux usually call him "the big man".

A map showing the cultural and linguistic areas around North America for Native legends was shown in the above writing, including legends from these areas: Algonkian, Aztec-Ianoan, Caddoan, Chimakuan, Gulf, Hokan-Coahuiltecan, Iroquoian, Karankawa, Keres, Kuteni, Na-Dene (Navajo), Penutian, Salish, Siouan-Yuchi, Timucua, Tonkawa, Wakashan, and Yukian.

Continuing with the write-up, the interdimensional and spiritual aspects in legends were discussed as Ray Owen "son of a Dakota spiritual leader from Prairie Island Reservation in Minnesota [said] ... 'They exist in another dimension from us, but can appear in this dimension whenever they have a reason to. ... We needed a sign to put us back on track, and that's why the Big Man appeared'." Then Ralph Gray Wolf (Athapaskan Indian) explained, "In our way of beliefs, they make appearances at troubled times", to help troubled Indian communities "get more in tune with Mother Earth".

Similarly, "Mathiessen reported similar views among the Turtle Mountain Ojibway in North Dakota, that Bigfoot --- whom they call Rugaru -- 'appears in symptoms of danger or psychic disruption to the community.'" Interestingly, the trend of a warning continues as the "Hopi elders say that the increasing appearances of Bigfoot are not only a message or warning to the individuals or communities to whom he appears, but to humankind at large." Meanwhile, the Iroquois see Bigfoot much like the Hopi do, "as a messenger from the Creator trying to warn humans to change their ways or face disaster."

The big brother aspect of Bigfoot sometimes becomes a cannibal whenever starvation mounts. This fearful state of affairs stems from how close Bigfoot is to humankind, and although they are people's "elder brother" the Algonkian "Windigo's appearance was sort of a constant warning to them... the 'messenger' coming to warn humankind of impending disaster if it doesn't cease its destruction of nature."

The psychic aspect of Bigfoot is also an important part of their being, which the Native elders "say that Bigfoot knows when humans are searching for him and that he chooses when and to whom to make an appearance, and ... [can] elude the white man's efforts to capture him or hunt him down."

For full article see: <https://www.bfro.net/legends/>

Some people take these stories as lessons or some form of symbolic truth. Some may consider the legends and lore to be nothing but myths—stories. Others may see the stories as old accounts of a past truth that is now nothing more than fables that serve some other purpose (such as social control measures—e.g., scaring children so they will not run off into the woods alone).

Mythmaking

Mythmaking is tied in with storytelling, except that it is the actual making of myths and lore. Prose and fiction are forms of mythmaking. Such as works of fiction in literature, however, many oral myths are fictional stories based on some historical truth. Stories can change over time (that is a fact) and expanded upon, but it does not mean the truth behind it is nothing but fiction or misinterpretation. Myths and stories can come from just about anywhere, but a person's position regarding 'belief' can color the results of research into the matter... a person's belief can help to form or create their own personal myth about different phenomena.

The Personal Myth

I have watched as people have believed in impossible and ridiculous notions about Bigfoot that have no basis in scientific fact. However, I have also witnessed others who, lacking proof, disbelieve in Bigfoot and try to use logic to explain away the possibility that Bigfoot could exist and claims it also has never existed. Both extremes are part of the personal myth.

What is personal mythology? Personal myths are all the things we tell ourselves as reasons why we believe certain things. A personal myth is neither "right" nor "wrong", it is just a subjective way of viewing the world, similar to a cosmology. A person's cosmology is an analytical framework that helps us understand the world and our place in it. Therefore, the personal myth includes those stories that we use as our narrative and perspective that helps us make decisions about things and describes how we make sense of the world and give it meaning.

For instance, disbelieving skeptics (mentioned previously as an extreme version or archetype) will not ever accept physical evidence as real. For

example, giant tracks with huge 16” footprints and a 6’ gait that is practically impossible for a human to make or fake, especially uphill in a rural forested area where people are not even around 99% of the time. Skeptics will explain it all away as falsehoods (fakes/hoaxes) to match their own personal myth that Bigfoot cannot exist in reality... but what they mean is Bigfoot cannot exist in *their* reality. To them, ghosts, giant wolves, Bigfoot, Nessie, aliens, or other paranormal/metaphysical events (sometimes including God) or accounts cannot, therefore, be possible either, so it all *must* be a fabrication of the mind. A “myth”.

This is classic projection. People tend to project onto the world their personal mythology, and so interpretation of facts and evidence comes into play. This is why you can have evidence in front of a group of people and they may all interpret it differently.

When it comes to a severe disbelieving skeptic, it is a result or consequence of a closed mind that is already made up before investigation—picking and choosing evidence and the interpretation of that evidence as well. This also happens to people with strong religiosity, extreme political beliefs, etc. I use the archetype here because with extreme examples it is easier to see the meaning. This stance is also typically the position of armchair researchers who are looking to debunk rather than search for truth through actual scientific investigation, whatever the truth may be. Bear with me; I have been picking on disbelieving skeptics (despite the opposite extreme who also qualify here) who have a personal mythology, as well as others. This goes for scientists, professionals, non-professionals, laypeople, and well... pretty much anyone who has trouble believing things due to a skeptical mind. Skepticism itself is not a bad thing, and definitely has its place, but taken to an extreme it can also keep us from realizing that we all contain within us our own personal myth about the things we believe and that those mythologies can prevent us from seeing other truths because it acts like blinders.

With that background on personal myths and their importance for being the foundation upon which people interpret the world and assign meaning, I would like to do an exercise in analyzing a skeptical writing on Bigfoot to point out that the personal myth can even exist among the most critically thinking minds. According to Joe Nickell, a well-known skeptic, who wrote in the *Skeptical Inquirer* in an article titled *Bigfoot As Big Myth: Seven*

Phases Of Mythmaking (Volume 41, No. 5, Sept/Oct 2017), the idea of there being a real Bigfoot/Sasquatch is nothing but myth and insists that the phenomenon is entirely a cultural creation. He claims in the article that it exists as a combination of “ape-man” mixed with “humanoid extraterrestrial” and together “represent powerful mythologies for our shrinking planet”, which serve as a “symbol of the endangered species and ET as the promise that we are not alone in the universe”. Although these assumptions can be correct in terms of mythmaking as made-up stories and cultural influences, they are not always or necessarily correct in terms of real field investigation and physical evidence, let alone the interpretations and beliefs of the many people who have seen Bigfoot or investigated in the field. In other words, more meanings may exist outside of the few listed within this article, but the author chose these examples because he was able to see and pluck out these points for the audience who expects a skeptical view on the matter, and his personal mythology does shine through. Please remember that the point here is only to present an example of the personal myth. Please note that the cultural “myths” he speaks of are separate from his personal myth (inner beliefs about those things). Nickell outlines his own personal myth through the writing, which can be analyzed as per below.

The phases of “myth” (cultural) that Nickell proposed include:

- 1) Reporting ‘Wild Men of the Woods’
- 2) Retrofitting Native American Monsters
- 3) Creating ‘Sasquatch’
- 4) Discovering Big Footprints
- 5) Witnessing ‘Bigsuit’
- 6) Connecting with Extraterrestrials
- 7) Entering Mystical Dimensions

I will go into each of these in order.

Reporting ‘Wild Men of the Woods’: Early accounts of Bigfoot were called ‘wild man of the woods’ with the earliest known newspaper account being from 1818 [from the Long-Island Star], but all these accounts were allegedly describing humans that had “genetic oddities” [disorders like hypertrichosis] or else were apes or bears or such. Although Nickell mentions a few stories, like Jacko, the Ape Canyon event of Washington State, or Albert Ostman’s abduction by Sasquatch, he discounts them all as

being fabricated or misidentification of humans or animals, which have simply become part of the myth. In his view, it is impossible that any Bigfoot account could have ever been real. This may reflect his own personal myth regarding the matter rather than unverifiable history. People everywhere do this regularly with their own personal myths as well by assigning meaning to things that cannot be proven because they are lost to time.

Retrofitting Native American Monsters: Natives (such as the Kwakiutls) carved the ‘wild woman of the woods’ into masks or totem poles as evidence of early accounts of Sasquatch. However, Nickell called them “mythical creatures” or says that the Buk’wus of the Tsimshian people were “actually spirits” and he never discusses their oral history as coming from possible real-life accounts with the Sasquatch people. This is purely an interpretation of myth as fiction rather than as stories-based-on-possible-facts, which could be an insult to Native tribes and bands all over North America who still hold very strong beliefs about the Sasquatch. That position assumes ALL lore and myths are fabricated for cultural or spiritual reasons rather than giving them the benefit of the doubt or believing indigenous peoples when they say they have seen Sasquatch or interacted with them. The desire of the skeptic to perpetuate the myth of the “Bigfoot myth” as purely a cultural phenomenon may also be “retrofitting (after-the-fact-matching)” and an “obvious ‘exercise in confirmation bias’” based on the author’s personal position, which likely had its foundation within, and prior to, his research. This is a common human psychological phenomenon that most, if not all, people do.

Creating ‘Sasquatch’: The name “Sasquatch” is not from the Native peoples; J.W. Burns coined it in the 1920s to harmonize the many Native names for these big hairy beings. Again, Nickell quotes ‘wild men’ and attributes them to hairy humans, or even bears. He never discusses the ape-like qualities that witnesses who see them know do not exist within human beings or bears. He overlooks the witness statements of the conical head, no neck, huge shoulders and long arms that reach to the knees, long hair all over, inhuman strength and/or speed, and so on. This belief that all Sasquatch are misidentified bears or hairy humans is merely a limitation of observation, information/field data, and critical thinking on the part of the author. People’s interpretations of data will generally support their own personal myth for, against, or despite any evidence.

Discovering Big Footprints: The earliest “record of potential man-beast footprints is from 1811” in North America, according to Nickell. He conveniently used an account where David Thompson (trader/explorer) thought it was a “grizzled bear” track even though it was bipedal. Similar accounts from 1930 and 1951 from Mount St. Helens and the Himalayan Yeti were used, as well as 1958 Sasquatch tracks and the crippled tracks. Nickell categorized them all mere “myth” (fakes), according to his own personal myth; and easily discounted because someone else said so. Choosing stories that are impossible to investigate outside of reading an old article is not ideal research (second- or third-hand), unfortunately, especially when the consensus of earlier writers that they are “Bigfoot hoaxers” agrees with the personal myth of the one doing the researching. This is confirmation bias of the obvious kind. Some personal myths may be a form of covering up our own personal beliefs as we all engage in it at different times in our lives, no matter which position we take on which side of the argument.

Witnessing ‘Bigsuit’: Before even reading this section, it becomes obvious based on the title ‘Bigsuit’ exactly where Nickell’s personal myth (based on skeptical position/bias about Bigfoot) is taking this—into disbelief. The predictability of this personal myth is made clear. Bigfoot *must* be a man in a suit. Period. Here the author brings up the Roger Patterson and Bob Gimlin film. He points out that the film happened where “Ray Wallace’s hoaxed tracks had been made” and uses this as proof that a suit was worn in the PGF. He then adds in Napier’s negative opinion (which matches with Nickell’s, yet again) and concludes with Hieronymus [Hieronymus] having worn the “Patty” (Bigfoot) suit in the film. Realize at least four people (not just Hieronymus) have claimed to wear the suit (certainly they could not all have done it), while numerous professionals have analyzed the film and claim it is real. However, be clear on this; the point here is not whether the PG film is authentic or was a man in a suit, the point is that the “suit” (Bigsuit) is paramount in the personal myth of the person promoting it as truth without having been there at the time of the filming as a witness to the event. Belief is a powerful thing, and personal myths support that position. The “evidence” any mythmaker will typically choose will be the ones that are easily discredited or match with what they already believe (or disbelieve, as the case may be). True skeptics are in the business of disbelieving and promoting only that which supports their position. True

believers do the exact same thing; no one is excused. Personal myths are powerful things for all of us.

Connecting with Extraterrestrials: In 1947 “flying saucers” were reported and suddenly a “UFO/alien craze” developed into a myth. According to Nickell this concept of UFOs never existed prior to 1947. This ignores the cases that existed before 1947, or the myriad of paintings from artists during the Renaissance that depicted flying craft, and so on. Quoting Jerome Clark, he brings in the Bigfoot-UFO connection with Sasquatch being a kind of “test animal”, and then mentions other authors who connect the UFO phenomenon to Bigfoot. This is fine, although one has to question whether this is just the myth of the times, or whether it is Nickell’s personal myth or both. A UFO allegedly donned a “luminous-eyed Bigfoot” in 1973 in Sykesville, Maryland, but it *must* be a myth, because things like that surely cannot happen, based on the author’s position throughout the article. To take a stance and tell about it, calling it mythmaking, while taking a position that stems from one’s own personal myth is something most people do, whether they realize it or not.

Entering Mystical Dimensions: The last of the personal myths examples in this writing concerns dimensionality. Some people report “telepathically communicating with Bigfoot”; which is a supernatural phenomenon. Where this is a mere myth according to people like Nickell, believable and credible Bigfoot witnesses have claimed ‘mindspeak’ does indeed occur—and who are we to call them all liars just because we have not personally experienced it? Les Stroud from the ‘Survivorman’ show insists that he experienced this ‘mindspeak’ with Bigfoot. Is the man who lives and survives in the harsh elements of the real world now suddenly the owner of a “fantasy-prone” personality? If certain people can be psychic, cannot Bigfoot also? Perhaps Nickell does not have psychic ability, or perhaps he turned it ‘off’ as a child, due to fear, upbringing, or enculturation. Perhaps this causes him to project these notions onto others as part of his personal myth? Who knows; we only know the stance he claims to take in his writing. However, many, many people do this, by the way. This is not something indicative of one person, but humanity as a whole.

Source: <https://skepticalinquirer.org/2017/09/bigfoot-as-big-myth-seven-phases-of-mythmaking/>

Mythmaking and the personal myth is the foundation for the stories we tell others and ourselves about the world we live in to make sense of things. It

makes sense to the author above that skepticism is favored over blind belief. Others may interpret the same evidence or facts much differently based on their own personal myth as well. So, this is not really about the writing mentioned above, per se, but was an exercise in pointing out how personal myths can color our world, our research, and our conclusions due to bias, fear of the unknown (or controlling the world around us), or other reasons. Belief and disbelief (a form of belief) are often a primary cause of this effect within people; however, belief itself is also a product of one's enculturation, culture, and upbringing rather than a cause in and of itself. Perhaps there are some personal myths we all have about different things in life. I am sure of it, nobody is exempt.

Myths and Legends

There are stories, legends, and myths of today that may be believable; however, many start as the past legends that we read or hear about. Whether that past is real or fictional is often unknown. People's personal cosmologies and myths determine if they believe whether a legend is a fact or fiction. Bigfoot stories abound throughout the world. Even US veterans in Vietnam saw creatures during the Vietnam War and called them 'Rock Apes'—was that mere myth or did they truly see them? In Vietnam, they do have a creature called the Nguoi Rung. Bigfoot sightings happen throughout time and across the globe; some may be completely a myth, some completely real, and others a mix of the two. They may be accurate descriptions, fabricated, or embellished. It is not always possible to know, so people have to be careful where they put their belief in such things.

Davy Crockett's Bigfoot Encounter

According to a website titled Davy Crocketts' Sasquatch (n.d.), historical figure Davy Crockett had a Bigfoot encounter in the summer of 1835. The story goes that he thought he ate some bad meat because of what he saw, which he told his brother-in-law, Abner Burgin in a letter about what happened in Texas (at the time it was a Mexican province). Davy Crockett wrote:

'William and I were pushing through some thicket, clearing the way, when I sat down to mop my brow. I sat for a spell, watching as William made his good and fine progress. I removed my boots and sat with my rations, thinking the afternoon a fine time to lunch. As the

birds whistled and chirped, and I ate my small and meager ration, I tapped my axe upon the opposite end of the felled tree I rested upon.'

Whether it was the axe's disturbance or possibly the heat of the sun which caused an apparition to slowly form in front of my eyes, I know not. As a Christian man, I swear to you, Abe, that what spirit came upon me was the shape and shade of a large ape man, the likes we might expect among the more bellicose and hostile Indian tribes in the Territories. The shade formed into the most deformed and ugly countenance. Covered in wild hair, with small and needling eyes, large broken rows of teeth, and the height of three foundlings, I spit upon the ground the bread I was eating.'

'The monster then addressed a warning to me. Abner, it told me to return from Texas, to flee this Fort and to abandon this lost cause. When I began to question this, the creature spread upon the wind like the morning steam swirls off a frog pond. I swear to you, Abner, that whatever meat or sausage disagreed with me that afternoon, I swore off all beef and hog for a day or so afterward.'

This legend about Davy Crockett's Bigfoot sighting is not unlike many other sighting accounts, except that the being spoke to him (whether audibly or in his head, he did not say).

Other sighting accounts have occurred throughout time and in many different places and regions. Myths abound, and legends carry on, and the names of Bigfoot creatures with them. Some of the names that legends tell of include:

- Agogwe (Zimbabwe)
- Alma (Mongolia/Russia)
- Big Grey Man (Scotland)
- Didi (Guyana)
- Hibagon (Japan)
- Kaptar (Caucasus/Russia)
- Mapinguari (Brazil)
- Mecheny (Siberia)
- Moehau (New Zealand)
- Ngoloko (Kenya)
- Nguoi Rung (Vietnam)
- Orang Pendek (Sumatra)

- Sakai (Malaysia)
- Sasquatch (US/Canada)
- Sesemite (Andes Mountains)
- Skunk Ape (southern US)
- Wudewasa (Europe)
- Yeren (China)
- Yeti (Himalayas)
- Yowie (Australia)

Not all legendary beings are of just Bigfoot. Many legends from the Native folklore of the West Coast tribes in North America are extremely abundant and diverse in both the names and the types of creatures. This is particularly true in the Pacific Northwest states in the United States and British Columbia, Canada. According to Redfern (2016), the other types of beings that are not like the Sasquatch/Wendigo ape-men, include the Geow-lud-mo-sis-eg, which is a:

“... diminutive, goblin-like creature that is covered in black hair and prefers to live in caves and which lurks and feeds in deep woods, surrounded by dense marshland ... [and does] enjoy playing pranks on people ... also like the elementals of fairy lore, the Geow-lud-mo-sis-eg have an obsession with braiding the manes of horses ... rather notably, this tradition extends all the way to Russia, where the Almasty is said to do exactly likewise. Then there are the Memegwesi, primitive ape-like humans that are a major part of the lore of the Ojibwe, Cree, Innu, Metis, Algonquin, and Menominee Indians. They are hairy things, around four feet tall at adulthood, and, according to legend, have had a good relationship with the Indians for many centuries. Like a number of unknown ape-men they have a particular liking for tobacco. They are significantly developed too, having a language and also the ability to construct sturdy canoes, in which they hunt for fish.” (p. 45-46)

Some of those legends sound like the stories of ‘little foot’. Not all legends of short strange beings, such as the ‘wee folk’ or ‘little people’ come from Native or even Celtic folklore, however. Redfern (2016) also mentions accounts of “hair-covered dwarfish, ape- and monkey-like animals on record” on American soil, such as was—with great weight of importance—published in the *Anthropological Institute Journal* of 1876 about an

“ancient graveyard” of a “race of pygmies” around 3-feet high in stature who used to live in Coffee County of Tennessee:

“Some considerable excitement and curiosity took place a few days since, near Hillsboro, Coffee County, on James Brown’s farm. A man was ploughing in a field which had been cultivated many years, and ploughed up a man’s skull and other bones. After making further examination they found that there were about six acres in the graveyard. They were buried in a sitting or standing position. The bones show that they were a dwarf tribe of people, about three feet high. It is estimated that there were about 75,000 to 100,000 buried there. This shows that this county was inhabited hundreds of years ago.” (p. 56)

Since then, numerous scientific works, studies, and news articles have been published on the subject of the wee folk of Tennessee. However, nothing was ever promoted about them as being a hairy race of little people. More discussion focused on them being akin to the extinct little people of the Isle of Flores (*Homo floresiensis*) or just people of diminutive stature. According to Kevin Smith (2013) in the journal article, *Tennessee's Ancient Pygmy Graveyards: The "Wonder of the Western Country"*, there have been over two centuries of “preconceptions and biases” that affect what people believe about the actual physical bones of these people buried there. Furthermore, “Until the prehistoric peoples of the Caney Fork—and more broadly the southeastern United States—are historicized, they will more frequently be treated as the stuff of romance, legends and myth than of historical fact.” With this in mind, it is important to try to distinguish between the story and the facts, the legends/folklore, and the science, especially when considering oral history, ancient stories that change over time, and comparing that with modern eye-witness accounts and physical evidence. Some evidence of Bigfoot or Sasquatch or other wild men is found by other means and in other works, such as artwork from centuries ago.

Wild Men in Artwork

None of the Bigfoot researchers I know have done more work in researching wild men in ancient artwork as has my friend Pearl Prihoda. She has collected numerous examples of artwork depicting the hairy men of

the forest, showing that they historically lived among regular people. If you watch the “stories” these art pieces tell over time, you can see that the story changes, culturally speaking. For awhile, the wild men were a part of human society and were even placed in high regard. Later, they were put down from their respected positions, treated terribly, and were cast out of society. It is unknown whether these wild men were merely hairy humans; perhaps with the genetic disorder "hypertrichosis", or if they were Bigfoot. Either way, the fact that they were depicted in the artwork of old is both fascinating and intriguing.



Picture source: Wild men support coats of arms in the side panels of
a portrait by Albrecht Dürer,
1499 (Alte Pinakothek, Munich) – Public domain

Due to copyright laws, only a few pieces of the artwork are available for use. Therefore, I use only the art that is available on the public domain. The Wildman (wild man) appears to be some kind of living link between humans and the wild. Perhaps in the myth he or she stands out as a symbol of our animalistic nature, or a reminder of our distant past as hominins (and relation to hominids and hominoids).

This is when the Wildman becomes an archetype—something

humanity can relate to, but yet name as different than us. Something we have overcome or can get in touch with within ourselves. The myths of the past can breed new concepts in our present and help play a part in our own cosmologies about our future. The Wildman is a recollection of what masculinity stands for and acknowledges independence and vigour, virility, and strength. The wild man appears liminal as neither animal nor man, but maybe both, and exists within the framework of our minds and our social connections with each other. He has been demonized and prized alike. Like our subhuman or animalistic nature, he can be the hero or the

monster. Perhaps we cannot control him, but we can respect his power. He or she may be of the myths of the old gods, or may simply be the inner attitude that gives us our salty edge in life.



Picture source: Wikipedia, from 1883-1891 - Public domain

One contemporary wild man image is the Dorset Ooser. The Ooser is a wooden head that came from Dorset, England from the 1800s. Information here is courtesy of David Hogan from England who said:

Locals here still believe in the Ooser or "Wild Man" of the woods, though not many will talk about it to strangers. His effigy still turns up at celebrations, usually with Morris Dancers.

He has an unpleasant habit of running up behind people in the woods and hugging so tight they nearly pass out. That and the beating of tree trunks like a weird xylophone in the middle of the night if people trespass on its territory.

Curious fact, numerous witnesses have seen it running away, getting smaller as if disappearing into the distance but appearing to be in the same spot relative to the trees around it, if that makes sense. Not shrinking but if you look directly at it, it appears to be retreating into the distance but relative to its surroundings doing so in the same spot.

Another wild man is called the Woodwose in Europe. David Hogan added: “We have these Woodwose carvings all over our country churches and there used to be a lot more before the reformation and witch-hunts before they were demonized.”

Next is one carving, plus another image of a tapestry...



Picture Source: karlshuker.blogspot.ca

“The Fight in the Forest (Hans Burgkmair, ca. 1500/1503),
illustrating the tale of Iron John” – Public domain



Picture source: Wikipedia, "Late 15th century tapestry from Basel, showing a woodwose being tamed by a virtuous lady" – Public domain



The Wildman, Woodwose, Wodewose and other versions of it can be found in carvings in stone, woodcuts, as well as illustrations throughout much of the Middle Ages.

Source:

"Wild Man" circa 1521/22
bronze by Paulus Vischer –
Public domain

Pearl Prihoda found
this next one:



**Sword, Buckler &
Bigfoot
Manuscript I.33",
13th century
German, Sword &
Buckler Manual**

An anonymous German manuscript (from around the year 1300) is one of the earliest surviving manuals showing swordsmen.

Source:

Wildmen - Left (a version of the 5th ward) - Right (stands in Walpurgis's ward). Picture source:

thearma.org/Manuals/I33-guards.html - First found on Apr 15, 2008, Public Domain



Religious garb and Bigfoot/Wild Man holding sticks and fighting off a creature

Picture source: Wikipedia, "Wild people, in the margins of a late 14th-century Book of Hours" –

Public domain



Picture source: Wikipedia, “Sammlung Ludwig – Artefakt und Naturwunder-Schongauer-Wilder Mann80410” – Public domain



Religious symbols of the ‘wild man’ or ‘woodwose’ have also made it onto the cloisters and architecture of Medieval cathedrals in Europe.

Woodwose

Wodewose

Wudwas

Woodehouse

Wild-man symbols and artistic expressions were used mostly in the past (some still are in use today). Since 1967 or so, the American *iconic symbol* for Bigfoot or Sasquatch—thanks to media and creative people and cultural

sharing—is a variation on the PGF profile-walking “Patty” image.

The current iconic symbol has replaced the Wildman image as the main icon for Bigfoot.

The Iconic Symbol

Roger Patterson was a rodeo cowboy from California and had been trying to find Bigfoot for six years, which he was able to film one day in October 1967. His partner, Bob Gimlin, rode with him on horseback into Bluff Creek (about 25 miles into the wilderness). They were by the creek when they saw a tall hairy female creature walking nearby, which caused Patterson's horse to rear up and throw him off; he got up and started filming the strange hairy being (Gaffron, 1989).

This film (and especially the still picture from it) has become the iconic version of Bigfoot/Sasquatch in North America. While some people believe it is a hoax, others have repeatedly analyzed copies of the film. It has been reviewed so much that the original is now old and falling apart, apparently purchased by John L. Johnsen in 2019 and no longer viewable.

You will find this iconic symbol in various media; as it has become almost a universal image that most everyone in North America recognizes at first glance of what a “Bigfoot” is—a big hairy upright walking man-ape creature. The symbol could be taken from the Patterson-Gimlin film since the symbol matches that figure, but the main symbol has become a silhouette in the media and popular culture. The symbol is shaped like an ape, with hair all over its body, yet bipedal so walks similar to a modern human (perhaps with a different gait, but this is not typically depicted in the symbol).



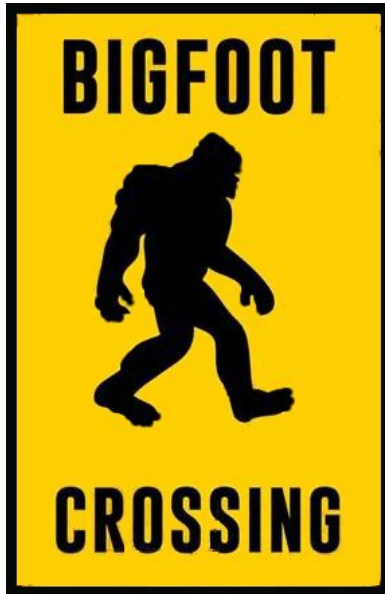
“Patty” Patterson-Gimlin film, frame 352 (Fair use)



Iconic Symbol silhouette

The Bigfoot Iconic Symbol - Other Uses

The point of the iconic symbol is that it is used almost universally, albeit in a variety of ways. People put their own bent on the design, such as the street sign below, or as logos, decals, statues, toys, images, or other things. Here are two examples:



Bigfoot Crossing Sign



Bigfoot Garden Sculpture

Of course, there are many, many versions of the iconic symbol—some male, some female, some aggressive or facing the other direction, and so on. The iconic symbol is used in all forms of media. Artistic works, digital images, and Photoshopped versions also apply.

The Bigfoot Face Icon

There are hundreds upon hundreds of different Bigfoot face icons. Here are a couple of examples:



The Bigfoot Feet Icon

The iconic symbol set would not be complete without cultural productions on a Bigfoot “foot” or “feet”. Here are a couple of images:



Bigfoot “Feet” Logo



Bigfoot Footprint Decal

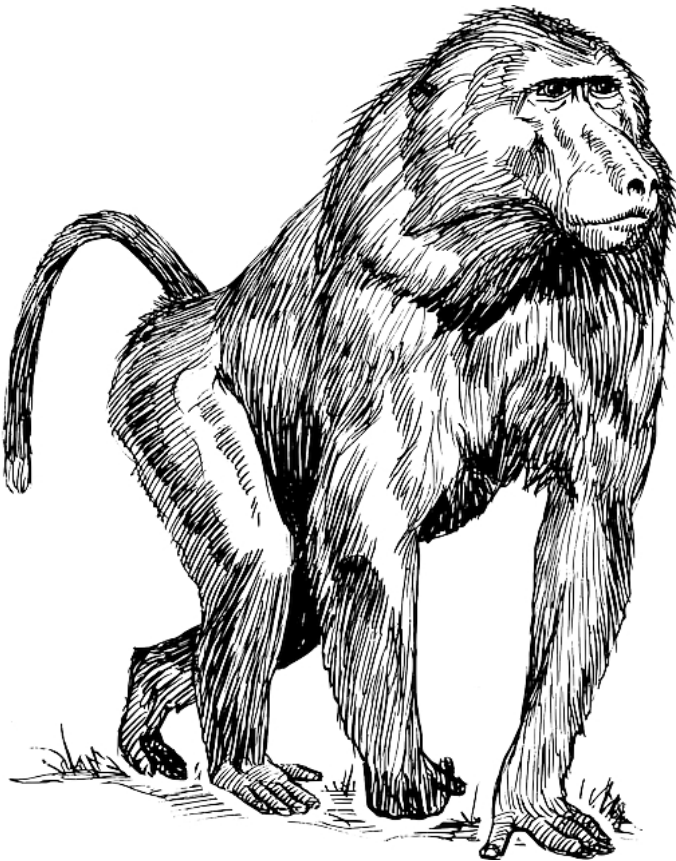
Of course, there are many more, some icons containing hands or a full-on Bigfoot body standing and looking straight at you, some running, some depicted as Bigfoot families, and on and on, but you get the idea.

Cultural Anthropology & Names

There are so many names for Bigfoot, however, not all of the creatures are thought to be the same type or so-called “race” of being. It is important to know that the word “Bigfoot” is used mostly in the continental United States, whereas “Sasquatch” is used more in Western Canada and the Pacific Northwest of the USA. The names are used interchangeably, and people use both terms throughout North America for the elusive ape-like bipedal creatures allegedly found in the wilderness.

The book *The Historical Bigfoot* (2006) by Chad Arment covers historical sightings and the names of many animals and beings, from gorillas to Wild Men, Yahoos, and What-Is-It’s (between the 1800s to mid-1900s). This is from before Bigfoot was called “Bigfoot” or “Sasquatch”, including old newspapers and reports of misidentifications and hoaxes. The cultural sightings from the past are most telling.

Some of the commonly known names for Bigfoot-like beings include Woodwoose, Wild-man, Gugwe (a “bearman”, which is a Sasquatch that has a sagittal crest with a baboon-like snout), Woodbooger (chimp-like face), or even Dogman (more dog-like). Ethnohistorical data in anthropology outlines different variations of Bigfoot/Sasquatch in lore as well as cultural representations, including popular media. Some linguistic connections and place-names are telling.



Baboons have a protruding snout

One famous ethnographic study is that of the story of 'Zana', an alleged Alma (Mongolian word for the wild man of the Caucasus Mountains). Zana was a hairy, stocky, and robust woman who some people called an Alma (Almas/Almasty) from the Caucasus mountains. She was animalistic in her behavior and extremely strong; multiple men had trouble pinning her down. Zana was eventually caught, caged, and later tamed by the people of the village. People alive in Russia in 1970 were still talking about Zana, according to Lloyd Pye (1997), when the “roots of Zana’s story were first collected by a professor named A.A. Mashkovtsev, whose early work was brought to fruition in the mid-1960s by Dr. Boris Porschnev” who spoke with numerous people who knew

Zana as children (p. 178).
Furthermore, Lloyd said that
Porschnev

“found ten people who remembered her funeral although they could not agree on exactly when she died or her exact burial spot” (p. 178). What they did agree on was that this occurred at the cemetery in the Tkhina village around the late 1880s to early 1890s as Zana had lived there during much of her adult life.

Some of the villagers had had sex with Zana and produced offspring. Although one of Zana’s son’s (Khawit) skull was, many years later, dug up and his teeth tested, his DNA showed him to be a modern human (from Africa), yet his morphology was a bit unique in that he had a thicker, more robust mandible. Zana’s remains have not been found, yet the local village still has stories and legends surrounding Zana (or the Almasty), which has been going on for generations.

Back around 1997, when I first met Lloyd Pye, he spoke about the Alma, explaining what he had discovered through his research about these beings; in his own words from what was his new book at the time, *Everything You Know is Wrong, Book 1: Human Origins*, he said:

Many researchers believe Almas will turn out to be living Neanderthals. ... Evidence certainly supports a link with the Almas. ... see how similar Neanderthal tracks are to those at Laetoli. ... see how radically Neanderthal feet diverge from humans while comparing closely with a Bigfoot track. Now compare a Neanderthal track with an Alma’s track. (Pye, 1997, p. 99)

Whatever their colors, though, hominoids are covered with hair, not fur. Be clear on that. ... Hominoid body hair is reported at varying lengths, some of which may be seasonal (short in summer, long in winter). ... Almas/Kaptars and Agogwes are said to have long hair—4 to 6 inches—but often with thinner growths on their chests, abdomens, and parts of limbs. ... The palms of hominoid hands and the soles of their feet are hairless. Equally hairless are the cheeks below the eyes and the bridge of the nose. (Pye, 1997, p. 104)

Almas/Kaptars are the man-sized types that could be Neanderthals living in our own era. Like Bigfeet/Sasquatch they range into multiple forest environments. ... Almas/Kaptars can also be found in mixed woodlands, and occasionally in the tropical rainforests known as jungle. Bigfeet can and do overlap into niches where Almas/Kaptars dominate, and Almas/Kaptars can return the favor. (Pye, 1997, p. 137)

The old Soviet Union had its own version of Ivan Sanderson and Grover Krantz, a highly credentialed academic who in the late 1960’s completed a landmark study of his country’s numerous reports of encounters with Almas and/or Kaptars. He was Dr. Boris Porschnev, a scientist and historian who carried out hominoid research in the same atmosphere of official repression that exists today. ... In one long paper published in *Soviet Ethnography* in 1969, he gave extensive details about the results of his research. ... “We now turn to information

gathered from local inhabitants in different ethnographic regions. ... They do not contain many contradictions; rather, they support each other. And they confront researchers with three difficult questions:

First, why is it that in each interview—though the topic under discussion, the situation, the whole circumstance may be different—references to the anatomical features of such creatures are consistent and biologically sound? Second, why are there no biological contradictions in information that has been gathered from widely separated peoples with varying historical, linguistic, and religious backgrounds? Third, why is it that the enormous amount of ‘folklore’ (about these creatures) is in basic agreement with the observations of strangers (to the area) who have never heard of the local traditions?” (Pye, 1997, p. 141-142).

Besides the Almas and similar human-like hairy beings (e.g., Kaptars, Agogwes), being common in Siberia and surrounding regions, Lloyd Pye (1997) says that “Russia and China have a much richer history of hominoid encounters, and acceptance of and research into those encounters, than the U.S. or Canada. Two of the best books dealing with Russian and Chinese sightings are: *In Pursuit Of the Abominable Snowman* (1970) by Odette Tchernine; and *Still Living? Yeti, Sasquatch, and the Neanderthal Enigma* (1983) by Myra Shackley” (p. 174). This may be of interest to those who wish to dig deeper into this particular topic.

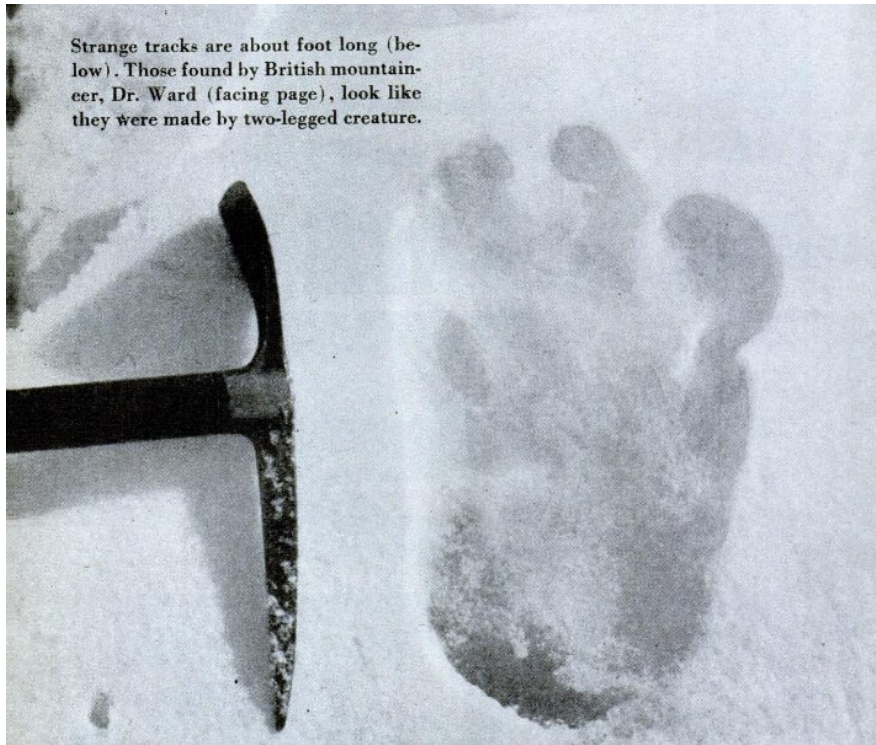
The point I am making here is that there are different versions of “Bigfoot” around the globe, and many local tribes, bands, and small-scale societies or civilizations have their own names for many different-sized hairy, bipedal ape-man type beings. This is especially true in the rural or old communities where folklore and legends tend to stay alive compared to big cities. Separated by time and space, legends and linguistics, culture, and religious outlook, the beings fall into many common and overlapping types. However, the names for them will vary from region to region, and places may be named after some of these beings.

The documentary *The Abominable Snowman* (2017) lists several names of creatures as well (NOTE: kya = thousand years ago):

- **Abominable Snowman (Himalayan Snowman)** in the Himalayan Mountains, tales from Sherpa villagers, a European Ambassador who travelled with Genghis Khan in the 13th century, and an 11th century Hindu poet
- **Almas** in Siberia
- **Enkidu** (formerly misread as Eabani, which is a ‘wild man’) in Babylonia in the Epic of Gilgamesh (2000 BP)

- **Giants** in the Bible (Nephilim or Cain's 'mark' was hairy, or Esau's hairy 'race')
- ***Gigantopithecus*** (10' tall Miocene ape that lived in Asia at the same time as *H. Erectus* and went extinct 100 kya)
- **Grendel** (wilderness dwelling hairy man) in the Anglo-Saxon epic poem Beowulf (700-1000 AD)
- **Man-Animal** from the Tibetan book of medicine in the 18th century mentioned the medicinal properties of eating the flesh of this creature
- **Mono Grande** ("large monkey"), a creature in the Amazon rainforest in South America
- **Người rùng** (Noo-ee-RONG) or Batutut/Ujit of Vietnam
- **Wild Man of the Woods** from woodcuts, stone carvings, illustrations from the Middle Ages
- **Yeti** - a name coined in 1921, researched by Tom Slick (and others) - (same as "Abominable Snowman" above)
- **Yiren** (Wildman) in China

In China, there is the Yiren (see above) or Yeren, also known as Yeh Ren, the Man-Monkey, or Chinese Wildman. It is a 6-8 or (even up to 12 feet tall) cryptid primate who lives in the Mountains and most sightings occur in Hubei province (over 400 of them) including footprints/tracks found. (source: <https://cryptidz.fandom.com/wiki/Yeren>).



An alleged footprint of a Yeti discovered by Michael Ward (photographed by Eric Shipton) with Edmund Hillary, at Mount Everest, Nepal in 1951

Words on photo already present - Photo credit: Gardner Soule [Public domain]

Similarly, the old Burmese version of Sasquatch is the Yeh/Ye (spelled YE, and pronounced Yeh), although they do not agree about what this creature is supposed to be. The Ye is ghost-like in that it can disappear or reappear whenever it desires and is why no one has ever caught one. Ye is also a place-name—the town of Ye is located in the southern portion of Mon State, in MYANMAR (formerly BURMA).

The Yeti is also found in Asia, specifically in the Himalayan Mountains, and can be black, brown- or greyish, reddish, or

white. They tend to have nasty dispositions and are said to be mainly carnivorous, but sighting accounts vary. Although Napier and others have searched for the Yeti, no one has found it to date, at least not to the degree where a scientific discovery would be official.

Native Stories & Names

Some questions that arise are "how long have humans been in the Americas", "how long have Bigfoot been in the Americas", "What are all the other names for these creatures", and "are the stories of Bigfoot recent or ancient"? Some of those answers and possibilities will be discussed in this book.

Native Settlements in the Americas

Traditional academic sources show the Clovis culture was in North America since about 12 kya

(kya = thousand years ago), with human settlements having been pushed back to about 14-16 kya according to more recent discoveries. A current example includes the 800 bones of at least 14 individual mammoths from around 15,000 years ago, which according to Mexico's National Institute of Anthropology and History, were found in two mammoth pit-traps built by humans in Tultepec, central Mexico; the remains of horses and extinct camels were also discovered in the traps (as cited in Mammoth skeletons

and 15,000-year-old human-built traps found in Mexico, 2019). This shows the presence of humans thousands of years before the old notion of “Clovis first” peopling the Americas, falsifying the old notions about evidence with new ideas due to new evidence. Such is the way of science. However, it goes further...

First Nations archaeologist Dr. Paulette Steeves, originally from Lillooet, British Columbia (Canada) has researched over 400 archaeological sites in the Americas and says she found evidence that human indigenous groups existed not just as far back as 20,000 years ago, but as much as 60,000 or even 100,000 years ago (Steeves, 2015; Ryan, 2016). Although some consider her work controversial, she claims that there is simply push back from the status quo rather than from the actual evidence. Changing the minds of academia is something other Professors (and even I) have noticed can be quite challenging, even in the face of evidence (Bigfoot is one such example).

➤ 11,191rcybp	➤ 18,000rcybp:	➤ 11,191rcybp	➤ 18,000rcybp:
RS- 150 21 sites , Brazil	Manix Lake, CA	El Inga, Ecuador	Calico, CA
Swan point, AK	Fisherman Lake, N.W. T	Pubenza 1, Colombia	Basalt Ridge, CA
Trail Creek, AK	Bluefish Caves, Y. T	Sueva, Colombia	Sunnyvale, CA
Manis Site, WA	Old Crow 125 sites , Y. T	Tibito, Colombia	Point Conception, CA
Smith Creek Cave, NV	Hungry Creek, Y. T	El Abra II, Colombia	Woolly Mammoth, CA
Danger Cave, UT	Bonnet Plume, Y.T	Urupez II, Uruguay	Scripps Tower, CA
Coopers Ferry, ID	Stewart River, Y. T	Guitarrero Cave, Peru	Scripps Campus, CA
Wilson Butte, ID	Jack Wade Creek, AK	Telemachay, Peru	American Falls, CA
Owl Cave, ID	Batzen Tena, AK	Pachamachy, Peru	Texas Street, CA
Paisley Caves, OR	Chesrow 35 sites , ON	Jayamachay, Peru	Petronila Creek, TX
Fort Rock Cave, OR	Timlin, ON	Taima-Taima, Venezuela	Rancho La Ampola, MX
Lamb Springs, CO	Varsity Lakes, AB	Cerro Tres Tetas, Argentina	Hueyatenco, MX
Selby, CO	Taber, AB	Piedra Museo, Argentina	El Cedral, MX
Dutton, CO	Saltville, VA	Los Toldos, Argentina	Culapan, MX
False Cougar Cave, OR	Cactus Hill, VA	La Moderna, Argentina	Valsequillo, MX
Lovewell, KS 2 sites	Meadowcroft Rock Shelter, PA	Cerro La China, Argentina	Tlapacayo, 18 sites , MX
Hamburger, KS	Topper, GA	Arroyo Seco Sito II, Argentina	El Horno, MX
Schafer, WI	Avery Island, LA	Alero El Puesto, Argentina	Mauco, Venezuela
Hebior, WI	Frishenan, TX	Tres Arroyos, Chile	El Bosque, Nicaragua
Shriver, MO	Pendejo Cave, NM	Tagua-Tagua, Chile	Tequendama III, Columbia
Kimmswick, MO	Gault, TX	Monte Verde, Chile	Otovalo, Ecuador

Some of the evidence for Steeves' claims are shown in the charts here. For reference, the human-occupied sites are listed as being in the “Pleistocene”. In geology, the Pleistocene period lasted from over 2.5 mya

(million years ago) to about 11.7 kya, which included numerous glaciations. The end of the Pleistocene at 11,700 years ago is also the end of the last ice age and includes the end of the Paleolithic age, which is the term used in archaeology. The point here is that if humans have been coming to the Americas for many, many millennia longer than previously thought, simply by

				walking here, then why not Sasquatch / Bigfoot? They are a bipedal being,
➤ 11,191rcybp	➤ 18,000rcybp:	➤ 11,191rcybp	➤ 18,000rcybp:	not too unlike pre-humans, who also walked across what is now Europe, Asia, parts of Oceania, and of course, Africa. If pre-humans could walk across continents, then why not another hominoid? Even though archaeologist, Paulette Steeves, does not deal with the topic of Sasquatch, her research
Coats- Hines, TN	Lewisville, TX	Cueva del Largo Sofia, Chile	Gruta Del Indio, Argentina	
Big Bone Lick, KT	Coopertown, OK	Querro, Chile	Pikimachay, Peru	
Lubbock Lake, OK	Burnham, OK	Cueva Del Medio, Chile	Monte Verde, Chile	
Miami, TX	McGee's Point, UT	Lapa do Boquete, Brazil	Santa Elina, Brazil	
Prospect Shelter, WY	Lovewell I, KS	Toca do Sito Meio, Brazil	Lapa Vermelha IV, Brazil	
Page Ladson, FL	Shaffert, NB	Alice Boer Site, Brazil	Toca da Tira Peia, Brazil	
Duchess Quarry Cave, NY	Hot Springs, S. D	Toca do Boqueirao, Brazil	Toca do Pedra Furada, Brazil	
Lange Ferguson, SD	American Falls, ID	Pedra Pintada, Brazil	Toca do Boqueiras, Brazil	
Petrified Forest, AZ	Lamb Springs, CO	Santa do Riacho, Brazil	Toca da Esperanea, Brazil	
Naco, AZ	Black Fork River, WY	Arroio de Fossies, Brazil	Sao Ramundo, Brazil	
Sand Creek, TX	Sandia Cave, NM	Abrigo do Sol, Brazil	Arroyo Arenillas, Mexico	
La Jolla Scripps Campus, CA	Buchanan Canyon, CA	Caldeirao de Rodriguez, Brazil	Little Salt Spring, FL	
Buttermilk Creek, TX	Yuha, CA	Quirhuac, Brazil	La Sena, NB	
Levi Site, TX	Brown, CA	Wally's Beach, Alberta	Jensen, NB	
Coxcatlan, MX	Mission Ridge, CA	Talara Tar Seeps 12 sites, Peru	Los Reyes La Paz, Mexico	
Santa Isabel Iztapan II, MX	China Lake, CA	La Villa de Guadalupe, Mexico	Dawson, AK	
San Isidro, MX	Hwy 54, CA	Sloth Hole, FL	Anza-Borrego- Desert, CA	
Tamaulipas, MX	Santa Rosa Island, CA	Wakula Springs, FL	Ridgewater Quadrangle, CA	
Rio Uruguay, Baha	Calico Mule Canyon, CA			

is important because it shows that sometimes new information challenges the mindsets of scientists and professors in academia.

Note: In the two charts here, 'rcybp' stands for "radiocarbon years before the present".

Steeves listed her human settlement

"Sample of Pleistocene Sites in the Western

Hemisphere" in these charts.

Compiled from site reports: P Steeves 2014. (Steeves, 2015)

The work of Steeves (and others in academia who are willing to do the research and fieldwork) should be commended for advancing theory on the original travellers who came to the Americas. If people have been here this long, then what of Bigfoot?

Bigfoot Presence in the Americas

If the information presented by Steeves is true, then people have been migrating on foot to North, Central, and South America for a very long time. Migrations of animals go back even further, to millions of years into what is now the Americas.

Concerning the question of other bipedal cryptids (hidden), we have the yeti, whose barefoot footprints are found in the snow. This would imply that they would be adapted to living in the cold, snowy, and ice-covered areas in the Himalayas where they have been seen by villagers and Sherpas. Bigfoot/Sasquatch footprints are also found as barefoot footprints in the wilderness and sometimes-snowy areas. If this assumption of adaptation to cold is true for them as well, then it makes sense that the Sasquatch could have migrated to the Americas during the ice ages and may potentially be the oldest species to have inhabited the American continents. At least, this is what many in the Bigfoot subculture believe may have indeed happened.

What if modern people are not the only beings to have migrated to these areas? It may be true; nevertheless, physical evidence of Native settlements from archaeological sites has given us only a fragment of information about that time. This causes us to rely on oral histories. However, only hints remain of the oral histories from the tribal peoples. The living descendants of these tribes can recall only fragments of the stories that include tales of huge beings from the forest or mountains who are fully covered in hair. These legends and stories predate the modern name 'Bigfoot' or even 'Sasquatch' (an Anglicized name).

Native Names for Sasquatch/Bigfoot

Traditionally, in small-scale societies, such as Native bands or tribes, oral history and storytelling has been the most common way to preserve tradition and history over time. Some of these stories tell of little people or other beings, including the hairy giants that lived in their region(s) and occasionally interacted with their people and usually dwelled nearby in the mountains and forests. Many modern tribal societies on the reservations and reserves of the United States and Canada, respectively, still tell of sightings of these tall hairy ape-man type beings.

The attitudes toward "Bigfoot" varies among my Native friends; sometimes there is a nonchalant attitude as they are simply 'known' about and

respected. Other times there is a real sense of distress for the well-being of the girls and women of the tribe going into the woods alone for fear these people of the forest will take them. In some cases, the stories tell of fear for women or young girls, such as with the Lummi Indians of Whatcom County in Washington State (near where I used to live). The Lummi expressed their fears directly to Bigfoot researchers I knew surrounding the Ts'emekwes (local name for Bigfoot). Anyone looking up “bigfoot” on public encyclopedic sites like Wikipedia will find that the Lummi also tell of other scarier ‘races’ of forest people such as the *stiyaha* or *kwi-kwiyai* who live nocturnally. This trend crosses numerous Native cultures and peoples; with some children (particularly girls or women), allegedly disappearing and never returning, or stories explain that they may have come home years later but with their big hairy human-hybrid baby or child in tow.

Although some say J.W. Burns coined the modern term “Sasquatch” allegedly from the Squamish people, it is the Chehalis (Coastal Salish) that he spoke with, as the story goes. Other tribal names by Halkomelem and Coast Salish peoples include these alternate spellings: Sesq'ec, Sasq'ets, Sacsquec, Sesquac, and Saskehavas (Legendary Native American Figures, n.d.). The name ‘Sasquatch’ is a bastardized form of *sesqec* in English.

According to the non-profit organization, Native Languages of the Americas, some Native names for Bigfoot include (exact quote):

- Ba'wis (Tsimshian Indian Bigfoot)
- Boqs (Bella Coola Bigfoot)
- Bush Indians (Alaskan Athabaskan Bigfoot)
- Chiye-Tanka (Sioux Indian Bigfoot)
- Choanito/Night People (Wenatchi Indian Bigfoot)
- Hairy Man (Yokuts Indian Bigfoot)
- Kohuneje (Maidu Indian Bigfoot)
- Lariyin (Dogrib Indian Bigfoot)
- Lofa (Chickasaw Indian Bigfoot)
- Matah Kagmi (Modoc Indian Bigfoot)
- Maxemista (Cheyenne Indian Bigfoot)
- Na'in (Gwich'in Indian Bigfoot)
- Nakani (Dene Indian Bigfoot)
- Nant'ina (Tanaina Indian Bigfoot)
- Nik'inla'eena' (Koyukon Indian Bigfoot)

- Omah (Hupa Indian Bigfoot)
- Sasquatch (Coast Salish Indian Bigfoot)
- Seeahtlk (Clallam Indian Bigfoot)
- Shampe (Choctaw Indian Bigfoot)
- Siatco (Chehalis Indian Bigfoot)
- Skookum (Chinook Indian Bigfoot)
- Ste-ye-hah'mah (Yakama Indian Bigfoot)
- Stick Indians (Northwest Coast Bigfeet)
- The Woodsman (Athabaskan Indian Bigfoot)

(source: *Native American Bigfoot Figures of Myth and Legend*, native-languages.org/legends-bigfoot.htm)

Some people have found interest in a science-based journal article on the Gimlin-Patterson film, which also has several comprehensive charts of the numerous names of Bigfoot. It can be found through an Internet search (as PDF format – URL also provided in the References section of this book) under the title *Toward a Resolution of the Bigfoot Phenomenon* by Jeff Glickman (1998). I was first alerted to that document by Henry Franzoni who was involved in some of the research on the film. Henry is from Washington State and has also researched Native names for Bigfoot, including words like devil, spirit, skooko, or wampus, among others. He took some of these names and associated them with place-names to create maps showing these areas (more on this later), which correspond to modern sites on any USGS map.

Regarding the names of Bigfoot, some Natives, like my friend and teacher Carmel Crowchild, have more spiritual beliefs about Bigfoot and refuse to say their name aloud because it would “call” them out from their lives and hiding places. She uses the word “Bigfoot” because it is modern and generalized, but her grandfather has Bigfoot’s real name as part of his name, so it is too sacred to use publicly. Carmel says that Bigfoot is both spiritual and physical and can go into the ground and in the earth, even through openings that we cannot see with our eyes, and that people can occasionally go through them but can get lost (2019, personal communication). There was a man who disappeared and was later found dead, evidently drowned in the river. Carmel says she and some of the local Natives (including his family) in Western Canada think he was taken below and could not get out, so died there. These are explanations to help understand what is perhaps too horrific to think of—losing a loved one.

Who is to say if the Native point of view and in-depth knowledge of the Sasquatch is not correct versus scientific thought on the matter? Science may see only a drowned person, but what caused him to go into the river and for that to happen is something that medicine men and medicine women and elders who know things might see much differently than 'white people' would.

According to some ethnographic works on Native tribes, the Haida have naming taboos (protected) for their lands and names. According to Kenny Joholske, the Hamatsa people and their 'winter ceremony' are key to understanding names and places. Among the "Kwakiutl or Kwa'Kwa'akwak it's a shamanic tradition that is hereditary known as the Hamat'sa and it's also a clan designation; Kwakiutl (one of the old spellings are Gwaguitl) is a linguistic designation that comprises three separate groups" so in this way shamanism (medicine men and women) is an inherited trait (genetic) with this tribe (Kenny Joholske, March 20, 2020, personal communication).

Regarding names and places, anthropologist Franz Boaz (1886-90) did the early work in the ethnography of the potlatch (gift-giving ceremony) on the Kwakiutl, shamans, and the longhouse. Pre-1930, Alfred Kroeber did anthropology in California and wrote *The Handbook of the Indians in California*. However, when stories are confidential, no matter who the anthropologist is, the stories must sometimes be generalized and details cannot be disclosed (only pieces of the stories are given, no names).

In the Sierra Nevadas of California, there are stories regarding the popularity of stealing children. Additionally, cosmology is also important when thinking about Native stories, beliefs, and behavior. It is not always the same everywhere you go, so one tribe's beliefs may be completely different from another tribe, even within the same geographic region.

My friend, Winona Rouillard Kirk, a Bigfoot researcher who has lived on the Alexis (Stoney Nakota Sioux) First Nations reserve in Alberta, Canada told me about the 'Stoney people' west of Edmonton. Some of them still, today, alter their behavior when sundown arrives, such as closing up their windows, making the children come inside, etc., and so have part of their cosmology of greater beliefs about the world that comes through at sundown. Regarding the Natives' behavior, Winona said:

Also, they wouldn't leave toys outside to not encourage the bigfoots to come around the houses. They believe that closing curtains and bringing toys in and kids not being out after dark because that is when the bigfoots come out the most. They have lots of names for them, depends on which Stoney band. I know Alexis has two names for them. I only know one... Ta Ta Munny. This is from the older people I talked to. Tata munny means "big big walker". 'Ta' is great or large and 'Munny' is walking or walker. (Winona Rouillard Kirk, March 20, 2020, personal communication)

When I asked Winona if the Stoney people (Alexis residents) do these things out of fear she said:

It's not out of fear. Its just to be out of their way and not to entice them. They can be a bit of a nuisance. I've not heard of that fear at all with the Stoney. Different nations have totally different thoughts on bigfoot. Be sure to quote me on that. (Winona Rouillard Kirk, March 20, 2020, personal communication)

I had asked her that question specifically because of their behaviors at sundown, but it was not a fear-based belief like some tribes. For instance, the Lummi Indians (in northern Washington State) had definite fear when I spoke with them—they said they were afraid for their daughters and women of the tribe because they might disappear from Bigfoot abducting them, especially if a female were on her monthly cycle. Instead, the Stoney people's belief was more out of respect and making space for the Tata Munny (alternative spelling is Ta Ta Munni)/Bigfoot since "they seem to be more on the move at night and early morning" and share space in their world (Winona Rouillard Kirk, March 20, 2020, personal communication).

One Native lady I know, Tara Leeluu Hauki is Cherokee, Osage, Sioux, and Dakota. Tara says that her grandchildren are Karuk from near the Klamath river... the Klamath River Natives call the Bigfoot "The Old Man of the Woods" and "Oma" (meaning 'grandmother'), and also "Bush Man". She said she had some "awesome stories from the Klamath River. One I'm thinking of is from a friend whose grandmother was taken by one in the fifties. They lived in Hoopa which is right there by Bluff Creek." (Tara Leeluu Hauki, May 21, 2020, personal communication).

Here is the story:

Klamath River View

Posted [February 29](#) (printed with permission)

A Bigfoot Story From The Klamath

A young man approached me one day in Happy Camp, California. He lived downriver in Hoopa and wanted to share the story with me of how his great grandmother had been taken by a Bigfoot years ago around Hoopa, California.

He said that she had been picking berries with her family when she disappeared without a trace. The spot where she had been standing had only her basket of berries sitting on the ground, but she was nowhere to be seen.

Her family looked and looked for her. They looked for blood on the ground around the area in case she had been taken by a bear or a lion, but to no avail. They continued looking for her every day when three weeks passed and one of her family found her, close to home.

She was dirty, hungry, and very sick, so they brought her to her house and put her to bed. They called the doctor who came right away. He told them that she had exposure from being outside in the elements and she was starving. He told them that if she had been a young woman she might be ok, but he thought it didn't look good for her.

Sadly, she died, but before she passed she told them all the most amazing story about what had happened to her.

She said that she was picking berries when she thought she heard her sister calling for her. She sat down her basket and started going in the direction of the voice when suddenly an Oma stepped out from the trees and gathered her in it's arms.

The natives on the Klamath River call Bigfoots various names according to their tribe, and these people called them Oma. Oma to them means, "grandma".

She said that the Oma took her deep into the woods and let her down at the mouth of a small cave. She said that there were other Omas there too of all ages. A family she thought. She said that at first she was afraid, but when she saw that they meant her no harm, she was fine with them.

She said that she thought the bigfoot wanted to "keep" her. The other Oma did not bother her and the one who had taken her would hold her like a child and sleep with her in its arms. She said that it brought her rabbits to eat, but she had no way to prepare it, but she was amazed that the bigfoot would pile sticks together on the ground as to make a fire with. She had no way to make a fire so she wouldn't eat.

She said that she was eating what plants she could find, but it wasn't enough and she got so hungry she started to feel bad, so she decided to try to walk home. The Omas tended to lose interest in her after awhile and she just walked away from them one day. She didn't know why, but they let her go.

She wandered and wandered and just when she thought she would not make it, her family found her.

To many people in the world bigfoot is a myth or a legend. Many people think that people who say they have seen one are either lying or not right in the head, but to the natives on the Klamath, bigfoots are like family.

Long before the miners and loggers came to stay on the river, the tribes there lived side by side with them for millennia. Their numbers were plentiful. They are migrators so the tribes would look forward every year for when they would come.

There is a ceremony they hold each year for them and that will be the next story in this series.

When the goldrush happened, and the population on the Klamath swelled to an unbelievable 250,000 people, the bigfoots left. Now that the forests are quieter and there are environmental rules protecting much of it, the bigfoots seem to be returning because more and more people report sightings every year.

Perhaps a day will come in the not too distant future when bigfoots and people live beside one another on the river once more.

Tara called these: “Bigfoot tracks we got pics of on Indian Creek in 2009 at the mid-Klamath watershed”



Bigfoot track beside human shoe

track (for comparison)



The full Bigfoot trackway

When it comes to research on disappearances and tribal peoples and Bigfoot, Executive Director of North America Bigfoot Search (NABS), David Paulides did field research and wrote *Tribal Bigfoot* as well as the book *The Hoopa Project*. Paulides served 20 years in law enforcement and

is a Detective/Investigator, so he was not an anthropologist. His book *The Hoopa Project* included his interviews of witnesses (the Hoopa people—or Hupa (disambiguation)) under oath via affidavit and combined their stories about Bigfoot with professional drawings by a commissioned police forensic artist to visually depict (as closely as possible) the large hairy beings in which they saw. The results of this book present a people in Northern California who believe in and revere the Bigfoot that inhabit the forests around them. There are active taboos as part of their beliefs and cosmology about these creatures they call the Omah. Other stories about the Omah include the theft of children, plus a woman stolen in the 1920s, among other things.

David Paulides also discussed possible Bigfoot-related abductions of people in his book *Missing* 411. His book covers the strange details and disappearances of people who disappear in National Parks in the USA. These situations are not unlike the stories of the Lummi and other Native or tribal peoples in different localities in America. Different peoples have different names for these person-stealing beings, whether Omah or Oma, Sasquatch, or whatever else. Not all of them are said to abduct people, however.

According to Kenny Joholske, there are other names for Bigfoot:

- A Yakama elder from the 1930s in Washington State called the Sasquatch “stick throwing people”.
- Around the Mount Shasta, California area they are called “stick men”.
- Outside of the Americas, such as Bustan province in the Himalayas, the Yeti are often found around the 8,000-foot elevation level, which is a Goldilocks zone (unique ecological niche where they are found and proliferate).
- The Togepi market in Istanbul is Anatolian and is the only place you can buy a rug with the image of a wild man on it.
- Ouranopithecus was an ancient primate that were the ancestors for today’s orangutans.

(Kenny Joholske, 2019, personal communication)

Interestingly, concerning that last one above, the name Orangutan means “Person of the Forest”. Linguistic derivations on names occur throughout the world. Sightings of the Orang-pendek cryptid happen in Sumatra and

areas around there. Some think that Bigfoot is a descendant of the ancient and extinct giant ape *Gigantopithecus blacki*, which is a distant relative of Orangutans. Others feel that Sasquatch is a relict hominoid—a leftover and rare remnant of earlier hominoid beings, similar to Neanderthal, Denisovans, and other pre-human or “cousin” type species, but with more ape-like qualities. Regardless of what names people call these ape-and-human-like beings around the world, one thing is evident... some places are named after them; these are called place-names.

Place-Names

Location names can come from events, occurrences, people, or even strange phenomena that happen there. Place-names are geographical locations that are tied to such local connections. The name “Ape Cave” near Mount St Helens in Washington State got its name from a Boy Scout troop. The troop took the name from the Ape Canyon legend and named the local lava tube “Ape Cave”; not because of any Bigfoot sighting at the cave. The legend the troop took their name from is about the nearby Bigfoot encounter from 1924 where Sasquatch allegedly threw rocks at some hunters at a cabin in the forest. So be aware that although some places may be named after some Bigfoot-like beings, there may be more to the story behind these names. Nevertheless, place-names research has found its way into some of the investigators within the Bigfoot community.

The top places in the U.S. for Bigfoot sightings are Washington State, California, Ohio, and Florida. However, numerous places in these states and around North America and other countries contain place-names, many of them from Native language origins, and associated with the Big hairy person (Bigfoot or similar).

Henry Franzoni, a Bigfoot researcher, is one of the few well-known people who have created maps that geographically located place-names that have an affiliation with Bigfoot. Examples include "Devil" or "Diablo" which are the names for Bigfoot in Indian myths commonly found in the Pacific Northwest, "Hockomock" which means “a place where spirits dwell”, "Spirit", and "Monkey" or "Ape" because both are place-names all over North America despite monkeys and apes not being local to this climate. There are many others like "Windigo", "Wampus", "Skookum", "Skookumchuk", "Giant", "Wildboy", "Meacham", "Yacolt", "Tamanawas",

"Bucoda" (historically "Seatco"), and so on. Henry Franzoni's book *In the Spirit of Seatco* discusses and presents the place-name maps he created, which connects around 4,000 Native American Indian place-name spots to Bigfoot-type being names. Henry had this excerpt from a write-up about his book, which is informative because it provides some historical and cultural information regarding his research with Indian place-names:

"Seatco is a nineteenth century term from the Chinook Jargon, the one-time trade language of the Pacific Northwest. Indians described the Seatco as a mysterious tribe of Indians that possessed puzzling powers, among which was their ability to kill game with hypnotic power and their ability to turn invisible. Since the 1920s, modern society has disregarded Indian wisdom about the Seatco as superstition and myth, coinciding with the rise of mechanism and reductionism and the defeat of vitalism in institutional science. Institutional science has found no place for the Seatco (known today as the Sasquatch). After 50 years of cursory interest, institutional science has acquired no hard evidence that they exist. However, the places the Indians said they lived still exist."

Henry used to search for Sasquatch when he was on the Board of Advisors for the 'Research Board of the North American Science Institute' and the 'Bigfoot Research Project' (both groups are now defunct). Since then he has created over 60 maps and continues his work. Many thanks to Henry Franzoni for permitting me to use his maps here in this book...

Henry Franzoni – Contributor

Place-Names Maps

The idea had occurred to me in 1993 when I found a place named Skookum Lake in Clackamas county OR, said to be where "the evil god of the woods" lived. I went to see if it was true, and in a manner of speaking, it was true. I'm not so sure about the evil part of the story, since then I've learned of two basic groups, one filled with love and one I don't understand as well, but seems to be one to stay away from.

I took that idea and ran with it deconstructing everything until I had reviewed the original eight dictionary appearances of the word "skookum", and had found every skookum place I could, which led to the idea of all the onomastic possibilities, looking for all the places that could be named for

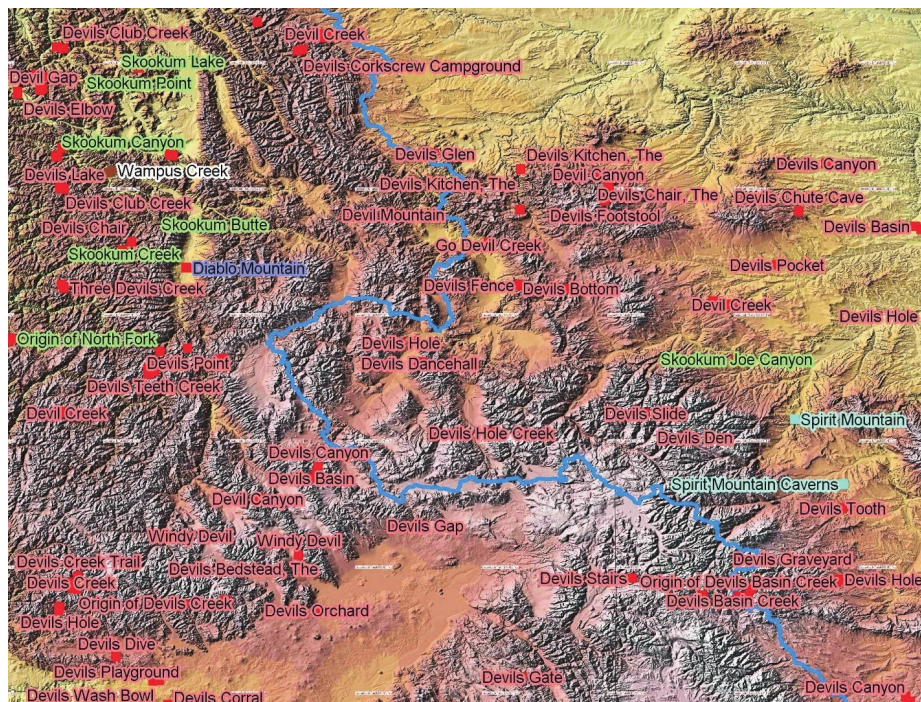
our energy ball friends. So, I searched for all the possible names of bigfoot I could imagine, figuring that these places often overlapped with ground terminals for the lines of force in the Earth's magnetosphere, which were areas that appeared to environmentally favor our pals.

I had noticed a few patterns, energy sources seemed to attract them, and these areas tended to be concentrated in mountains, along coasts, and especially the continental divides, and there was a Northward, (above 45-degree latitude) bias.

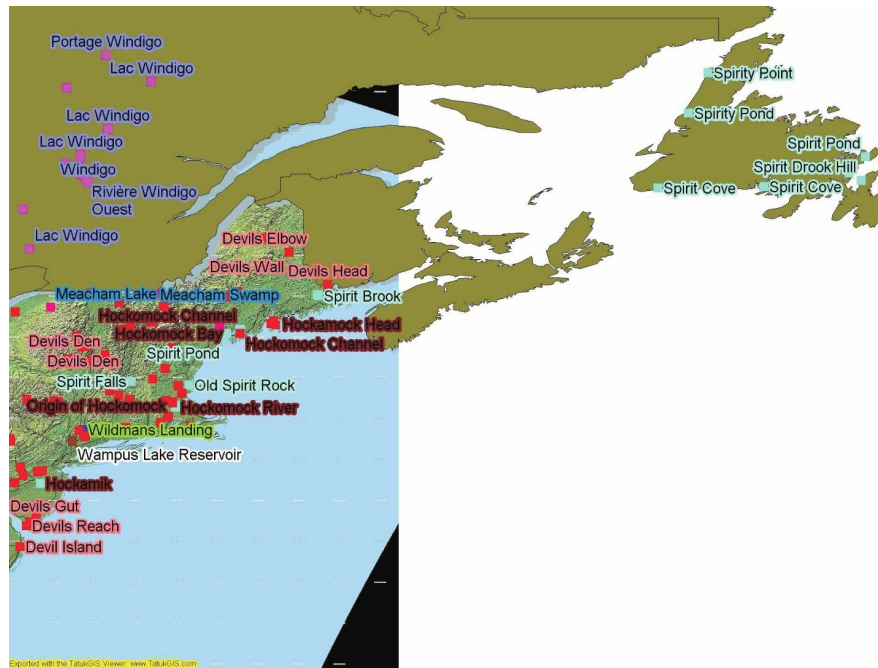
It was another step in my search for "geo-time" patterns that I had picked up from Peter Byrne.

Henry

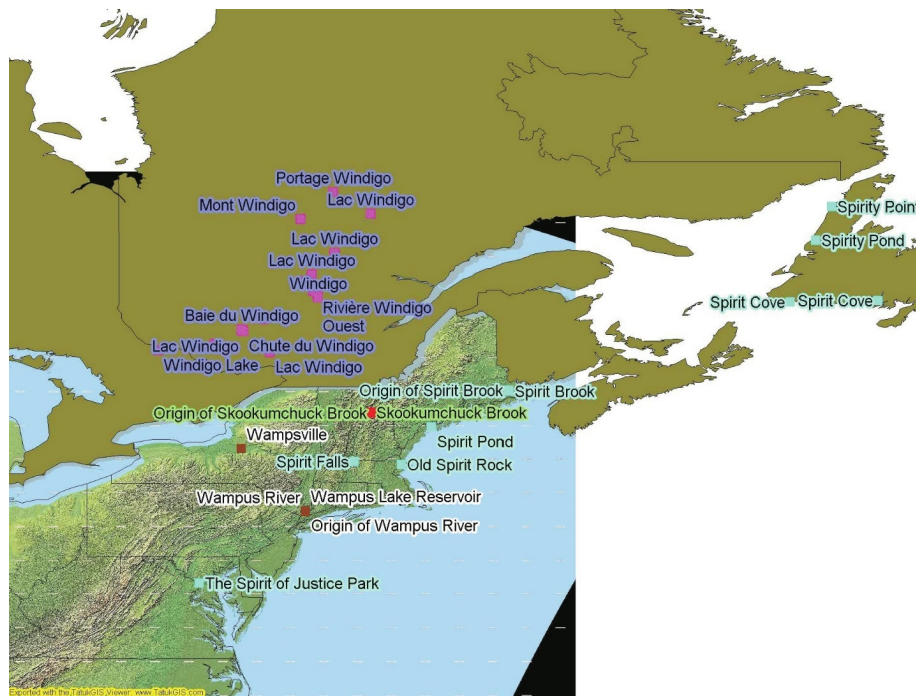
“Devils”, “Diablo”, “Skookum”, “Wampus”, and “Spirit” in Washington State



“Devil’s” and “Diablo” in the PNW



“Windigo”, “Wampus”, “Skookum”, and “Spirit” in NE and Canada

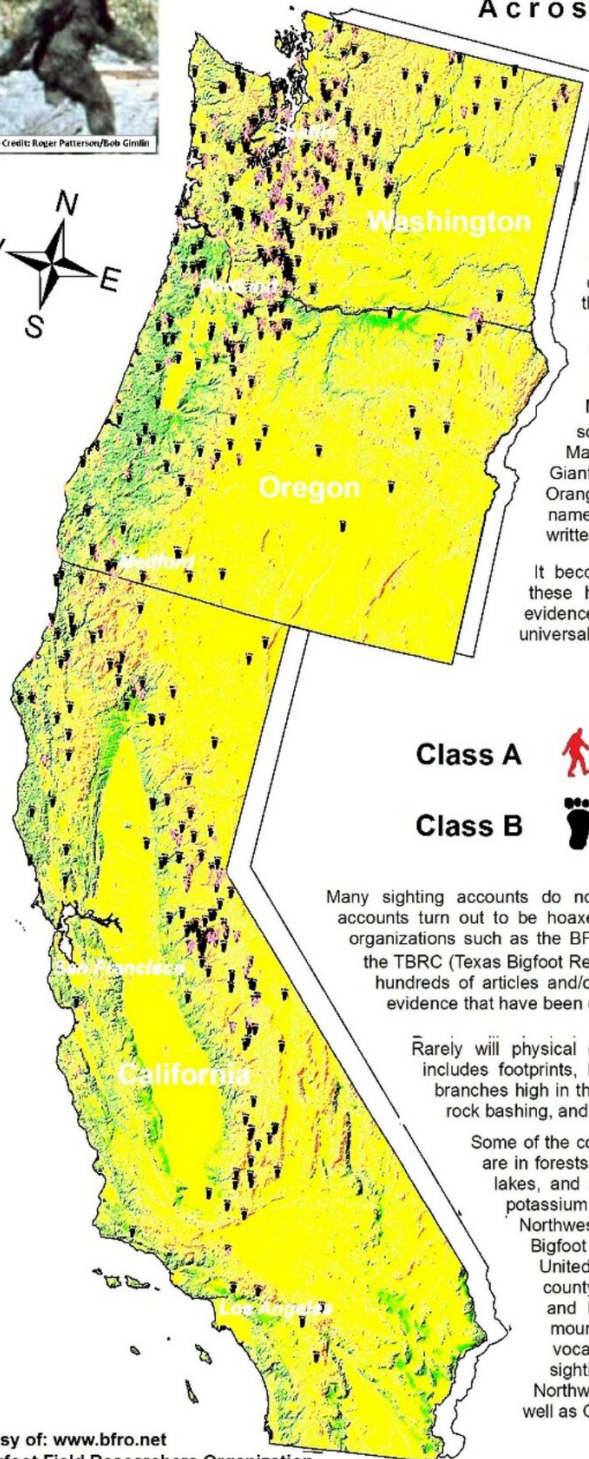


“Skookum”, “Bucoda”, “Spirit”, “Devil’s”, “Meachum”, “Yacolt”, and “Tamanawas” in Washington and Oregon (Columbia River Gorge area)



Bigfoot Sightings

Across the Western Coast



Bigfoot, also known in the United States and Canada as Sasquatch, is a very tall, bipedal, gorilla-like creature whose kind has been spotted throughout the Americas for many hundreds of years.

Similar hairy hominoids with faces appearing almost human, and of various sizes (7-10 feet), hair color (brown, black, or reddish-brown), weight (600-900 lbs), and behaviors (passive to curious to aggressive), have been seen all over the world.

Nearly every region of the planet have names for these short-necked ape-like beings, such as the Yowie in Australia, Almas in Russia/Siberia, Mapianguari or Isnashi in Brazil, the Yeti in southern Asia, Yeren and Xuere in China, "Wild Man," "Stick Indian," "Big Elder Brother," or "Stone Giants" in some Native American Indian cultures, Orang Pendek in Sumatra, plus thousands of other names in thousands of other places exist in both written and oral historical form worldwide.

It becomes apparent when mapping the sightings of these hominoid creatures around the globe, that the evidence for their existence is realized as a cultural near-universal phenomenon.

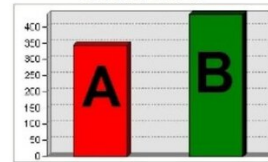
Class A



Class B



Classes



Many sighting accounts do not get published (although some media-driven accounts turn out to be hoaxes), but ongoing research by investigators, and organizations such as the BFRO (Bigfoot Field Researchers Organization) or the TBRC (Texas Bigfoot Research Conservancy) to name two of many, have hundreds of articles and/or databases full of information on sightings and evidence that have been collected.

Rarely will physical evidence be found, but among such evidence includes footprints, hair samples, nesting sites, broken and twisted branches high in the trees, recordings of howls and tree-knocking or rock bashing, and photographs or videos

Some of the common areas where Bigfoot or Sasquatch is seen are in forests and mountains, near waterways (rivers, swamps, lakes, and streams), near granite rock and areas of higher potassium in the water, and especially in the Pacific Northwest area of the country. Washington state has more Bigfoot sightings than any other place in the continental United States, with Skamania county in the south (same county as where Mount St. Helens volcano erupted), and Pierce county (near Mount Rainier, the highest mountain in Washington) taking the lead for sightings, vocalizations, and footprint tracks combined. Many sightings also occur in other areas of the Pacific Northwest, particularly in British Columbia (Canada), as well as Oregon and northern California.

0 120 240 Miles

Courtesy of: www.bfro.net
The Bigfoot Field Researchers Organization
Map Created By: Derek Eby
Written By: Sharon Cornet



Sharon Eby and son Tyler in Sequim, WA on the way to buy land near Hebo, OR (2018)

I digress. Soon after we moved to Washington my nephew and his family, plus my kids and I went to the Tacoma State History Museum. I wish I had a photo of it but it was lost through time, but the museum had a Bigfoot exhibit where a world map of Bigfoot/

Sasquatch/Giants/Wildman sightings displayed from Jan 23 - June 27, 2010. The map was based on place-names, consisting of place-names on every continent around the globe. They no longer have the map, unfortunately.

☐ **Bigfoot sightings for Washington, Oregon, and California**

(map lightened for black and white image display so Class A sightings are only slightly visible)

One of the maps we made is shown here (previous page). This map is of the PNW and was originally sold as a poster (no longer available). I later compiled the three maps (of seven states) and published them separately as a Bigfoot sightings maps booklet.

POINT OF INTEREST: In my research, I discovered a ‘story map’ at ArcGIS for “Bigfoot Culture and Belief of Sasquatch in the United States”, which is an online compilation of the cultural connections of Bigfoot sightings and other demographic data, put together in a user-friendly way.

The link to view it online is here:

<https://www.arcgis.com/apps/MapJournal/index.html?appid=a64e370436be48239ee334333522e851>

A shortened link for typing in manually is:

In closing, the history and folklore of Sasquatch is diverse and comes from rich sources throughout hundreds of years, if not longer. Legends and historical accounts reveal that Bigfoot creatures may have been present in order for these records to exist at all, yet may have been regular or hairy people or some kind of animal or other being. The stories are surely as much a part of the mythmaking of the past as it is today. Wild men in artwork has been some of the most compelling evidence, although whether those people simply had diseases such as hypertrichosis, or were something else, remains to be seen.

The iconic symbol based on the more modern PG Film is used in books, commercials and television, advertising, movies and documentaries, memes, and other media. The cultural anthropological view and place-names, Native stories and their names for Sasquatch have evolved over time, and vary depending on the culture or tribe/band.

Place-name maps certainly give credence to the reality that something is occurring within varying cultures and across different continents worldwide. All in all, the ethnographic and historical accounts of this elusive giant being, still today remain a mystery to many.

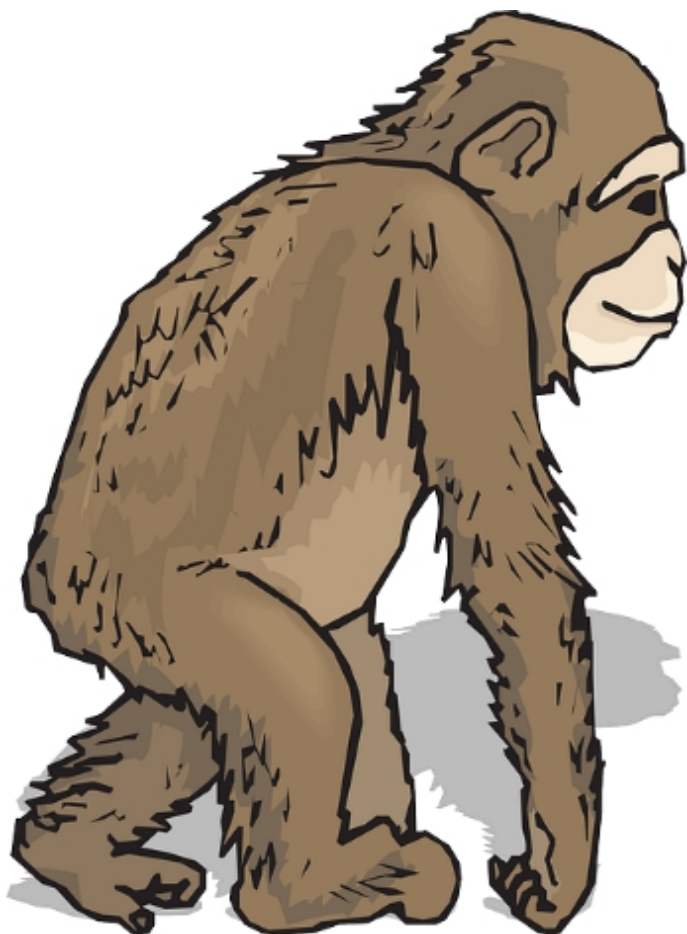
The summarization of this chapter includes all the intricacies of the ethno-historical perspective, which includes the descriptions of the past, ethnographic and ethnological accounts. This means the Native view of Sasquatch is equally important due to their legends and stories about Bigfoot, whether taken from personal accounts, historical records, and cross-cultural discussions or anthropological journal articles. Suttles describes tribal peoples' beliefs, but there are modern accounts, wild men in artwork and pictographs, and today there is the iconic symbol of Bigfoot from media. Folklore and legends may or may not come just from Native stories, but place-name maps (such as from Henry Franzoni) also depict a reality about the spirit names of Sasquatch in history and place.

CH 5: Sightings & Belief - Emic vs Etic View

There are different types of Bigfoot sightings, differentiated based on reliability. CLASS A: The most reliable are those where the witness has seen a Bigfoot/Sasquatch clearly without any possible misidentification, especially if there is physical evidence with it. CLASS B: The moderately reliable accounts are those with only fleeting contact; seeing or hearing evidence of Bigfoot such as merely glimpsing one (possible misidentification), seeing tracks or other evidence, hearing noises, or having only anecdotal evidence. CLASS C: The least reliable are those where the witness has seen or heard things that may or may not be what someone thinks it is or has no evidence or is untraceable, or the story is second- or third-hand. Janet and Colin Bord recorded over 1,000 Sasquatch sightings from 1818 to 1980 (originally published in 1982) in a book called the Bigfoot Casebook. This book, among many others that cover Bigfoot sightings, has first-hand accounts, photos of tracks and sketches of what people saw.

Documenting first-hand eyewitness accounts of Bigfoot sightings is the best method to provide the emic versus the etic view. In anthropology, the emic view is the “insiders” view, while the etic view is an “outsider’s” view. The problem with how people such as the early non-Native explorers to the Americas documented new tribal peoples they met or saw was that they would talk or write about them from an outsider’s perspective—without much or any personal knowledge or experience. This led to cultural errors, including judgments, biases, and ethnocentric consequences that in turn led to human rights violations and even genocide. We find a similar issue happening with corporate greed today. For example, they wipe out the Sacred Lands of tribal or rural peoples in the Amazon basin in Brazil. There is no consideration of the tribal peoples, their preferences, culture or beliefs, the ecological niches, animal habitats, or the medicinal plants that they are destroying. All this in the name of palm oil for junk food and other products for developed nations. This is merely one illustration of hundreds if not thousands. These cultural clashes can be avoided, just as cultural mishaps can be avoided in Bigfoot research.

Witness's stories must be written down in such a way that they are respected and honored. The record tells these accounts as the witness say they happened, rather than relaying their stories in the author's words, at least wherever possible. In cultural anthropology, it is only after meeting people, building rapport, getting to know them, trust-building, learning their language/lingo, sharing experiences with them, having many long in-depth discussions, and properly documenting what they learned from the insider's perspective (rather than the person's point of view that is doing the documenting) that you can obtain the true emic (insider's) view of a culture or individuals. That level of detail is important for documenting a Sasquatch sighting thoroughly, but also having the person tell their account in their own words is crucial to good reporting. It is okay to discuss what they say, but to make a record of the person's own words, whether in audio, video, transcription, or by using quotes, etc., is the top priority when it comes to proper documentation. Granted, that is not always possible, but the stories ideally should be read and confirmed by the individual before publication, whenever feasible (it is not always). Cultural anthropologists have informants who they learn from and work hard to display the emic view properly. Bigfoot researchers should ideally have the same goal, although there are often limitations in the field, such as having enough time.



Wherever possible, I use the person's own words in this book, but sometimes I heard their story in person and was unable to take notes until after the discussion. Sometimes notes (or even memory) are all a field investigator can take or do, but obtaining exact quotes is helpful. Some emic viewpoints are important to cover in this chapter regarding belief and the Bigfoot subculture:

- Unbeliever's viewpoint (uninterested people)
- Nonbeliever's viewpoint (disapprovers/skeptics)
- Native viewpoint (different than mainstream society)
- Witness viewpoint (personal accounts)
- Non-witness viewpoint (people who have not seen Bigfoot)
- Believer's viewpoint (anyone who believes in Bigfoot)
- Disbelieving skeptic's viewpoint (absolutely disbelief in Bigfoot)

Although some people might regard these classifications above somewhat differently, this is how I categorize these types of "believers" for the purposes of this book.

I will cover **Unbelievers**, **Nonbelievers**, and **Witnesses** here with a quick note about each.

Unbelievers' viewpoints include those people who simply are not interested in the topic of Bigfoot. It is not something they hear about, seek out, and simply have zero fascination or interest in hearing anything about it. They have no belief either way, for or against, they simply just *do not care*. Bring it up and they will wave it on by. Unbelievers = uninterested.

Nonbelievers' viewpoints include those people who disapprove of the topic of Bigfoot. They have a generally negative feeling about it, and do not want to discuss or hear about it (generally). If they do engage in the discussion, they have nothing much of value to say except that their mind is made up, regardless of facts. It can also be that they do not want to discuss it because they saw something that scared them or made them run the other way regarding their own personal belief. Sometimes this happens due to religious background, level of fear, cultural upbringing, or other factors. Either way, they do not believe and do not want to believe. Leave them alone.

Witnesses' viewpoints include personal accounts where they saw something and tell it in their own words. In some cases, they may wish to remain anonymous, use a pseudonym, or they might prefer to be credited with their story on paper or the Internet for publishing. I have found this to be true when I documented older accounts before my training in applied anthropology, where my goal would be to gain the inside view in people's own words rather than just collecting and documenting stories using my own interpretation. Although personal interpretation may vary, the point is that the witnesses' beliefs are from their personal experience, not because of something someone told them; they saw it for themselves.

Next, I will cover the Native viewpoint before moving on to the others.

Native Viewpoint

The Native viewpoint is ideally told by Native American Indians/First Nations themselves, but occasionally other people document their stories, especially if they do not want their names known or are not writers or do not wish to do more than tell their stories orally. There seems to be different camps regarding Bigfoot/Sasquatch in the U.S. and Canada as to whether it

is Flesh and Blood (F&B) or if it is an interdimensional/spirit-type creature. When I spoke with anthropologist and archaeologist, Kathy Strain, the accounts she has documented were flesh and blood, with rare mention of spiritual qualities (which could be open to interpretation—but knowing *how Native peoples interpret it* is the only important point). While some of my Native friends in New Mexico and abroad have mentioned Bigfoot is flesh and blood, they also have occasionally told me stories that make you question whether they are *only* F&B beings, or if there might be some other secrets that are not being told.

Author Paul Buckner, a Native, has told me:

I've collected stories from my native brothers and sisters from all over the country for more than 30 years. Never have any of them ever made statements that there was anything beyond f&b associated with Bigfoot. Just interesting that some people use their imagination to fool others with no proof whatsoever.

Sometimes it also depends on the person doing the telling as to what they believe (or how much they are willing to divulge), and sometimes it has to do with how scientific the person is who is receiving these stories and how they attach meaning to the accounts. I have seen where a sighting account from a Native person was F&B, but then they also added that the being was also able to take dead people home to the spiritual world. This makes you wonder if they merely believe the being is like a human (with both a physical body and a spirit/soul) or if they can do 'magical' things that are beyond what most humans can normally do. Shamanic practitioners, medicine men and women, and others who are spiritually gifted are known to help people in this regard, but without physically going to the 'other side'. Unfortunately, I received the story second-hand, so I could not ask the original witness for more information. Hence, the issue with second- or third-hand stories.

Videos (television show, or home recording), film (filmed story or documentary), or movies (motion pictures) can also provide the emic view if the person offers information directly on the recording, or sometimes it may be the etic view. Sometimes certain themes come up as to what Bigfoot is, and the Native view should always ideally be emic, but that is not always the case.

There is a video called *Sasquatch'n FINAL Version* by Lowd Productions (45:47 minutes)

Video source link: <https://youtu.be/lzTc-wVv79M>. The video covers Native

views of Sasquatch. Just how much the emic view is in the film I am not going to say, but a few key things that pop out to viewers about Bigfoot is that:

- Bigfoot is part of Native “cultural heritage”
- Portal to transfer human to animal life...
- Sasquatch is ‘discovered’ every time it’s seen
- There are old Sasquatch songs
- Bigfoot has been part of Native history and stories for hundreds of years, so they do not need scientific proof or further evidence like white people do
- Hollywood also uses Sasquatch for purposes of media, and financial and personal gain

- Is a supernatural being... a shapeshifter...they find you if you have the right mindset but you will never find or capture them.

They live between two realms—physical and spiritual

- They (Sasquatch) are our relatives
- They are smarter than us and split from us in the far distant past
- Seeing them is very rare and it is a gift to see them. People who claim to see them all the time are likely confused, believing lies, lying, or are being tricked into thinking or seeing things that may be illusory or false. It is a rare and spiritual blessing to see one. It is not a common occurrence
- They protect the earth, protect the forest, and guard nature... especially from mankind and white man’s disrespect for nature in particular
- Tied to the end of the world as we know it, and (Kathy Strain says) tribal elders say people may not be part of the next world because of using up nature’s resources. We must love connection, and the water, and sky, and earth, the two-legged, and four-legged... “All my relations”.

As you can see from the above, there are a mix of beliefs from the Native viewpoint. Sometimes it depends on the interviewer or interviewee. Not all Native beliefs are universal or the same across tribes/bands. Not all Natives are willing to tell (certain) researchers all the stranger parts of their sightings so as not to appear crazy or judged, or because it is taboo to tell an outsider such things.

Many Sasquatch sightings occur on Native lands. I have spoken with many people on and off the Reservation/Reserve and some of them are included in this book (or my next book(s)). I have also spoken with Diane Kerr, who

is a dear friend of mine that was a Social Worker and who worked on a First Nations Reserve 150 km (93.2 miles) from Quebec City, Canada. The Reserve had around 500 people living there at the time. Although she is non-Native, she lived and worked with the Natives there for many years and knew them well. She had a Class B (track) sighting, but the reaction of the Native boy who was with her, and the rest of the elders and people at the Reserve was... well, Diane wrote it up herself as a first-hand account, so you can see for yourself what she experienced, not just from her view but theirs as well.

Diane Kerr - Contributor

The Footprint

Shopping in the Hudson Bay store in the village was a leisurely break in my day. It was soon interrupted by a young man who summoned me on behalf of the Chief. I rushed over to the band office to see what he wanted. He advised me that a young boy, maybe nine or ten, was not going to school as of late, and that his parents were constantly drunk. He wondered if I could talk to the young boy to see what could be done for him. This was not an unusual request or case and so I drove over in my Volkswagen bug and picked him up. I never took my clients to the office because that was a sure way of intimidating them, and shutting them down so instead, I asked him if we could go and visit the cemetery as I had not yet seen it and it was a good three miles away from the village. An appropriate distance I thought, to have time to ease him up a little.

The road off of the Reserve, split three miles outside of the village, with the right branch swerving to some farm fields, and the other branch was the main, gravel road 120 miles from civilization. Driving to the Reserve in my small bug was always an adventure, with logging trucks whizzing by and not another soul on the road for miles. If the road was closed due to heavy snow or deep mud in spring, the only way up to the village was by seaplane. Arriving at the field, we got out and began to walk along the road toward the cemetery. It was a tractor type road with long grass in between both tracks, fields on the right, and tall pine trees on the left. About a mile or so in, there was an opening in the trees and the boy guided me into the cemetery. It was an interesting combination of feathers and crucifixes but otherwise, pretty standard. We walked back out towards the car and the boy

began to talk to me about his situation. As my job as a social worker was the real reason we were there, I was working hard listening to his soft voice with all of my concentration. While walking, my eyes were focused on the ground before me, and it is with a start that the sight before me stopped me cold. Across the path I was on was a very, very large footprint. What was exceptional about it other than the size was the perfection of the imprint. Obviously, it had just occurred, as it was not there when we came in, and every detail, like the wrinkles, the arch, the toes, was perfect. It was also surprising that it was at least a half inch in the sandy, damp, clay road whereas we barely made any imprint at all.

I remember therapist, Kubler-Ross mentioning in one of her books, that when confronted with an extraordinary event such as this, it is important to make contact with it via one's senses to make sure it is real. I took my shoe off and carefully placed my foot inside of the imprint to get a fair understanding of the size. I take a size six or seven shoe, depending on the make, and my whole foot fit into the heel of it perfectly. It was way more than 5 or 6 times the size of my foot. It was big!

I looked up at the boy who rather than studying the imprint, was scientifically, studying me to see what this white woman's reaction was going to be. I asked him what he thought had made that print and he told me the word for Sasquatch in his language. He then proceeded to mimic its walk, and told me that it often lived up in the trees. After, completing my work with the boy, I anxiously returned to the band council office to talk to the chief. He and several members were there and I described what I had seen, and begged them to come and see it with me. They basically laughed me out of the office by making fun of me for believing such a thing, and denying that any such thing could exist. They certainly refused to budge on their point of view or off of their seats to come and see for themselves. I was disgusted but chalked it up to one more reality-shaking event in my life.

Approximately a year or so later, I was summoned once again to the band council office. This time, all nine members were there, looking very somber as they sat at the large conference table. They invited me to sit down, and at this point I began to wonder if I was about to get my pink slip and get kicked off the Reserve! Instead, they apologized for how they had behaved that day and explained that they reacted that way because I was new on the

Reserve, and they didn't know how I would react. Their fear was that I might summon the media or some other disturbing interference. I completely understood their point. Then began the most magical hour or so, I have ever experienced with Native people. They each took turns and told me their stories, their experiences, and their wonder. It was a wonder we all shared, and what I loved about it was no one claimed to know the answers. We were like a bunch of kids, wide eyed, and oh so curious. One of the stories they told me was about how when they went hunting in the winter, they would find huge footprints that seemed very lightly deposited on top of the deep snow, and then got deeper, deeper, then lighter and lighter until they vanished! They told me many other remarkable stories that night and what I remember most, was the look of wonder on those faces. I felt so blessed to be a witness to it. Later, a medicine man from that Reserve told me that the footprints were created by the "Wind Giant". All I can say is, so many years later, I am more mystified now than I ever was.

Diane Kerr

Diane's story examples how the band council held their stories at first due to a lack of trust, but once they saw they could confide in her they opened up and shared their personal stories and experiences. Their emic view regarding what they saw, which supported what she had seen, forever touched her life. This is not unlike the solidarity that occurs between friends and family who share similar sightings. People who share a Sasquatch sighting also often bond around the event. Not all Natives are willing to discuss their experiences, and they sometimes do it for different reasons—social norms or traditions, cultural taboos, or personal fear, to name a few. Other times they are happy to share.

Mescalero Indian Reservation Sightings

Native lands are known to have sightings of Sasquatch nationwide. The Bigfoot Field Researchers Organization is the largest Bigfoot reporting and investigating organization in the United States and has collected and reported on many accounts throughout the states. My study area, as an independent Bigfoot field investigator was the West Texas and Southern New Mexico area. Specifically, around El Paso (in Texas but right on the border of New Mexico state and Mexico) and mostly around the Sacramento Mountains and Lincoln National Forest in New Mexico, which has within its range the Mescalero Apache Indian Reservation, located in

Otero county. Bigfoot researcher, ufologist, and former Deputy Director for the National Institute for Discovery Science (NIDS), Bruce Cornet, and I met with the BFRO—Matt Moneymaker and his field group who were searching for Sasquatch—on the Reservation back in December 2004. We were already familiar with the Mescalero Reservation and saw our friends as well, and shared stories and outings with the group. The BFRO has also collected these stories from the area.

BFRO Reports from Bigfoot Sightings in Otero County, New Mexico

[March 2008](#) (Class B) - Mescalero Reservation resident sees silhouetted figure swaying at window, large footprints outside house

[August 2004](#) (Class A) - Nighttime sighting by residents on Mescalero IR

[July 2004](#) (Class A) - A few witnesses see something reach through an open window in Mescalero N.M.

[July 1995](#) (Class B) - Campers hear screams around midnight

[June 2004](#) (Class B) - Possible night time sighting by a resident in the Carrizo neighborhood of Mescalero IR

[August 1997](#) (Class A) - Incidents around home on Mescalero IR

[June 2000](#) (Class A) - Nighttime sightings on Mescalero IR

[July 2000](#) (Class B) - Nighttime screams heard near residences on Mescalero IR

[November 1987](#) (Class B) - Pre-dawn screams on the Mescalero Reservation

[November 1976](#) (Class A) - Daylight sighting by a deer hunter

Source: https://www.bfro.net/GDB/show_county_reports.asp?state=nm&county=Otero

These next few accounts are also from the Reservation. I had been visiting (July 6, 2008) with our friend—who I will call Crystal—and her husband for the feast and Coming of Age ceremonial in Mescalero, NM, which is a week-long event. As we started driving towards Ruidoso with them to eat menudo at a restaurant, Crystal was telling me about a woman friend of hers that had recently seen a Bigfoot on the path or ridge just up from her house. She pointed in the valley between two hills to the south of the main

highway in Mescalero. The hills and valley were behind the main Tribal Council building. The woman was outside and saw the being, hairy all over, and it looked at her and then hid behind a tree. She did not know where it went from there.



Artist Contributor: Su Walker

Other Strange Things on the Reservation

Crystal also mentioned that UFO sightings are prevalent in the Bent, NM area, which is just west of Mescalero. Bent is on the way to where one of my witnesses, John Bohannon, had said an opening to a LARGE cavern was found decades ago but the government (or some official entity) "sealed up" the cave opening. Bohannon also had an experience nearby in the area at Three Rivers, NM. He saw a Bigfoot walk into what he called "an invisible wall" and disappear. He said that the cavern made Carlsbad Caverns look pale in comparison, by size. This would not be surprising to me since I have found that many Bigfoot sightings (in this area and others) appear to correlate with caves, waterways, and mountains in general, as well as certain rocks or types of geology. More on that in my next book(s).

Crystal also told me of an old story/legend from around there of the "Deer Woman" who is part woman and part deer (although she said she did not know which part was which). People for years have claimed to see her in that same area, and other places. Other strange things are seen on the Reservation; I collected more of these stories in person from witnesses on the Reservation in February 2020 but will include them in 'book 3' of this series rather than here.

Crystal had previously mentioned some of these other oddities witnessed on the Reservation. The people she had told me about in 2007, she again mentioned in 2020—they had seen some "little people" running through the woods northeast of their house. She pointed toward the creek north of their house, then mentioned the old paved road that used to be the original road through Mescalero, and then directed my attention to the east and up the hill a bit from there as to the location of the red brick house that this happened near. Those same folks who saw the little people were living nearby. Unfortunately, we did not have or take the time to talk with them. Crystal said that the "little people" stories have been around that area for a very long time too.

I had collected these stories from the Reservation at Mescalero back in 2007. Here is the narrative I wrote at that time.

Narrative - July 8, 2007

We just got back from the ceremonial at the Mescalero Apache Indian Reservation tonight and had spent the last five days up there. It was great, especially because I was able to get some stories of Bigfoot, or "Wildman" sightings in the area. The friends we stayed with (the wife, Crystal, in particular) said she saw a wildman or Bigfoot in 1972... she said the "creature" crossed the road in front of her, was very tall (about 6'-5"), hairy all over, and his skin on his face was very craggy and leathery, like it was very old. She also said she thought at first that he was wearing something like buckskin or something covering parts of his body. She came up to him on the road (within 4'-5') and he stooped over and stared at her. She thought that he might have been semi-blinded by her headlights. His hair was everywhere and was salt and pepper colored. She said he looked really strange. He stood upright and walked on two legs but differently than a man... it was more like a trudge (she tried to show me how he walked). She thought that perhaps these are a hairy people that live like hermits or something, but she is unsure and I could see her struggling with the concept and reality of what she saw. This occurred not too far from the old Inn of the Mountain Gods, long before it was renovated/rebuilt (a couple of years ago), and it happened about midnight after she got off work.

Then three years ago [2004] she spoke with a man who drove one of the shuttles at the Inn of the Mountain Gods and he said that he knew a Mexican guy who had worked in the kitchen at that time. He said the Mexican man swore he had seen the same creature and had described it looking EXACTLY like the one she had seen many years ago.

Her husband also told me about a neighbor north of the main part of town who had seen muddy fingerprints smeared onto an 8' high bathroom window from the outside (a mobile home if I remember right). There was hair there also, but they burned it (aaarrgh!!!). [physical evidence destroyed]

Also, Crystal told me another story about a lady who lived (lives?) in a house up on the mountainside who had her two granddaughters with her and that it was dark outside, and wintertime. The woman told her she had heard some noises out on the porch and when she looked out the window and saw a large hairy creature that was staring at her with his arms and hands up on the window. She said long hair was hanging from his arms. She got scared and got away from the window saying, "I didn't see what I just saw!" and she turned off the lights in the house so he couldn't see inside. The dogs were barking madly outside and after a bit the dogs sounded like they were going farther away, so she figured they were chasing or following the creature out into the woods.

While we were at the ceremonial, I met a man who was a friend of this couple we stayed with. On our way to watch the fireworks at the Inn he told me about a UFO he saw once that flew over the trees and took off quickly. He also said that a friend of his had claimed to have seen a "wildman" walk across the road at dusk one time and that it was tall, hairy all over, and went right over a 4' tall fence like it was nothing.

These stories are all in addition to the older sightings of the ones I already knew about prior: The Three Rivers Bigfoot that walked into a portal, and the Bigfoot that got into the chicken coop and garbage cans of a couple I met once (they are from Mescalero), and other undetailed stories like these. I think that some of them may still be on the BFRO website. All of these sightings (new and old) were on the reservation.

Oh, one other thing.... Crystal told me that there were some people up the old road that follows the creek that once saw three "little people" about 3' high, and that they were "stubby looking" and that they ran FAST. Several of the folks there, who saw them, ran after them with flashlights but the little people ran into the woods so quickly that they couldn't keep up with them.

Sharon Eby

Non-witness viewpoint

Despite that, eyewitness testimony is #1 in terms of importance for sighting accounts; the non-witness viewpoint is a very significant factor in the Bigfoot subculture because I would estimate that the percentage of

believers in Bigfoot who are non-witnesses is far greater than witnesses. Authentic “Class A” (where a creature is seen) sightings of Sasquatch are quite rare; yet there are, as of this writing, over 34,000 members in the BFRO’s Facebook group alone, and over 31,000 in the *Bigfoot the Real Truth* Facebook group, albeit many of those people are likely overlapping members in each, not to mention other groups. I am a member of numerous Bigfoot groups, small and large alike. It is highly doubtful and obvious (based on peoples’ responses in these groups), that most Bigfoot-believing members are not necessarily eyewitnesses to seeing a Sasquatch. A good many of them, however, may be “Class B” sightings (involving glimpses of possible Sasquatch, usually physical evidence found), and some “Class C” (no evidence, second- or third-hand stories).

I qualify as one of the people in this group of non-witnesses. Although I was camping with my family back in 2001 when my son and nephew had the Bigfoot sighting near Radium Springs, NM, I was not privy to the event outside of them rushing back into the trailer, all freaked out, to tell us. The fear in the air was evident, thick, and ominous, and hung around for quite a while; a fear so strong that my dad, a 90-minute drive away, felt in his spirit that something was wrong and started to pray for us. This initiated my search for the truth about Bigfoot. I was unable to say with certainty whether it was or was not an animal, nor a human, based on what we experienced. So, I had to ask the people in the know... Bigfoot researchers. Within a year and a half, I joined their ranks as one. However, 20 years later I am still a non-witness.

I posted a poll in *The Real Bigfoot Community*TM group (2.2K members) to compare witness with non-witness beliefs in Bigfoot. I chose this group mostly because the group allows polls and posts immediately, whereas some groups require an administrator to approve the post first. I have had the most luck in *Bigfoot the Real Truth* and *Bigfoot Now*, as well as *Bigfoot – Believers Only*, and each of these has a high number of members (31K, 14K, and 14K, respectively). There is also less bias in these groups as they allow people to speak freely and engage in friendly debate without being suppressed. So-called ‘trolls’ are typically not allowed, however, which is a good thing. Because my posts in the BFRO group almost never made it to the group page, whether it was due to Admin's decision, settings, or a glitch is unknown, I have gotten to where I avoid posting in that group.

This poll was structured (yes/no options only) because I did not want write-ins or optional answers that people could add. The comparison is for believers in Bigfoot who were witnesses (creature was seen) versus non-witnesses (two options: seen/heard evidence, or not seen/heard/smelled evidence), and one last one for non-believers (skeptics) just to ensure non-believers were not improperly clicking the “I have not seen or heard or smelled a Sasquatch yet” button because it was their only option.

Poll (structured survey) on April 18, 2020 in *The Real Bigfoot Community*TM:

I believe in Sasquatch because...

☐	I personally saw a Sasquatch Added by you
☐	I saw or heard evidence of a Sasquatch Added by you
☐	I have not seen or heard or smelled Sasquatch yet Added by you
☐	I do not believe Added by you

Results:

- I personally saw a Sasquatch - 41%
- I have not seen or heard or smelled Sasquatch yet - 41%
- I do not believe - 12%
- I saw or heard evidence of a Sasquatch - 6%

One obvious limitation to this poll is that only 17 people voted (in 4 days, perhaps because the group has only 2k members). Another limitation is that some of the ‘witnesses’ categories could be people who thought they saw a Sasquatch that may be cases of misidentification of an animal or people who imagine seeing things that are not there, such as shadows or movement in the trees. Others see orbs that could be interpreted by some as paranormal phenomena, other spiritual energies/entities, or a naturally occurring plasma-light/earthlight. The orbs are sometimes reported as a “Sasquatch” (in spiritual form) due to people's beliefs.

It may be pertinent to mention that many believers in Bigfoot began their liminal journey without having had a sighting, but others’ sightings or

similar evidence made them interested in the topic, perhaps spurring research. Some people are just naturally drawn to the strange and unusual, for whatever reason, such as myself (my entire life). Also, many official Bigfoot researchers, who have been active in the field for years, still have yet to see their first Sasquatch. They are all non-witnesses, yet either believe or want to believe (some are neutral), and on the rare occasion, they are disbelievers (seldom). Disbelievers rarely join Bigfoot groups except to troll, debunk, or 'lurk' (unless they are truly seeking truth while not claiming they already know it). To be fair, their motives are largely uninvestigated as they are not my main study area.

I dare say *most* people (researchers or not) have experiences of one kind or another but have never had a full-on Bigfoot sighting. Bud from Georgia is one of those people. Here are the reasons why he believes in Bigfoot as a non-witness (written with permission, approved copy):

Non-Witness Viewpoint: Why Bud Believes in Bigfoot

As a teenager (age 14-15) Bud heard a loud and guttural scream-roar sound that echoed through the valley near Bradford, Pennsylvania, where he grew up. He was acquainted with many different animal sounds, but this was nothing like any of them.

Bud also used to walk one to two miles over the mountain to see his girlfriend, sometimes hearing (but not seeing) people talking nearby, although he could not hear what they were saying (it was just a mumbling sound) and he could not see anyone either.

Later, he moved to Georgia and lived one mile from Elijah Clark State Park. He had a lake house in the middle of nowhere. One day he heard a crashing sound making its way through the woods and thought, "That was a really big deer..." (explaining it away).

One time he rented a cabin at the state park, fishing in a cove near the campsites. It took 45 minutes to walk a mere 50 yards because of the thick brush. He looked down at a clearing by the water and saw two huge footprints, and in between them were two little ones. They all had toes. He knew immediately that no human could have made these footprints, complete with dermal ridges. He took picture of the tracks, then one month later he was up at the state park talking to a guy and showed him the photo. The guy said all in one breath, "Have you ever seen anything like this? Where'd you get this and where was it? Do you have any more of these? I

need this picture," and then he grabbed it and left! That is when Bud started thinking about Bigfoot more, because he realized that it could be important.

Bud thought his brother was messing around with him once in the woods because someone was throwing pinecones at him, but later he found out his brother had left an hour before. Bud says there was no proof it was Bigfoot as he did not see who threw the pinecones, but thought it was strange.

Years after hearing the Bigfoot scream, he remembered the sound he had heard when he looked up a Washington State recording of an alleged Bigfoot scream online and he said, "That's exactly what I heard!"

Bud has located dead bodies for law enforcement agencies before because he notices things that do not look right and report them. He smelled an odour and discovered it was a dead body (turned out to be a murder case). So, looking back he was thinking how out-of-place things were with these other events, which made him realize that what he has experienced could be Bigfoot.

He says, "Don't prove to me that these things exist, just prove to me that they don't."

Bud says people are trying to figure out what makes footprints this big and with such an incredibly long stride. They are too numerous to count. There are many, many credible witnesses. He says that claims of fake suits and fake prints would be too much work all over the woods, all over the country, even in areas people rarely hike.

Bud insists that there are so many people that go missing it is unreal. "You never hear about them, and some are not reported in the paper. In Mississippi, someone or something took a man and later his body was found. He saw it and the guy's body was bent in half in the opposite way of normal... closed like a chair but backwards. What could do that?! I used to go into the mountains all the time, but the older I get... I'm apprehensive now."

These are the reasons why Bud believes in Bigfoot even though he has never seen one.

Belief, Objectivity, and Evidence

Beliefs and personal viewpoints (both emic and etic) are part of one's culture. The holistic and comprehensive definition of 'Culture' is 'a combination of beliefs, attitudes, morals, art, law, knowledge, customs, behaviors, goals, food, morals, taboos, habits, and anything else that humans do within a society.' As part of culture, beliefs are acquired convictions based on trust in, confidence in, and devotion to, something. This conviction is sometimes connected to religions with that devotion attributed to either human, deities, or other spiritual or higher power(s). Although belief is most often thought of in terms of religious thought, this is not truly the case as one can believe in or have trust or confidence in politics or politicians, knowledge or science, an authority figure or hero, and so on. Belief can be a personal conviction about something, whether it is for or against that thing/idea/entity/person/deity. One can have a belief in the existence of Bigfoot or anything else. Whether one partially admires or fully accepts faith in something or someone, or instead, doubts and rejects it entirely or in part, it is still anthropologically considered 'belief'.

According to the American Psychological Association, 85% of the world's population accepts some form of religious belief. (source: <https://www.apa.org/monitor/2010/12/believe>) This means belief in something outside of ourselves, and even before globalism and instantaneous knowledge through technological communications systems (like the Internet or phones) the phenomenon has permeated societies—large scale or small-scale—worldwide since the earliest forms of man. Even Neanderthal, a hominin that died out 24-28 kya (kya = thousand years ago) was known to bury their dead (social norms or habits), use red ochre and flowers in the graves (performing ceremonies) so they had some form of shamanic ritualized belief systems among themselves.

Although it is often an overlapping range rather than a pure or extreme version of belief, most people fall into one of three types, which I will use a *religious analogy* to describe since many people can relate to it:

- religious (spiritually-minded, believing in something greater than themselves)
- agnostic (neutral or noncommittal, but will not discount pros or cons)

- atheistic (non-spiritual—this reality is all there is, nothing exists beyond or outside of it)

This conceptual framework can also pertain to non-religious ideas, such as Bigfoot. An “atheistic” believer in Bigfoot means he/she is a disbelieving skeptic and refutes the existence of Bigfoot. An “agnostic” believer in Bigfoot means they neither believe nor disbelieve such a creature exists, and although it could swing either way at some point (because they tend to be open to it), they typically stand on the fence about it, purposefully not deciding either way. A “religious” believer in Bigfoot may be a believer in the existence of Bigfoot but the level of belief may range from minor to major or anywhere in between. A religious believer may be grounded in science or have their “head in the clouds” believing all kinds of supernatural or even unrealistic or imaginary things about Bigfoot. Furthermore, some people may be “agnostic” believers who swing back and forth between either of the other two categories, or they may start as one and end up as another (e.g., disbelieving to believing).

Science has yet to prove Bigfoot's existence either way; therefore, there is no way to say who is “right” or “wrong”. The lack of scientific validation to the existence of Bigfoot is not a boon to science-minded believers, unbelievers, non-believers, or disbelievers because a lack of proof is not evidence that such a being does not exist. It merely means they have not scientifically proven it as of yet. At this time, there is very little that is concrete, which can be observed, studied, documented, tested, confirmed, and repeated for all to see and even independently verify. This lack of physical evidence can make things hard for the Bigfoot believer, both the F&B and the Spiritual-Bigfoot believers.

All cultural beliefs are enculturated by the society in which they originate. We are all enculturated—gradually taught by our society the norms and language and ideas and knowledge, etc., which together make us who and what we are within that society. This includes our beliefs, about ourselves, others, other societies, and anything else... including Bigfoot. Chances are, if you believe or disbelieve in Bigfoot it is due to your culture, combined with your experiences and knowledge developed within that culture. Belief is a choice, not a consequence, but many do not realize that.

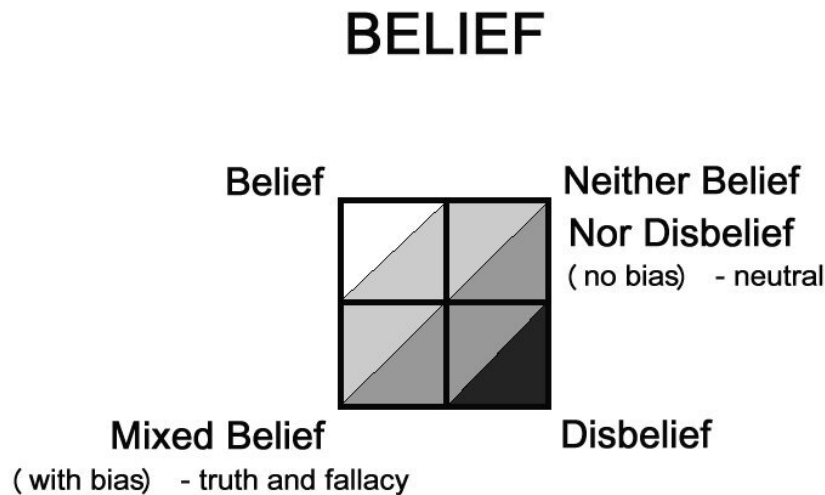
Criteria for comparing types of beliefs about Bigfoot in this book to discuss analysis later include:

- 1) Belief vs disbelief
- 2) Objective (no bias) vs subjective (bias)
- 3) Physical evidence vs anecdotal evidence

Pay attention to these next few graphs because they will be combined later as the analysis is taken deeper.

Belief vs Disbelief

Belief can range from full belief (100%) to utter disbelief (0%) and can include objectivity (no belief) or mixed beliefs (most people fall here).



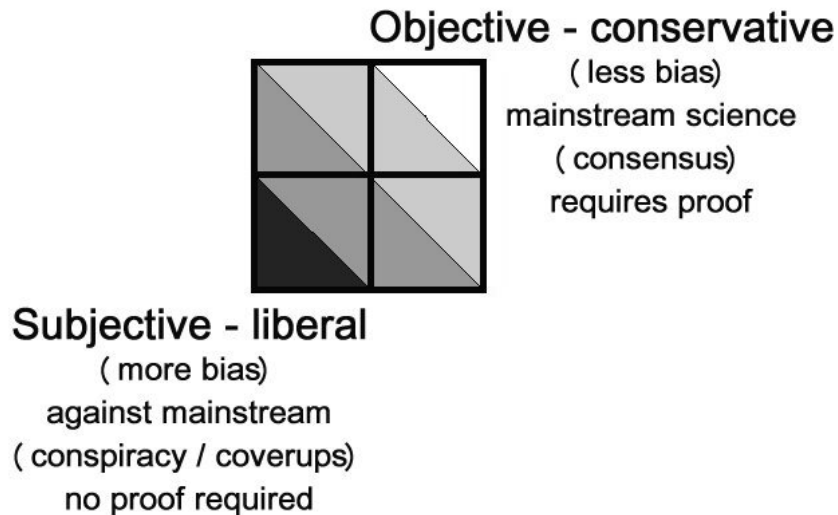
Objective (No Bias) vs Subjective (Bias)

Objectivity means you stand outside of belief, so contain no bias. In reality, it is very difficult to find someone who is completely unbiased as all of us are enculturated, and therefore have feelings or thoughts about things. On occasion, you can find some form of a pure soul who truly balances out their beliefs, or tries to have no beliefs, and can stand in a scientifically objective position about whatever it is they are discussing or researching, etc. Most scientists should take this stance, as well as Bigfoot investigators (although I have found many do not).

Subjectivity is a personal belief about something, also called subjective belief, and it requires a personal bias. This form of belief relies on personal bias, which are the thoughts and feelings, impressions and convictions that are held within that color one's perspective and outlook. Both scientific and

non-scientific 'facts' are part of the formation of subjective beliefs. Facts are not necessarily proof; they are just bits of knowledge. Not all knowledge is true. It is a fact that the continents were once one giant supercontinent. Some people believe that this happened in the recent past (such as 6 kya) rather than back during the age of the dinosaurs when they lived on the supercontinent called Pangea around 299-180 mya. They do not believe that Pangea started slowly breaking up during the Jurassic period. The believers in a 'young-earth' or 'recent continental divide' believe the 'fact' that it happened, but also discredit science by believing untruths about how and when that happened. They call their belief a "fact" as well when it is not scientific fact. The belief in a young earth is a subjective truth, not based on observable or scientifically confirmed evidence. Subjective truths may also be things like: beliefs about our parents or friends that may be untrue or simply personal bias, beliefs about our jobs that we hate while other people love the job, or beliefs that Bigfoot eats energy and poops rainbows. Some of these biased subjective truths may or may not be true—they are personal to the individual only. Sometimes a person's cumulative subjective truths may distort their reality to the point of mental illness (like a person that believes they can fly so much that they may eventually jump off a building, only to die a most certain death). Sometimes (perhaps most times) subjective truths and subjective beliefs are just different viewpoints and neither side is necessarily all "right" or all "wrong" but a blend; they are just different.

OBJECTIVE



Physical Evidence vs Anecdotal Evidence

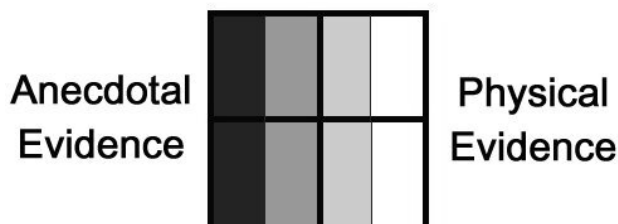
Physical evidence is something that can be scientifically observed, documented, measured, tested, analyzed, confirmed, and validated. Having a living, breathing Bigfoot that can be seen, touched, engaged with, and a DNA sample taken for multiple independent lab analyses would be reliable physical evidence that would be considered proof that Bigfoot is real.

Anecdotal evidence, according to Merriam-Webster, is “based on or consisting of reports or observations of usually unscientific observers”. This is a form of circumstantial evidence, such as someone seeing a Bigfoot and telling someone who wrote it down. Anecdotal evidence points to a truth but is not, in and of itself, necessarily factual, true, or scientific proof of a phenomenon. It does not mean it is not factual or true either, but it is subjective proof. Sometimes subjective proofs lead to the discovery of scientific proofs. It might also be untrue altogether due to misinterpretation or other factors. Examples of anecdotal evidence can include a hoard of evidence that points to an answer but is not yet accepted by science as true. For example, people knew for a long time that some rocks caused people to get very sick, but there was no proof or knowledge as to why... all that existed was anecdotal evidence—stories that inferred that the rocks made people sick. It was not until a scientist, Marie Curie, discovered radioactive minerals that wound up killing her in time; the prolonged exposure to the

radium she kept in test tubes in her pocket caused aplastic anemia (which can turn into acute leukemia/cancer) that took her life in 1934.

I heard it put this way once... think of scientific discovery like taking a hunting shot blindfolded and wearing earplugs in the dark. You will hit many trees, maybe even hitting nothing at all. In a rare shot, you can hit a deer. However, anecdotal evidence is like taking off the blindfold and earplugs. You are still in the dark, but now you can see vague shapes and hear sounds to guide you to the general area of deer. Then, once you have a general idea of where the deer is, you can gain scientific evidence, the body of the deer. Keep in mind, that scientific evidence requires repeatability (multiple deer by other hunters). Sometimes the anecdotal evidence is wrong; it was not a deer, it was a bear. Then you are in trouble. This is true of real-world research too; sometimes making an incorrect 'guess' based on anecdotal evidence can make people look silly or even cost lives.

EVIDENCE



Most people, whether they believe in Bigfoot or not, will be able to relate to the criteria mentioned above or be able to take some position on the matter. Regarding all of the criteria shown in the three graphs above for *what* people believe, I also found that most people who deal with the subject of Bigfoot/Sasquatch fall into five basic types of categories for *how* they believe.

In the categories below, there are no criteria for the level of *education* or *ignorance* in other areas of their lives. There is also no mention of levels of *acceptance* of evidence (anecdotal or physical) because the word 'acceptance' is too general; it could apply or change based on religion, culture, or bias. Additionally, the word "proof" means scientific proof, or what scientists consider consensus to accept a concept or evidence as real.

For example, obtaining a Bigfoot body (alive or dead) would be undeniable proof as there would be DNA and it would be the ‘smoking gun’ of physical evidence. At that point, at its end, the debate of whether the entity known as Bigfoot exists or not would be over and everyone would know for sure.

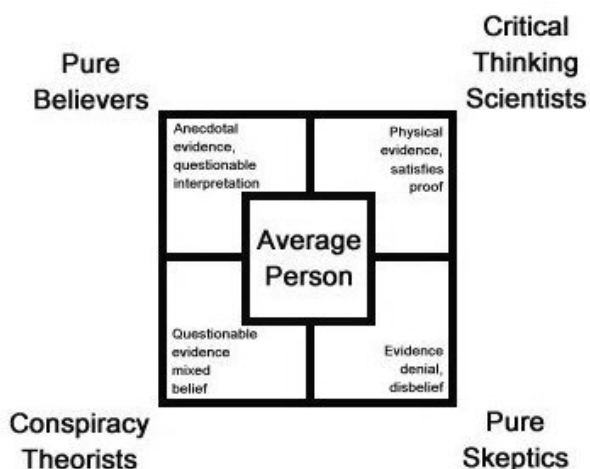
The five categories concerning *how* people believe are next.

Five Types of People

In my research, I discovered a pattern of five basic types of people who deal with some aspect of belief in Bigfoot, which includes the criteria above (levels of belief, objectivity, and evidence (and their opposites)). It is important to remember that these are models, not absolutes when it comes to beliefs and types of people. The five categories or types of people, which are archetypes (symbols for a certain type of person), include the:

- True believer
- Critical thinking scientist
- Conspiracy theorist
- True skeptic
- Average Person

5 TYPES OF PEOPLE



True believer (or pure believer) is a person who truly believes Bigfoot exists (for whatever reason(s)). Examples might be someone who saw or

heard something that they interpreted as a Sasquatch being and believe beyond a shadow of a doubt that it is absolutely true. No one can convince them otherwise. Although they may have seen and believed in physical evidence, their characteristics also include general belief in anecdotal evidence, even if it is questionable regarding the interpretation of that evidence. They can be somewhat objective but lean strongly on anecdotal evidence and often have a strong bias regarding it. They usually believe because of something they learned, saw, heard, smelled, were told was true, or otherwise were enculturated to believe, based on both subjective and objective views. (there are also weaker versions of this archetype)

Critical thinking scientist type of believer is someone exactly like what it sounds... someone with a scientific mind who thinks critically about all evidence, both physical and anecdotal, although they will ultimately lean toward physical evidence to help bring about a new scientific discovery, using science as the basis for that. Anyone can fit this personality type, so long as they think in scientific terms and attempt to satisfy the scientific requirements for proof. These hobbyists are sometimes called "citizen-scientists" in the media. They believe that science will provide the answers for proving Bigfoot is real, conclusively, and that without it, people may believe a lie. They typically have strong convictions for truth, whatever the truth may be. Their stance is neutral and objective, to weigh out all the data without bias. They have no other agenda or goal outside of truth and they will usually refuse to say what that "truth" is before all the evidence has been collected, weighed, and proven beyond any doubt. There are also weaker versions of this archetype.

Conspiracy theorist type of person is someone who takes a strong position on a matter that is outside the norm of everyday reality and norms in thinking. Conspiracy types tend to mix evidence—both physical and anecdotal—and the line between them is questionable and becomes blurred, which confuses some people and finds them a plethora of followers because it *appears* true. As Bigfoot is concerned, science and physical evidence can be part of what they believe, but typically, anecdotal evidence is stronger. What they believe is often highly subjective and the story is often spun in a way that favors their position and belief. They tend to be strong promoters (at least the successful ones) and can make people love or hate a thing, position, or people, without people realizing that it is happening. Scientific proof is not always required and cover-ups are almost mandatory. The

victim stance is sometimes taken as stories are told about the big bad “whatever” that attempts to suppress the little guy. The view tends to be polarized. There are also weaker versions of this archetype.

True skeptic (or pure skeptic) is a person who disbelieves in Bigfoot. They are a ‘disbelieving skeptic’ with a goal to debunk, naysay, and possibly shame others for not disbelieving as they do. Some may be friendly and teach others to think as they do, which may build up their egos to ‘prove’ they are right. Although they can appear objective, bias is still strong with the true skeptic, as they have already made up their mind that Bigfoot never did exist, does not, and cannot ever exist. They tend to reject anecdotal evidence in favor of physical evidence (and may deny it as well), but they mix both the subjective and objective, using their own subjective belief (disbelief) blended with handpicked information to appear objective. Like the true believer, they use evidence in a way that ‘proves’ they are right so that the line between objective and subjective is not clear. There are also weaker versions of this archetype.

Average Person is the type of person who is a mix of all the other archetypes—your average Bigfoot believer. Most Bigfoot-believing people fall into this category, hence the name “average”. The other four types tend to be extremes and are at the edges of the bell curve, whereas the majority of people would fall into this main type. However, the Bigfoot-believing average person is not the same as the next one. Each one is slightly different, perhaps leaning a little towards any of the other four archetypes. One average person may have more ‘true skeptic’ qualities, while they may disagree most with an average person with true believer qualities. Meanwhile, an average person with scientific critical thinking qualities may roll their eyes at the average person who leans toward a conspiracy theorist type. This model of the variations of the ‘average person’ Bigfoot believer is not unlike the many variations on personality types, such as with Myers Briggs Type Indicator (MBTI), which psychologists use to determine personality types. Some of the characteristics may fall within a range (taking on traits from one to four of the types), rather than being extreme or pure.

I have grouped these five types of Bigfoot believers together based on common themes and their strengths and weaknesses, specifically regarding belief.

Group 1: General

Average Person

Group 2: Moderates

Critical thinking scientist

Conspiracy theorist

Group 2: Extremists

True believer

True skeptic

Average person (Generalist):

The average person (the public) may swing different directions but usually fall in between the pure or extreme types, typically due to a lack of information, exposure, or experience in the subject of Bigfoot/Sasquatch compared to field investigators or researchers who are in the thick of it regularly. They may lean towards disbelieving and then one day see or hear something that alters their belief system and changes their paradigm (a liminal state), turning them into a full-blown believer. Alternatively, they may have a lot of bias due to media, religious views, social circles, upbringing, enculturation, etc., and may educate themselves later to learn how to eliminate bias and preferences toward certain ideas concerning the Bigfoot phenomenon. They may have less information about different types of evidence today but tomorrow may gain more information, and their subjective truth might change and might become more objective over time, or vice versa. Therefore, the “average person” is a little more fluid and generalized than the rest of the four types or categories of people below.

Critical thinking scientist & Conspiracy theorist (Moderates):

These types of moderates have neither strong nor weak beliefs, and instead balance between them. There is no special emphasis on either belief or disbelief (although that can change). The person tends to remain more neutral and unaffected, having no particular agenda. They are more open-minded than most, look at the full body of evidence, and even study the rare or unique considerations. These two types are also more objective, but especially in the scientific thinking type as they try to avoid subjective beliefs, but the conspiracy theories type is usually more subjective and tends to interpret data from that perspective.

The other difference is that anecdotal evidence is usually strongest in the conspiracy theorist type, and physical evidence is usually what the scientific thinking type leans on.

An example of a critical thinking scientist might be an anthropologist or biologist (among other types of scientists) who investigates and collects evidence (of all types) and considers relict hominoid and many other hypotheses. The person(s) who might scientifically prove Bigfoot exists in the future would most likely be this person (even if they were not the one who discovers the being/body). People who have degrees and choose to research in a field other than their trained field of study would fit partially in this category, as would citizen scientists. Critical-thinking scientist types may also lean toward the disbelieving skeptic (true skeptic) and so may become more biased and deal harshly with people who do not agree with their view; likewise, they may lean toward the true believer, allow subjective beliefs to spill in, and damage their objectivity.

An example of a conspiracy theorist type might be someone with a day job in one area of life, yet enjoy a hobby of research and investigation into unknown, rare, or sacred knowledge in some facet of life, whether religion, regarding the government, or world powers, and so on. This person might get obsessed and allow their hobby to swallow up much of their life to the point where they may get into doing radio or television, write blogs or books or promote their products so that they make a living from it, taking over their day job over time (if successful). Their subjective views might become extreme, though, if taken too far, leaning toward a true believer (about whatever); or they may become critical and biased if they lean more toward the true skeptic type.

True believer & True skeptic (Extremists):

What makes these two types of extremists is the strength of their belief and disbelief. True believers are strongest in belief, and true skeptics are strongest in disbelief, which both produce bias... very strong bias... and both are technically both still a form of 'belief'. True believers tend to have agendas, and if they are promoter types, this can be especially influential on others. Although these two groups balance the subjective and objective more than others, they tend to lean in one direction more than the other. Of course, this depends on the individual, their knowledge, experience, enculturation, liminal experience, and level of advancement, cosmology,

and so on. There also tends to be a lack of balance between anecdotal evidence and physical evidence, with extreme judgment and denial of evidence in the true skeptics, and non-judgment and gullibility in the true believer.

An example of a true believer might be someone who saw a Bigfoot (or knows someone who saw one, or learn about it with information that absolutely convinces them) and is positive that Bigfoot is absolutely real. They may have trauma and have to deal with it over time, or they may jump in and become a Bigfoot researcher and/or field investigator. They may lay low and do their own thing quietly or help others behind the scenes, or they may become a spokesperson or leader in the field, working closely with organization(s) or groups, whether local, regional, or national. They may become wildly successful. No matter what their day job is, and whether that meshes with their belief in Bigfoot or not remains to be seen, but they believe in Bigfoot all the same, to the point that their objectivity suffers and it might conflict with their work and may cost them their job, friends, or even family in a worst-case scenario.

An example of a true skeptic would be someone who might consider themselves educated in terms of critical thinking, the scientific method, and/or logical fallacies. Their day job may also reflect this quality. However, they may have so much conviction about their disbelief in Bigfoot (which is a belief against Bigfoot) that it affects their ability to fully be objective and so would interpret evidence about Bigfoot (physical or anecdotal) in a negative way, which they may find turns people off. They tend to have a small following of friends and others who fully support their viewpoint and may promote this publicly to make it appear more important or bigger than it is. The true believer tends to have a larger following. Disbelieving skeptics tend to banish or suppress evidence (or people) that they disagree with because it makes them uncomfortable (some of them fear change or not being in control).

Now you have an understanding of the three criteria and five types or categories of Bigfoot believers. I do not prefer to focus on disbelievers, but they are sometimes necessary to highlight to understand the opposite—the believers in Bigfoot. I will reiterate... just remember that these are models, not absolutes. They are archetypes to help understand how belief affects people, and how personality and culture affect belief.

“You can’t convince a believer of anything; for their belief is not based on evidence, it’s based on a deep-seated need to believe.”

~ Carl Sagan

(one could alter this and it could still be true: “You can’t convince a disbeliever of anything; for their disbelief is not based on evidence, it’s based on a deep-seated need to disbelieve.”)

True Skeptics

Since I discuss “belief” throughout this book, I felt it prudent to devote one section to True Skeptics here as they will not be discussed as much anywhere else.

There are some very good reasons to be skeptical about the possibility of the existence of Sasquatch. Yet, many skeptics are not just skeptical because they are unsure, or want to be scientific, but because they disbelieve. Most skeptics use critical thinking skills and may not believe in Bigfoot, but a disbeliever, or a ‘disbelieving skeptic’ takes a position against even the idea of Bigfoot. One could call them simply “disbelievers” in Sasquatch creatures, but when their position comes from an intellectual stance and they find fault with every shred of evidence put before them (physical or anecdotal), and their bias is against the phenomena from the beginning, then you are dealing with a disbelieving skeptic. Another term for this is a “true skeptic”. *Note: There are different degrees of skepticism.*

Ask one of these severe skeptics who the frauds are within the Bigfoot community, and they may tell you (like I have heard many of them say): “all of them” simply because “bigfoot doesn’t exist”. That is an extreme example, yet one I have heard many, many times in skeptic-filled online Bigfoot groups. This is the simple version of what a serious skeptic is all about (but certainly not true across the board). I am speaking of the disbelieving skeptic. Not only do they not *believe* in Bigfoot, but they also tend to *disbelieve* in Bigfoot (rarely do I find a true skeptic who is completely neutral or open-minded). These Bigfoot skeptics, according to some I have spoken with, are kind of like the ‘atheists’ of the Bigfoot

subculture. Not all skeptics are like this, however, as some people are looking for the truth rather than *their* truth.

Absolutes and Qualifiers

I spoke to a skeptic once (who shall remain unnamed) and he said, “In the age where everyone has a high definition camera in their pocket with a digital zoom and image stabilization why have none of the UFOs, Yetis or other crypto-zoological phenomena been documented in high-resolution video. Occam's Razor would say it's because they're all hoaxes, optical illusions, misidentification of natural/human activity, etc.” Read that again... can you find which specific words give the person away that they are a naysaying skeptic rather than a truth seeker?

The problem with this kind of statement (and thinking style, or mindset) is found, not in the concept of the information, but the lack of qualifiers. Qualifiers are words that reduce the statement from the general to the specific. This purposefully states that the subject matter could be potentially real or false or having room for uncertainty, such as “maybe”, “perhaps”, “sometimes”, or “could”. These absolutes have no place in logical thinking or finding truth because they leave no room for truth (or falsehoods) outside of the believer/disbeliever who declares their statement as the ultimate truth. “There is no such thing as Bigfoot” is an absolute. There is rarely any way a person who says this will ever accept (let alone prove) the possibility of Bigfoot existing.

In the scientific method, it is important to prove/disprove any hypothesis through testing and to discourage the perpetuation of lies, misinformation, and hoaxes. Skeptics definitely have their place in this; however, it can go too far when using absolutes instead of qualifiers due to disbelief. For instance, one could say, “This scientific theory is supported by a weighty amount of evidence that has not YET been disproven” (“yet” is the qualifier). BEWARE: use of qualifiers is also by those who attempt to ‘disprove science’ and the scientific method. It is a ruse to confuse the scientifically-naïve because no amount of qualifiers in the world can disprove the evidence that upholds scientific theory. One day, new information may come to light that disproves some small hypothesis or idea that is part of a scientific theory. This causes the academic community to change or alter the belief or their approach to it according to the new

information. This is how academia slowly enhances the world's scientific knowledge; through multiple tests, confirmations, and consensus. An existing scientific theory would rarely be thrown out completely because they have already been so rigorously tested. Scientists using the scientific method for observation understand that room needs to be given to concepts and ideas and 'proof' because at some unknown time in the future some new information may cause old information to become outdated.

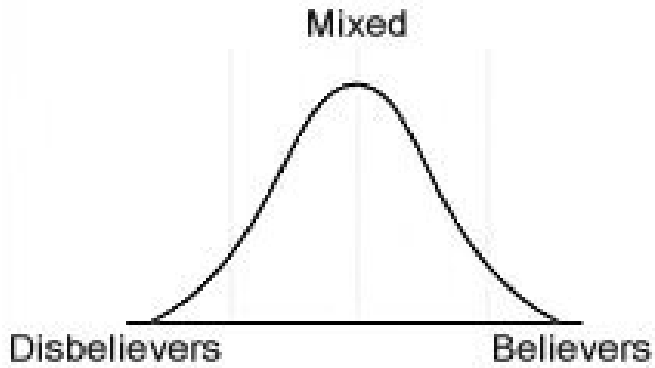
A typical educated scientist with a curious mind will (or should) try not to use absolutes since it means his/her search is already over because they have come to their conclusion, despite evidence that they may not yet have discovered. The world is not as black-and-white as disbelieving skeptics would like to believe. The use of absolutes (instead of qualifiers) simply show that their stance may be merely biased, a lack of education, extremist thinking, close-mindedness, or fear, as examples. Other skeptics, who may or may not be this severe, may revere hiding behind or boasting logical fallacies and other concepts that depict overthinking and naysaying to "disprove" any possible reality about Bigfoot, and this may occur simultaneously with or without a deeper investigation into the phenomena. For example, consider all the details of eyewitness accounts, such as mindspeaks or glowing eyes, disappearing trackways mid-stride in soft sand, portals seen, light phenomena, UFO craft sightings with Bigfoot-like beings seen, and so on. Their 'skeptical' answers to dismiss strange phenomena may come quickly either because they are already in the know about a specific hoax or case, due to personal bias or fear, purposely or subconsciously minimizing or ignoring data, or other reasons. Ridicule and poking fun are common ways skeptics (and people in general) dismiss the parts they cannot believe due to their own bias (usually due to their enculturation, and sometimes due to personality or past or current experiences/beliefs). Sometimes any extreme view may also be a sign of a mental issue (this can be true for any of the extreme archetypes).

While it is one thing to find evidence that tells on a hoaxer, which skeptics are very good at picking apart and revealing, sometimes skeptics disbelieve in Bigfoot or something about Bigfoot due to a lack of evidence. For example, not seeing Bigfoot show up on trail cameras, and if they do show up they usually dismiss it as a person in a suit and therefore "impossible" or "has still never happened". Remember that a lack of evidence is not actual evidence (proof) something does *not* exist. That is cultural bias and a

conclusion they merely come to in their head—a belief (disbelief is also a form of belief). An example of why this is a dangerous way of thinking... disbelieving something does not necessarily make it so. The “unbelievable” stories that endured around the alleged ‘mountain gorilla’ in the area of the Congo persisted as a legend for decades (or longer) until Captain Robert von Beringe finally got one and proved to science (in 1902) that it actually existed. This similar trend of disbelief-before-proof has been true for some cryptids and living fossils as well.

Disbelief can manifest as a form of self-deceit. Although usually due to upbringing, it might also be a protective measure for individuals who experienced trauma and have blocked or protected themselves, so they do not have to experience it again. This can be a form of self-control, which can also influence others to control what they believe as well, which supports and reconfirms their belief; this is a form of confirmation bias. Again, a lack of evidence is not proof of something’s nonexistence. It is merely a lack of evidence. The disbeliever takes it from there and runs with it; becoming a rejecter, that it could never be a possibility (in their own minds). Reality may or may not support this belief in the long term. If evidence is suppressed or ignored, then it is clear that bias or a similar cultural or other factor is likely behind the disbelief.

Cultural sharing through media (Internet, news reports, television shows, documentaries, commercials, movies or films, social media, etc.) and social groups appears to have led to an increase in Bigfoot "believers" in recent years. In that case, it would show a trend of a greater body of people being “believers”, but with that comes the extremes... “true believers” (gullible/trusting/non-judging), and “disbelievers” (skeptical/distrusting/judgmental).



On a graph showing a curve, skeptics would be placed at the extreme narrow end (outer edge) regarding belief in Bigfoot. Not as neutral or common middle-way non- or unbelievers (or even believers), but as a small minority of absolute *dis*-believers... some of them militant and unwavering, close-minded and unbending. At the other extreme of the curve (the opposite of skeptics) are the extremely gullible believers who think every shadow and movement in the forest should be called “Bigfoot”. They think lights or shadows or smears in photos, pareidolia and non-corporeal ghost-like images, unproven wood-knocks or footprints/trackways, or such are the equivalent to or **MUST** be a hominoid when there is no scientific proof whatsoever of such. These two groups (gullible “believers” and skeptical “disbelievers”) sandwich the majority of people who are attempting to weigh out the evidence and find the truth, whatever it is. All levels and styles of people (believers to disbelievers) typically think they know the “truth”. Most people would likely believe some falsehoods that may be mixed in the evidence that supports a creature like Sasquatch being a real living being, while skeptics do not usually allow room at all for such, perhaps being afraid to believe a lie to the point of “belief” being treated as a very bad word. There may be anger.

This book does not leave a lot of room for disbelieving skeptics because their short answer would be “no, they (Bigfoot) do not exist” and that would be the final word and the book would end here. No serious collection of anecdotal evidence would likely be considered beyond what they could personally ‘prove’. The many possibilities would be placed under severe scrutiny and would be made into public examples of ‘nonsense’. They would also place the evidence under public ridicule. This is all in the good name of ‘humor’ as a way to reduce its possible importance, much like how bullies put down their victims to demean and minimize their worth and

make them “wrong” to prove their own opinions “right”. Critical thinking, at that point, elevates the ‘critical’ aspect and becomes mere criticism; at least, that has been a common theme noticed by not just me but also others who have experienced both limited or extensive engagement within groups of severe skeptics. Groups such as these tend to have their own dynamic, style, habits between members, and cliques (to be fair, this could also be true of any type of group).

One person I spoke with, Jackie Sims, who had been involved in a skeptic’s group told me, “I used to be a member, for years. I learned a lot about confirmation bias, and how shadow, position, etc., can be misinterpreted, so that was beneficial, but I witnessed too many people being slaughtered and I finally realized I was being pulled into it all, so now I just lurk when I want to know what’s new. For that, I don’t feel nice, but inquiring minds want to know....” I could relate to Jackie’s experience from having been in skeptic groups like that except that I did not get pulled in because I recognized the bullying pattern from having been exposed to abusive people in the past (red flags go up very quickly at that point). If you speak up against those that belittle and make fun of others then they justify it, quash you and may invite you to leave or make it hard on you (via ‘YELLING’—in all capitals—or name-calling, etc.) enough so that you do leave. Narcissistic people that like to bulldoze will often blame others for things they do while claiming their view is “right” and the other person as “wrong”, and this is the type of pattern that numerous people (and I) have seen and described in skeptic groups who tend to debunk everything. Founders and admins of these groups may think this behavior is “normal” or acceptable, even justifying it with excuses. They may also feel or tell others that their group is the “best” one out there, or even “exclusive” or “elite”. There are reasons for this viewpoint—some people like to hear themselves talk. Sheldon E. said “Do not ever tell pure skeptics they are wrong. Do not question their motives, their behavior, or their judgment, for they will dominate and overrule you, not because they are right, but because they think they are.”

“Outsiders” who are not as skeptical as the self-proclaimed ‘skeptics’ (in certain social media groups) may be welcomed until they voice disagreement. Then they are an “outsider” and because they do not “belong”, so the bullying begins. I have watched as these outsiders (or even well-known or famous Bigfooters) often quit these skeptic groups, become

defensive because they feel attacked or told their evidence is untrue or incorrectly blamed that perhaps they fabricated evidence, and so on. These outsiders who are treated as “the other” may become so outraged or hurt that they block the admins or other group members, or get kicked out of the group (sometimes without being informed or warned first), among other things. Groupthink and sub-cultural trends within Bigfoot-skeptic groups make this unrelenting disbelief/fanatical or critical behavior mostly unpalatable for open-minded scientists and non-extremist types of people so that many non-skeptics wind up ducking out or lurking quietly. Like most social groups and people in general, likeminded people tend to hang out with others who agree and will support their beliefs (or disbeliefs) with confirmation bias, and skeptics are not exempt.

Sheldon E. put it like this: “Skeptics make every excuse they can think of to ensure that Bigfoot cannot ever be viewed as being a possible or real creature. They often say Bigfoot does not exist. Period. End of story.” Sheldon told me he wondered why disbelieving skeptics would even bother with the subject of Sasquatch research except to make an impression that they sound like they know about the subject. Attention? Ego? Status? Other? He shook his head. In the end, however, the evidence should speak for itself. Some people simply do not believe the evidence. What do you do with that? Next! Move on...

It seems the sole purpose of the disbelieving skeptic is to disprove and make the claim that Bigfoot is fake or merely a cultural phenomenon. Some of them are claiming or appearing to have intelligence beyond the average people while concurrently having the least evidence (due to dismissal or disproving it)... as if “disproving” evidence also proves Bigfoot cannot be real. As I have said before and will say again, a lack of evidence is not proof that something does not exist (nor does it prove it does exist), but it is proof of bias if someone *believes* it does not exist. There is certainly nowhere else to go with such a belief or extremist and absolute claim that ‘Bigfoot does not exist’. As Tyrone Powers said to me, “True or pure skepticism is a dead end.”

**"There are more things in heaven and Earth, Horatio,
than are dreamt of in your philosophy [science]."**

~ *Hamlet*, by William Shakespeare

Accidental and Purposeful Untruths

Spreading accidental untruths may happen due to people who think they have, for instance, spotted a Bigfoot creature, but in reality have not, yet share the information to others in hopes for outside confirmation that it might be true. Accidental untruths are not as ominous as purposeful untruths, yet they can be equally embarrassing if believed as true when it is untrue. Misidentification is a very common reason for accidental untruths running rampant among social media and other outlets. Sometimes a photo of a bear walking upright is thought to be a Sasquatch, for instance.

Purposeful untruths are outright hoaxes or fraudulent behaviors meant to deceive people, usually for personal gain of some kind (fame or money are both common reasons, or even the challenge to see if they can get away with it). Skeptical thinking is more than just being wary of possible charlatans or hoaxers who might take your money or your belief and use it against you in the name of a “real Bigfoot”, it involves critical thinking (a skill developed through practice) and awareness of logical fallacies as well as the use of deduction, awareness, and education. To catch those people who dare to use purposeful untruth against the public is a necessity in this day and age because of the speed with which an unproven story (image, video, etc.) can go viral.

Skeptics are very good at exposing frauds and hoaxers. There is a tendency to go too far in the other direction and claim all 'evidence' as 'false'. The skeptics need to examine their own methods, bias, or overt tendencies. However, skeptics usually love the truth (whatever that looks like in their eyes) and often rely on science and critical thinking skills to discern and pick out the truth from fiction, logical fallacies, and problematic thinking or arguments. A skeptic will typically be more inclined to claim that the famous Patterson-Gimlin film was a man in a suit rather than an actual Sasquatch; he or she might even go as far as to say which of the several self-proclaimed hoaxers really wore the suit. Not all skeptics agree, so who is right then?

Some people are not hoaxers but do—just as some skeptics do—unwittingly engage in a form of self-deceit, if not for belief then for disbelief. Skeptics tend to avoid any inkling of “belief” because they often see “believers” as lacking reason and logic, claiming they often want to believe so much that they use confirmation bias (interpreting new

information or evidence as confirmation for current beliefs) as “proof” while suspending judgment and interpreting the information as “truth”, even if it is mistaken or outright false. Yet the person who believes in Bigfoot may not be performing any more self-deceit than an extremist skeptic (who disbelieves), in the end, with both disagreeing parties thinking the other is lying to themselves. Others who believe, believe so strongly that they turn it into a religious action (of sorts), gaining either a sense of the religious community or some other profitable venture or aspect. However, believing does not make one a hoaxer, unless personal gain (money or outright lies for fame) is involved in the actions of the individual(s) who are claiming the belief. Personal gain can simply be attention-seeking as well. “Look at me!”

Frauds and hoaxers with their purposeful untruths are common, and sometimes it takes a skeptic to pick them out and expose their insults to the truth. One book that some skeptics might enjoy reading, which shows many hoaxes and questionable ‘evidence’ of Bigfoot is titled *Sasquatch For Sale: Death, DNA and Duplicity* (2014) by Michael Dana Greene. I will leave that there for the reader to consider, separately from this book. I prefer not to name names for who brought this book to my attention, or to make any claims for or against the book, only to throw it out there for consideration.

Hypertrichosis

One argument against Bigfoot being an actual ape-man, besides old claims of long-haired homeless people, is that perhaps these sightings are of people who have a disorder or disease. One such story, according to Redfern (2016) occurred in Britain during the time of the Second World War, when a German pilot (who had been shot down) saw a man running through the woods so shot him, injuring him. The pilot took the man, who was covered in hair, to the doctor in the middle of the night, and by morning, white coated-wearing men in an unmarked van took him to an undisclosed destination.

By 1983, Jonathan Downes (psychiatric nurse and director of the Centre for Fortean Zoology) had revealed the truth about this man through searching the filing cabinets of patient records at Starcross Hospital, previously called West Counties Idiot Asylum during the 1800s. He strongly suspected the answer was that this hairy man had hypertrichosis, also known as Wolf-Man

Syndrome, which causes mood swings, strange behavior, and excessive body hair. There was a family in the area who was known as having this syndrome. Notably, the family had been “benefactors to local charities, and, at one time, at least, members of the family had been on the governing board of Starcross Hospital itself”, and that it is likely the man who had been shot was “a member of the ruling family” and would explain the secrecy surrounding what happened to the man (Redfern, 2016, p. 117). Back then (as sometimes today), there is a stigma against handicaps, whether physical or mental. This story just goes to show that although a hairy man can be found in the wild, having hypertrichosis does not a ‘wild man’ make.

One famous person with hypertrichosis (hairy body), as well as gingival hyperplasia (double set of teeth), and with ape-like facial features, was Spanish dancer Julia Pastrana who lived from 1834-1860. Despite being a “remarkably fine woman” she also had a “thick masculine beard and hairy forehead; ... she had in both the upper and lower jaw an irregular double set of teeth, one row being placed within the other, of which Dr. Purland took a cast. As a result of her redundant teeth, her mouth projected and her face had a gorilla-like appearance” (Redfern, 2016, p. 223).



Julia Pastrana (1834-1860)

(Source: Wikipedia – Public domain)



Fedor Yevtihiyev (1864-1904)

(Source: Wikipedia – Public domain)

Another famous person with hypertrichosis was in P.T. Barnum's circus was called Jo-Jo the Dog-Faced Boy, although his real name in Russian was Fedor Adrianovich Jeftichew. Fedor lived from 1868-1904. In an opposite scenario than that of Julia Pastrana (who had two full sets of teeth), Fedor had only a few teeth.

Hypertrichosis has been known about for hundreds of years, with a famous case coming from the year 1537 in the Canary Islands, where Petrus Gonsalvus (Pedro Gonzales) had the syndrome, along with his four children who had inherited this genetic disorder (also called Werewolf Syndrome) (Redfern, 2016). So, skeptics come in handy for discovering some serious truths sometimes and will expose hoaxes, actual diseases, medical issues, or congenital problems in people rather than 'believe' they are Bigfoot. However, the flip side is that skeptics sometimes use a few rare stories like these to explain away all bigfoot sightings (or by calling them hoaxes of

people wearing suits) without fully investigating or balancing them out with the plethora of eyewitness testimonies of the physiological traits that accompany them. For example, traits like great height and weight, ape-like facial features, sloped forehead, no neck, huge broad shoulders, longer-than-human arms, massively long or big feet, and so on are *not* physical characteristics of someone with hypertrichosis.

So, take what skeptics say with a grain of salt because sometimes skeptics will naysay, debunk, and *disbelieve* no matter what evidence is in front of them, just like believers *believe* despite evidence against something being a 'Bigfoot'. Enculturation causes people to hold these attitudes and behaviors. This is where the culture of disbelieving comes in.

Culture of Disbelieving

A culture of disbelieving pervades a certain portion of society. This is seen most clearly in cases such as feminine issues of human trafficking. Disbelieving women who have claimed victimization, or disbelieving asylum seekers at the national border, or disbelieving police due to corruption or overt force, or other situations where distrust and crimes may overlap. When it comes to the subculture of Bigfoot research and believers in Bigfoot, the culture of disbelieving is a phenomenon that affects witnesses and believers alike. A culture of disbelieving that is perpetrated by the public, skeptics, naysayers, and disbelievers in anything paranormal, unusual, or yet unproven by science. This is especially applicable when some Bigfoot investigators disbelieve their own witnesses if anything resembling high strangeness enters into the story.

It is more than just personal issues such as cognitive dissonance, fear, or things that make people uncomfortable. The culture of disbelieving is often exemplified by those involved in cultural positions such as:

- 1) Science, where proof is through observation only, teaching a culture of disbelieving by making ghosts and alien abductions and Bigfoot as the products of people's imaginations rather than investigating them scientifically.
- 2) Those with extremely strict child-rearing or abusive behaviors, for example, multiple abusive behaviors, causing trauma bonding/PTSD, spanking or physical punishment, emotional or mental abuse.

- 3) Totalitarian, ultra-conservative, or patriarchal subcultures with strict rules; like the military or political influencers or bullying types.
- 4) Philosophy or higher IQ groups where questioning reality and mere existence has been the cause of existential crises and nihilism, suicides or self-harm, or judging others harshly with personal attacks or treating people as if they are stupid.
- 5) Politics or religions (belief systems) or organizations with severe or extremist beliefs, using guilt-tripping, judgment, or implementing unbending rules, which serve as subcultures that promote damnation, punishment, war/harm on those who believe differently, or perpetrating pseudoscientific belief systems that defy logic or common sense (like young-earth creationism, flat earth, conspiracy theorists who promote fear-based scare tactics, and teach others to disbelieve science) or are potentially dangerous influencers (those promoting martyrdom for a cause, or cartels or organized crime, etc.)

Obviously, there could be many, many others. The common theme here is not just ultra-conservative, unbending, or controlled mindsets and practices, but also the controlling culture that preserves and spreads these features and aspects within people's lives. It includes the narratives people tell themselves and others. This "logic" perpetuates personal or subjective ethics and influence over others. It involves cultural sharing and teaching, listening and obeying. It affects how people think and behave, from the cradle to the grave. It is learned behavior and is part of people's enculturation. In some ways, it seems that nobody is exempt. Society is rampant with controlling entities, from parents to neighbors, schools to governmental institutions. Disbelieving is a culturally learned behavior and mindset. We learn to distrust based on experience as well as auditory and other forms of instruction.

Some people believe personality types may have something to do with how people believe in strange things (like Bigfoot). When I founded the *INFJ Meetup in Seattle* group (I ran it from 2011-2014 but it went defunct in 2018), there was a running joke among some of the circles and groups I organized in for Myers Briggs personality typing. The joke was that the ISTJ (introvert, sensing, thinking, judging) or the ESTJ (extrovert, sensing, thinking, judging) types are the harshest personalities. According to this mockery they were the most inclined toward believing *only* what they can

sense (see, hear, touch, taste, and smell), think cognitively and discern the truth about, and make too-quick judgments about people or situations. Meanwhile, ESTP (p = perceiver) and ISTP types can allegedly be objective, distant, conceited, and cold toward others' feelings. However, the reality is that these same personality types can be both saviors and criminals, just as all the rest of the personality types can. It is said that both Gandhi and Hitler were both INFJ's (introvert, intuition, feeling, judging), so in retrospect, personality type is not always as strong an influencer in belief or disbelief as is upbringing or environment—one's culture. Culture, by far, has the most influence on people's beliefs compared to personality. Yet some personalities, such as certain people attracted to the military and rigid rules (especially if they do not have self-control without them) and who are addicted to conflict, may find they naturally fall into a skeptical (professional critics) or argumentative (lawyers, debaters) or competitive positions for work or play (competition-based events or sports, etc.). This is based on observation mostly.

The so-called 'hard sciences' (physics, chemistry, biology, etc.) have strict rules on how to deal with evidence, how to ask and answer questions, and the methodology to use. Much of this encourages a culture of disbelief regarding anything not upheld by strong scientific standards. The scientific method—and the culture that obliges it—trains the brain to think a certain way, to act accordingly, and to disbelieve anything unproven. The opposite (or not, in some cases) may be true for the soft sciences (social science, cultural anthropology, or psychology) because these sciences are more forgiving and flexible. They are flexible by design since they deal with the psyche and the full range of human experience, including religion and shamanic experiences, TM (transcendental meditation) and premonitions. The soft sciences also deal with less “flexible” concepts and practices such as cognitive behavioral therapy, structured surveys and statistics, or psychiatric evaluations.

Have you been emotionally or mentally triggered by anything you have read above (for or against)? You likely had some reaction, even perhaps severe responses to things said in this section (it was purposeful). If so, that could be your own *culture of disbelieving* kicking in and taking effect, causing an uncomfortable feeling, cognitive dissonance, or outright disbelief. What!

That said, think of some people you know (including yourself) who might have a culture of disbelieving (whether toward Bigfoot or whatever else) who might relate to disbelief more than the concept of belief (knowing there are usually exceptions to this and most individuals are a mix and not a 'pure' disbeliever).

The range of belief includes:

- A. True believing (gullibility, believes in most anything easily, fantasy-prone)
- B. Believing (some thought and logic, mixed with some falsities)
- C. Non- or un-belief (neutral stance, like agnosticism, a fence-sitter)
- D. Skeptical (preferring to not believe, looks to falsify)
- E. Disbelieving skeptic (a 'true skeptic' does not believe at all)

In a generalized bell curve, the majority of the public would likely fall under B, C, and D (I would venture to say B and D maybe more so than C), with the extremes and minority of people falling under A and E.

People who are in, and tend to share, the culture of disbelief are often labelled by others. These labels include cynics, dissenters, doubters, skeptics, materialists, nihilists, disbelievers, pessimists, or rationalists, among other possibilities. In North American culture, beliefs in some kind of deity or other non-material concepts are common. Yet, even here, some people are raised in, or later join, the culture of disbelief. When taken to extremes this culture of skepticism can be dangerous, not only of others but also for the self.

Here is an example of how harmful extreme skepticism can be. I was a huge skeptic around 2003 when I had lost my faith (that was heavy considering that I was a Christian minister's daughter) and became an atheist for two years. I was fed up at people's stupidity and was very contemptuous about fake or deluded beliefs in all things fabricated or make-believe... God included, and especially manmade beliefs *about* God/gods... the lot of them. I excluded all religions, all beliefs, and all subjective reality as fabricated, cultural, relative, and therefore probably untrue... because how could they *all* be true? Only hard science had answers, and then not enough of them. I eventually realized I was unhappy, angry, and cynical, and did not like who I was in that position of exclusion—that everyone was wrong (including and maybe especially me). It was not that I thought I was right

because I still did not feel that I had any real answers for the big philosophical questions, and my depression was deep and dark for lack of finding those answers outside of overcoming false beliefs that I had previously harbored. I lost hope and desperately wanted to die due to disgust and self-hatred while going through an existential crisis (it was not a term I had studied or even heard of yet but did experience it first-hand). However, I could not ethically exit because I had children. It was not until I changed that attitude of cynicism of *excluding* all people of all religions, by becoming *inclusive* and allowing a more interfaith stance, that I finally started finding peace within. Unity trumped segregation. I realized that it did not matter what people believed, as long as they believed in *something* (figuring those people were healthier emotionally, and happier besides). I became agnostic and interfaith, then, for 10 years thereafter, content to sit on the fence a good long while, checking into core shamanism, paganism, and other religious views, including Kabbalistic beliefs (and Torah studies) and other faiths, always searching for the universal thread of truth that ran through all of them. Things improved.

The point is that *anything* taken to an extreme is not healthy. That goes for both belief (the extreme being extreme gullibility and grand delusion) and disbelief (the extreme being merciless debunking and militaristic skepticism). The Buddha discovered this regarding his beliefs too (in his search for wisdom), going from being rich and having everything to a pauper and eating but one grain of rice per day in trying to sacrifice and live without extravagances. In the end, he discovered balance was the key. The 'middle way'. Too much skepticism and ridicule can come across as narrow-mindedness, hatred, prejudice, extreme bias, and in some cases even fully closed-mindedness. Many of our attitudes and the 'facts' we understand are from our culture. These natural human emotions are built into our DNA; nevertheless, how we handle them is the part that is culture. We *learn* to distrust and disbelieve. We are often the products of the culture of disbelieving, whether that incorporates a disbelieving of Bigfoot, of authority, of doctors, of religious leaders, of medical science, or a plethora of other things, circumstances, or people.

What is the positive side of skepticism and disbelieving, to search for the truth and expose untruths? Skeptical people must be careful that they do not go too close to the extreme edge of the bell curve. The 'in the box', controlled thinking that incorporates a culture of disbelieving also often

refuses to use anthropological/sociological imagination. This lack of an open mind, capable of considering alternative theories, can be a detriment rather than a boon when it comes to solving mysteries like the Bigfoot phenomenon. Memorized and repeated responses that require no thought show a lack of the imagination and creativity needed to discover Bigfoot outside of known tried-and-true (and failing) methods. If the current approaches used are not working then maybe it is time for a change, fresh eyes, and new ways of thinking. Disbelievers may lack the ability to look for answers because they are too busy denying and debunking.

**"Imagination is more important than knowledge.
For knowledge is limited, whereas imagination embraces
the entire world, stimulating progress, giving birth to
evolution."**

~ Albert Einstein

An open mind requires the ability to suspend disbelief; this takes a certain level of imagination. It is also important when implementing the anthropological imagination to study a phenomenon or culture/subculture.

What really counts is not belief or disbelief in research, but rather to keep an open mind while properly using the scientific method.

Scientific Method

In the social sciences (sociology, anthropology, psychology, and so on), the scientific method is used to study people or groups of people, regardless of the topic or aim. The scientific method in sociology, according to Witt and Hermiston (2016), is "a systematic, organized series of steps that ensures maximum objectivity and consistency in researching a problem" (p. 30). In standard social science research that requires statistical data, Witt and Hermiston (2016) say these steps are taken in the scientific method:

- 1) Defining the problem
- 2) Review the literature
- 3) Formulate a testable hypothesis
- 4) Select a research design
- 5) Collect and analyze data
- 6) Develop the conclusion

7) Ideas for further research (p. 30)

The scientific method for acquiring and analyzing data in the hard sciences (like biology, geology, physics, etc.) is similar. However, the subject matter of those fields is not as changeable as the ever-shifting realities of the social sciences. That said, by using carefully considered questions to probe into the minds of individuals and careful observation to monitor the changing nature of groups, it is possible to apply the scientific method to the social world.

At this point, we cannot study Bigfoot through direct observation, surveys, or population studies because it would appear "magical", imagined, or a hoax. Anecdotal evidence just will not do for the hard sciences, while it can be an important clue that points the researcher in certain directions for social science research. Physical evidence can, however, be studied. Skeptics are often rigid in their thinking and appreciate the strict rules of the hard sciences as compared to the pliable "soft" sciences of social, psychological, and similar fields of investigation. However, there are not a lot of professional social scientists who will risk their jobs to research something as socially sensitive as the topic of "Bigfoot" or "Sasquatch" unless it already pertains to their job or does not conflict with it. Some anthropologists or wildlife biologists have been fortunate in this way, while others of similar occupations simply do not have any personal interest in the subject. Skeptical people are found everywhere in every field, and those with science backgrounds tend to shy away the most, or have a higher standard and analyzing mindset, in my observation.

Major research design, at least in the social sciences, may include surveys, ethnography, experiments, and use of existing sources (Witt & Hermiston, 2016, p. 35). My personal preference is ethnography (participant observation) mixed with surveys and some secondary research. Sometimes ethnology can also be used. People are the richest asset in any endeavor. Experiments (with people) require structured scenarios and ways to record the data as it happens (video, ethnographers doing participant observation, note-taking, etc.). This can have some ethical considerations to ensure the protection of the subjects' personal and human rights, plus this scenario is not applicable in the field, so I tend to stay away from that type of research. Existing sources include literary resources such as books, journals, historical documents, past surveys, news articles, biographical or

autobiographical accounts, and other forms of data. These are usually quite useful to educate the researcher on what is already out there or has been done in the world.

If the question were to try to prove Bigfoot was a real creature that exists in bodily form, then both hard scientists and disbelieving skeptics alike would rely on collecting physical evidence in the field to do such research. The problem is that, again, many-if-not-most scientists with this mindset do not 1) take the time to investigate in the field themselves, 2) collect physical evidence, or 3) analyze the evidence in a way that would scientifically bring validity to the Bigfoot phenomenon. However, the greatest issue I have found, in my almost-two-decades of observation in this field, is that a great number of skeptics or scientists debunk and disregard a majority (in some cases all) of the physical evidence, and they certainly tend to suppress or outright neglect the anecdotal evidence. Bigfoot's existence, although it may be an actual physical (or interdimensional/spiritual) being, cannot be proven using these unethical methods of inquiry and investigation. Period. Bigfoot researchers often feel they are on their own because scientists will not take them seriously or help them with DNA analysis, or investigate cases more thoroughly. Many DNA test results that have been done have also been ignored, suppressed, or otherwise excused.

With the suppression of evidence, the issue of there being "no such thing as Bigfoot" clearly becomes a product of circular thinking on the part of the scientists because the consensus of academia is that it 1) cannot exist, 2) does not exist, and 3) will never exist, so 4) why bother researching it. Circular thinking is one of the logical fallacies that skeptics claim Bigfoot believers do all the time because they "believe in something that does not exist", yet circular thinking in thinking "Bigfoot does not exist" and an appeal to authority (the academic and educational systems) occur on a near-daily basis across universities in many nations worldwide. This is not a new social or psychological problem either. Nevertheless, it happens, and I am not the only one who has witnessed it or asked academic professors about investigating physical evidence of Bigfoot, only to be sent away. Add in anecdotal evidence and you will be laughed at even more. It takes a very special open-minded social scientist or hard scientist to investigate these matters and take them seriously enough to test hypotheses and analyze samples and discuss the details. Many Bigfooters have voiced frustration

with academia and finding adequate scientific testing labs that will take the testing seriously.

Some universities and laboratories have indeed helped with sample testing and analysis of physical evidence related to alleged Bigfoot. Many have failed. Many come back as hair from known species (animals like bear or dog/wolf or similar) and others have come back as human DNA. The problem here is perhaps not in the sample or contamination of the sample, but of the expectation of the scientists and people doing the analysis. If Bigfoot turns out to be a human-hybrid, then human DNA *will* be found in the samples. Because researchers are expecting an ape-like creature, they disregard evidence that points to a human-like biped.

Skeptics, in particular, love to jump on this human DNA aspect and debunk it as “contaminated” or that the sample simply came from a human. Some kind of delineation needs to occur in these schisms by scientists. Additionally, skeptics (who are not the scientists involved in the testing) often take advantage of this kind of occurrence and only show the worst of the worst information, relying on it to promote their personal bias to debunk as much Bigfoot evidence as possible. This is not how true science is done.

Surveying Skeptics

I surveyed skeptical thinkers in a group (anonymous) that contained mixed believers/non-believers/disbelievers. I asked them not just about evidence, but *reliable* evidence. This forces higher criteria for responses and offered them a chance to list more than one type of evidence. Some people answered nothing (except rhetoric) while others responded with only one suggestion, up to three, or sometimes more.

I separated the answers into two categories and three sections:

Categories were 1) "Reliable Evidence" (where 'reliable' indicates evidence can be verified empirically and replicated), and 2) Least convincing evidence (to declare Bigfoot as a new species).

Sections I divided the answers to include: 1) With bias (all answers), 2) Side-by-side analysis (eliminating repeats on both sides—they cancel each other out), and 3) Without bias (removing known administrators, possible extreme bias (disbelieving skeptics), suspected, or known hoaxers and trolls and fake profiles). In this way, different forms of answers could be compared.

It is also important that the reader understands that anecdotal evidence is the least verifiable type of evidence because, as one person explained it, anecdotal evidence is not proof, but is more like a clue. While anecdotal evidence may point to the truth, it may or may not be true in and of itself and rarely, if ever, will be counted scientific evidence.

THE QUESTION: “*What top three things are the most reliable evidence(s) of the possibility of the existence of Bigfoot?*”

Results with Bias (all answers)

Reliable Evidence

Least Convincing Evidence

DNA (holotype)/specimen/remains	17.0 %	Patterson-Gimlin Film	7.14 %
No evidence exists (includes: DNA, independently tested hair, no body parts, no convincing photos/video)	14.0 %	Footprints (inconclusive)	3.57 %
Patterson-Gimlin Film	10.0 %	Ethnohistorical (hard to interpret)	3.57 %
Eyewitness testimony	10.0 %	Eyewitness reports (unreliable)	3.57 %
Native stories (oral)	7.0 %	Scat/waste	3.57 %
Ethnohistorical accounts	3.5 %	Foods eaten/discarded	3.57 %
EDNA (environmental DNA)	3.5 %	Refuse	3.57 %
Footprint evidence (tracks)	3.5 %	Hair	3.57 %
MK Davis analysis	3.5 %	DNA	3.57 %
Pedantic and outrageous denials by skeptics	3.5 %	EDNA (environmental DNA)	3.57 %
Hair	3.5 %	Skookum cast	3.57 %

Foot cast with dermal ridges	3.5 %	Bluff Creek tracks	3.57 %
Cripplefoot tracks from 1969	3.5 %	Habituation	3.57 %
Freeman video	3.5 %	Freeman video	3.57 %
Worldwide reports	3.5 %	Native traditions	3.57 %
*Population base of Bigfoot	3.5 %	Woo	3.57 %
Native records (written)	3.5 %	Worldwide reports	3.57 %
		Online claims	3.57 %
		Branch X's in the woods	3.57 %
		Broken/fallen trees	3.57 %
		Glyphs	3.57 %
		Tree structures	3.57 %
		Bigfoot vocalizations	3.57 %
		Mimicry (vocalizations mimicking dogs, birds, etc.)	3.57 %
		Cripplefoot tracks from 1969	3.57 %
		Evidence not equal to proof	3.57 %
		Anecdotal evidence	3.57 %

Side by Side Analysis (repeats removed)

Reliable Evidence

Least Convincing Evidence

No evidence exists		Anecdotal evidence
Pedantic and outrageous denials by skeptics		Bigfoot vocalizations
Foot cast with dermal ridges		Bluff Creek tracks
MK Davis analysis		Branch X's in the woods
Native records (written)		Broken/fallen trees
*Population base of Bigfoot		Evidence not equal to proof
		Foods eaten/discarded
		Glyphs
		Habituation
		Mimicry (vocalizations mimicking dogs, birds, etc.)
		Online claims
		Refuse
		Scat/waste
		Skookum cast
		Tree structures
		Woo

Results Without Bias (known/suspected issues removed)

Reliable Evidence

Least Convincing Evidence

DNA (holotype)/specimen/remains	14.8 %	PGF	10 %
No evidence exists	11.1 %	Footprints (inconclusive)	10 %
Patterson-Gimlin Film	11.1 %	Ethnohistorical (hard to interpret)	10 %
Eyewitness testimony	11.1 %	Eyewitness reports (unreliable)	10 %
Native records (written)	3.7 %	Scat/waste	10 %

Native stories (oral)	7.4 %	Foods eaten/discarded	10 %
Ethnohistorical accounts	3.7 %	Refuse	10 %
EDNA (environmental DNA)	3.7 %	Cripplefoot tracks from 1969	10 %
Footprint evidence (tracks)	3.7 %	Evidence not equal to proof	10 %
MK Davis analysis	3.7 %	Anecdotal evidence	10 %
Pedantic and outrageous denials by skeptics	3.7 %		
Hair	3.7 %		
Foot cast with dermal ridges	3.7 %		
Cripplefoot tracks from 1969	3.7 %		
Freeman video	3.7 %		
Worldwide reports	3.7 %		
*Population base of Bigfoot	3.7 %		

* shown by mapping Bigfoot sightings based on eyewitness accounts

As you can see, with the disbelieving skeptics and problematic issues removed, the responses shorten on the “least convincing evidence” side, while the “reliable evidence” side shows the longer list. This goes to show just how much a few disbelieving skeptics can alter the outcome within a group, and affect thinking through cultural sharing and enculturation within this sub-group. One could go as far as to say that if skeptics groups gained no new members, and all the “believers” left the groups, that the skeptic groups would perform a type of group-think among its members, biased specifically toward disbelieving. This could very well be the case with very active and loyal members regardless of newly joining members. I was

privately informed that there are members of these skeptic groups that have fake profiles and have a habit of trolling other groups. Their goal is to naysay and belittle others for their beliefs. It stands to reason that this type of negative behavior would exist within disbelieving skeptic groups that contain members such as this. Sometimes it is just as important to discuss the details (like these above) concerning the notion of *disbelieving* so as to place *believing* in context and to balance the view.

Sometimes there are a good many Bigfoot believers in these Facebook groups (especially with a higher number of members—that being around 1,000+ with rare exceptions), even within skeptical groups. They may join out of curiosity or because they are looking for truth, but they may not know the actual take or position of the main players (moderators/administrators) in the group. The dynamics of different groups (skeptics or not) can be unique. There have been times when I made complaints in non-skeptic groups regarding ridiculous non-scientific comments/posts. The moderators dismissed my concerns, stating that they allow anyone to post anything as long as it was not attacking another person. Based on what I have seen within skeptic groups, and how bullying members damages reputations and rapport with members, I can see why some people prefer to allow freedom of speech regarding specific beliefs and belief systems without the fear of ridicule.

In the disbelieving skeptic groups, the dynamics were the opposite of open-minded. Bigfoot believers were occasionally attacked/bullied for not being scientific enough. The only time the moderators of these groups would take action is when the member called the moderators out for their bullying behaviors, or when they challenged the groups' status quo. The moderators will occasionally prevent someone from responding to posts temporarily to “teach them a lesson” and “keep them in line” with the will of the moderator(s). Totalitarian skeptic groups do not tolerate belief without physical evidence; and remember, there is not yet any physical evidence of Bigfoot according to them.

The only quote I will include is that of Bud (from Georgia) who is a believer in Bigfoot. He challenged the skeptics because they had an answer for everything to disprove Bigfoot, including DNA studies. Their denial of the evidence has most often hinged on discounting/discrediting the DNA testers, claiming sample contamination or that there is no duplication or

independent confirmation/validity. The latter is not required to produce a quality result from a quality sample (yet they will have an excuse anyway, no matter what). Bud noticed this and confronted them.

Bud's unaltered quote (printed with permission):

As I read some of these comments I have to just shake my head and laugh. Not to be disrespectful but for years I have sat here and wondered why people go down the path of blurry pictures, unstable videos, bushes that look  like faces, bears  with mange pics ect. But I never hear anyone talk about the obvious which is scientific proof of something. The evidence is right in front of your faces in the ground!!!! For me and the experiences I have had growing up in NW PA in the Allegheny Mountains and what I experienced in Ga and SC I don't need proof they exist as I know they do...what I need all you non believers is to prove to me they don't!! So...with all your expertise think about this. There have been sightings going back hundreds of years, they have definitive hair samples and all you have to do is study agronomy and the different soil types and weather conditions when and where a lot of these footprints  were found and science proves that a man in an ape or monkey  suit can't and NEVER will be able to exert the pounds per square inch of pressure it would take to make some of these prints in the soils and far out places they are found. Studies have shown that in able to make some of these prints with dermal ridges whatever did it would have to have a foot stride of five feet or more, be at least 7-8 foot tall and weigh 7-800 lbs. now...non believers...I think that man in that monkey suit would kinda stick out at the local McDonald's or mall!! So, when you can produce this person(s) who have been traveling all around the world for the past 200 plus years faking thousands of footprints in places most humans would never go then I will believe they DO NOT EXIST!! My belief is scientific based, common sense, built by other experiences added to real science that for some reason all these so called experts don't even look at which makes no sense at all if your trying to help prove its existence and therefore I know for me they are real. Have a great day and good squatching.

That pretty much says it all as to how many Bigfoot believers see things and get frustrated with skeptics. Although Bud used the term "non-believers", it is, in effect, a comment about disbelievers. Naysayers. Debunkers. People who will not accept pretty much ANY evidence as "good enough" or having some kind of error or flaw that they can pick apart and deny because it is in line with their disbelieving position. One of the survey respondents above mentioned this pedanticism. Higher education

and learning should teach critical thinking, but sometimes it leads to extremist views and denial of all evidence (no matter what), especially when the ego and/or total disbelief sets the foundation of the personalities displaying this behavior. This is the position of disbelief, and what it fruits.

The position (of disbelief) comes first.

The denying comes second.

Even if a Sasquatch body is found and the scientific community accepts the DNA results, these disbelievers will likely still not believe. I have found this same type of cognitive dissonance among the split that exists between (or the duality of) political parties, with people fighting to the bitter end (and it IS bitter).

As an anthropologist and a person, my disgust for the close-minded disbelievers far outweighs my bewilderment at the gullible. While the believers are sometimes too open-minded, they are usually nice. The irony lies in my intolerance of the intolerant. The true skeptics are the ones who can be aggressive, demeaning, or even cruel. However, there are always exceptions to every rule and remember that this discussion is about the extreme types (to set an example); however, it is an ethical issue on human behavior and how to treat other people rather than a belief issue, at least for many within the Bigfoot subculture that I have spoken with. I join them in how they feel; numerous others have come out to inform me of their opinions as well as having named the same group(s) I knew of.

Steven Jones calls disbelieving skeptics by another name other than just 'debunkers' and explains his position:

Backbiting and behavior like it are very effective methods of social control. Been there. Lost some very good friends that way. They turned to the dark side. It is amazing what it does to their soul. Skeptibunkers are the absolute worse. They are a very effective tool for those who want to destroy and the PTB [powers that be] use this function very effectively. That is why I have resorted to the idea of Just Walk Away. I do not give them the power that they seek. The Skeptibunker has been around. Had several run-ins. They are used to control the narrative if it gets too close.

Most people would rather be accepted than rejected. Skeptics make fun of them further by claiming they get "all upset because their feelings are hurt" and "Boo hoo. Poor baby.", which is yet another form of bullying. At some

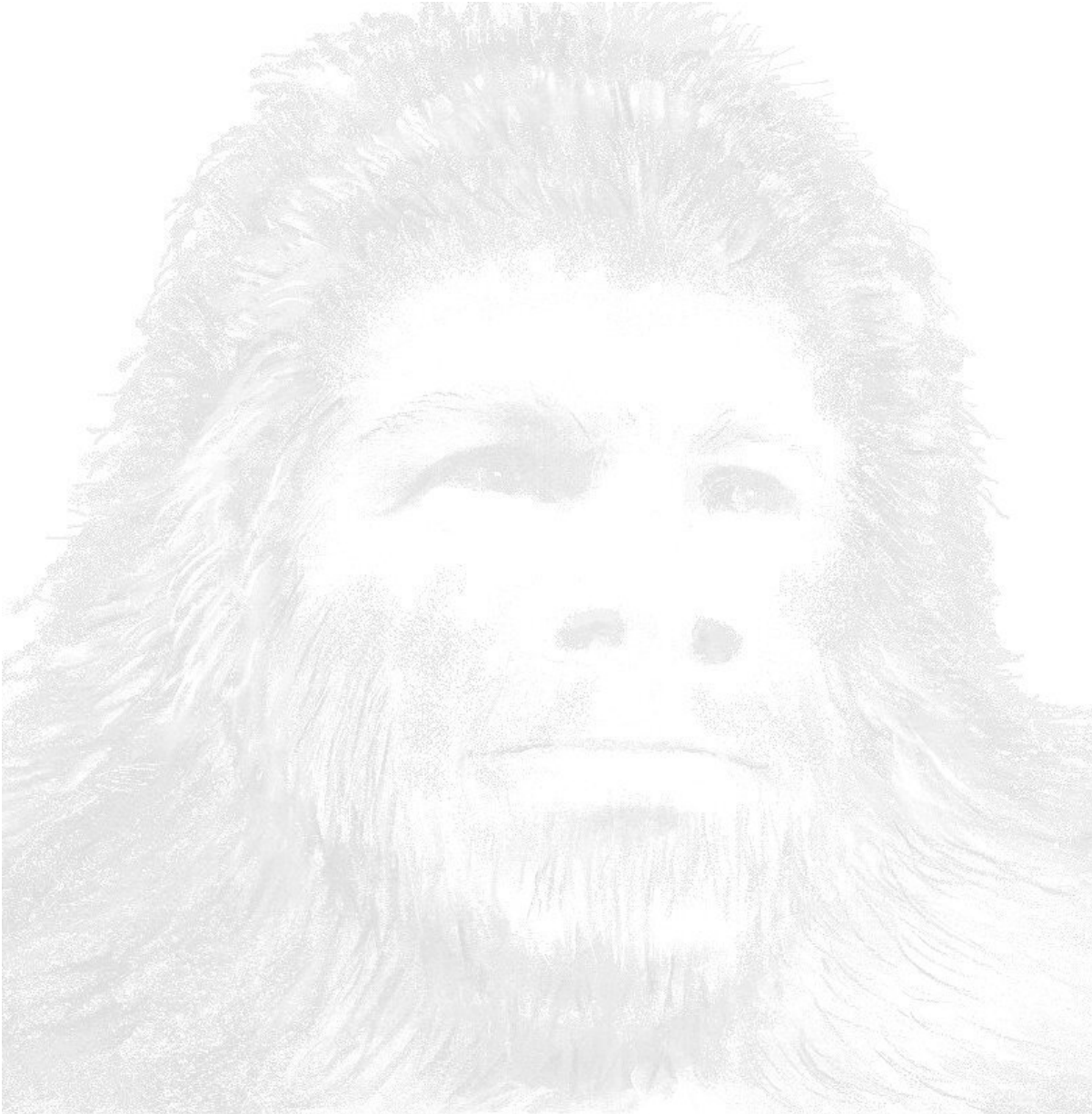
point, it just becomes futile to stand up for yourself and take a position against their behaviors because the skeptics will just get louder and bully harder through gaslighting, and finally kick you out of their 'club' of disbelievers. This behavior is very much like what narcissists do to their victims. You do not fit in, you are not liked, and therefore you are given the opportunity to leave. You become uninvited and unwanted. So many members have experienced this type of thing so that they do just that... they just leave the group. If they do not leave they may be kicked out; I have watched as important or highly influential people within the Bigfoot community were deleted before they even had a chance to respond to the threats against them (as if people's lives rotate around a single Bigfoot group and they have nothing more important going on). I also watched as a famous Bigfooter exited a disbelieving skeptic group due to how he was treated.

Disbelievers, like most everyone else in other cliques and groups, prefer to stick with their own kind; they are a minority, however. The air of enculturation for teaching and learning this way of thinking, doing, and groupthink becomes the norm within their little kingdom, and no one who thinks differently can voice their opinion and challenge the status quo of the group without criticism.

This brings me to professionals and their day jobs. Sometimes the official position of the workplace can influence an employee and make it hard for them to admit they had a Bigfoot sighting due to fear of ridicule... or losing their job. Other times, this is not the case.

This chapter covered sightings, beliefs, as well as the emic (inside) and etic (outside) views. There are different classes of sightings (A, B, or C) dealing with a sighting of a being, evidence of alleged Bigfoot, and seeing or hearing things that are untraceable, respectively. The different aspects of 'belief' are covered, including Unbelievers, Nonbelievers, and Witnesses. The Native viewpoint considers both the F&B (flesh and blood) and interdimensional/spirit type of beings. Whether enormous footprints on the reservation in Quebec, or sightings of creatures themselves on the New Mexico reservation, these stories tell of personal accountings that speak volumes. The Non-witness viewpoint is also considered since many believers have never seen a creature or evidence of an alleged Sasquatch. This brings us to belief, objectivity, and evidence, which all must be

weighed and measured in regard to the Bigfoot believers' subculture. These allude to the five different types of people: True believer, Critical thinking scientist, Conspiracy theorist, True skeptic, or Average person, which serve as archetypes or a range of general forms of believers/disbelievers. True skeptics bring out some good points regarding belief, such as absolutes and qualifiers, accidental and purposeful untruths, possible cases of hypertrichosis, and reveal a culture of disbelieving as a form of belief.



CH 6: Professionals & Investigators' Jobs

Many people work in different industries that could cost them their jobs if it were found out that they did Bigfoot research or went around talking about Bigfoot sightings in general. While this is not usually the case, it occasionally has lost people their income, caused issues, or is simply a taboo topic at work. This could even be true if the Bigfoot topic were a personal hobby on the side and did not interfere with their jobs. People who study Bigfoot include those who have had a sighting (and maybe kept it quiet), or those who have a job that has pushed them into the Bigfoot scene against their will. This includes people in professions such as public service, police force, medical workers or doctors, counsellors, anthropologists or professors of other fields, and many, many others.

Parks & Forest Service Viewpoint

Luckily, not all workers are afraid of losing their jobs due to the Bigfoot experiences, stories, and eyewitness sightings that come about. Some people's jobs require them to stay open to the possibility of Bigfoot, especially if they are sent out to check out certain stories or strange occurrences. Where I cannot speak for the Forestry Department (state employees), I was told that the Forest Service (federal employees) can report Bigfoot sightings without fear of losing their positions. Greg Rasar is a man I have known since around 2013 and hiked within the deep forests (near logging roads) of the Cascade mountains, along with our mutual friend Pearl Prihoda who has known him far longer than I. He shares his story here next as one of my contributors.

Greg Rasar – Contributor

From February 2004 to February of 2014...ten years, I was a Deputy Sheriff with the Snohomish County Sheriff's Office in the northwestern region of Washington. During that time, I worked with and alongside the local administrators and staff in both the office and in the field with the US Forest Service in the Mount Baker Snoqualmie National Forest within

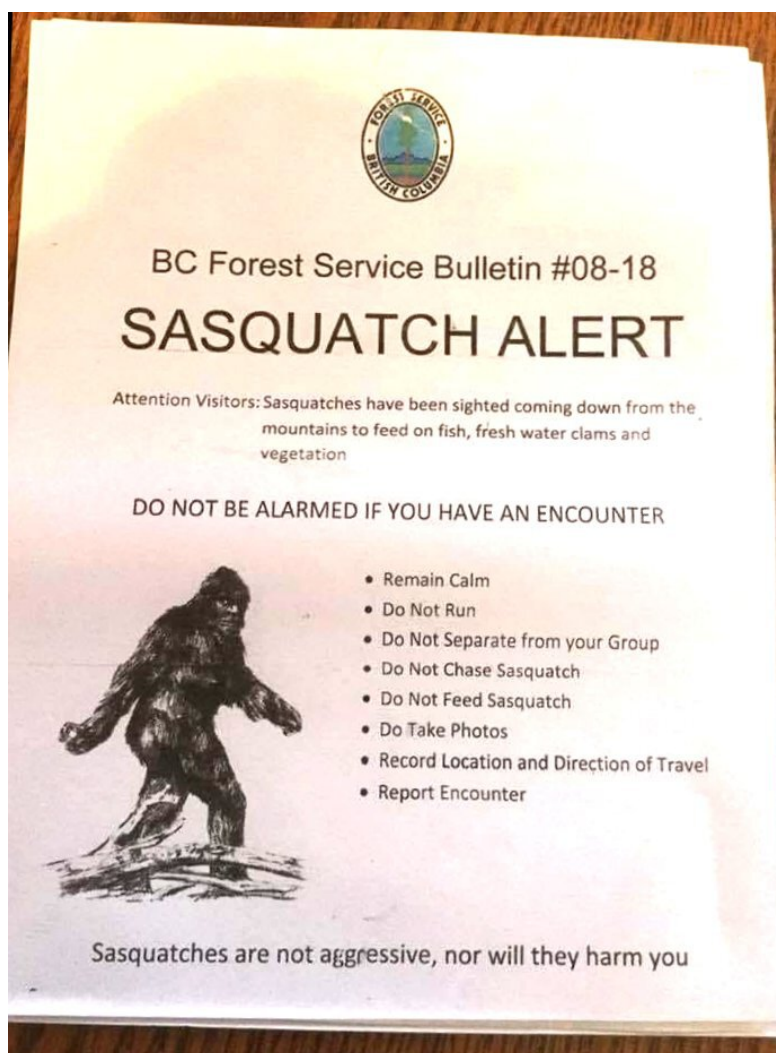
Snohomish County, Washington. During that time several of the staff members that I worked closely with, I had conversations with them about the subject of Bigfoot or Sasquatch that lived in and adjacent to the public lands under the management of the US Forest Service. Those people that I work closest with knew me as a truthful and trustworthy individual, and we would engage in conversation about the topic, but these conversations were kept between us.

In 2009 while I was parked alongside a major roadway that led to and from the national forest, I had a Bigfoot cross the road in front of me. I mentioned it to the Forest Service Law Enforcement Officer that I worked with daily. He told me, "Hey be careful who you tell". I believe that the inference was that there was an in-house option that what happens in the forest stays in the forest. If there were others within the local forest service staff that I worked with that had any Bigfoot-related incidents, they likely went without being reported to anyone in the command levels... they were only shared among co-workers. When you do not have a written policy or mandatory reporting policy in the matter, there is a certain level of deniable culpability.

I have gone through the reports documented by the Bigfoot Research Organization (BFRO) for the State of Washington, and there are many documented sightings within boundaries for the Mount Baker Snoqualmie National as well as other National Forests and National Parks. I have no firsthand information about any of these reports having been reported to the USFS or National Park Service (NPS), but I suspect people would be reluctant to do so, as most people are. The USFS is charged with the preservation and management of their forests, but short of dealing with problem animals within these forests, it is a given fact that animals are native to, and roam these forests. The USFS and NPS is not in the business of trying to prove or disprove the existence of what is considered a cryptid species. After the fallout as a result of the Spotted Owl in the Pacific Northwest Forests in the 70's or 80's, I'm sure there is also a concern within the forest industry, of what the further resulting impacts might be as a result of the recognition of the Bigfoot/Sasquatch species, as it relates to the forest industry of the Northwest and other regions they roam.

Greg Rasar

As you see from above, the Parks and Forest Services viewpoint, shown above through Greg Rasar's experience in dealing with them directly, is mostly due to a lack of having a policy to deal with Bigfoot sightings, at least in that case. This is not always so. Other forest and park services do have policies, and that is a game-changer, unless, of course, their policy is to suppress the data rather than investigate it scientifically. Sometimes they may have someone on board who can investigate a sighting, but they might not use the scientific method and could be like some Bigfoot researchers are... they ask questions and write down the information, perhaps write up a report, and into the file cabinet it goes.



More Viewpoints

Occasionally there are signs in place, policies ready, or even state laws regarding hominoids or other unusual creatures, in case of a sighting or other occurrence, such as someone shooting one. This is a concern for many

conservationists, some of whom are believers in Bigfoot's existence. Occasionally the public gets involved too. D. Walker who posted this on Facebook—on January 4, 2019—took a picture of the sign shown here.

The Forest Service of British Columbia might not be responsible for this sign. The previous year a similar sign was found in the Kootenai National Forest. These forests are managed by two different government agencies, one is provincial (BC Forest Service) and the other is federal (National Forest).

According to Brett Tingley at Mysterious Universe, who wrote on July 13, 2018:

After the poster went viral, the U.S. Forest Service was forced to step in and issue a statement via Facebook informing Montanans that the poster was not in fact their doing:

The Sasquatch poster that is circulating around Facebook and other areas was not created by or coming from the U.S. Forest Service or the Kootenai National Forest.

This isn't the first time that law enforcement has had to step in and comment on Sasquatch and Squatchers. Just last year, police departments in South Carolina were forced to issue a warning against hunters from shooting anything that resembles Bigfoot, as they'd most likely be shooting a "fun-loving and well-intentioned person, sweating in a gorilla costume."

Source: <https://mysteriousuniverse.org/2018/07/u-s-forest-service-issues-statement-on-sasquatch-warning/>

The Forest Service/Forestry Department and its employees, whether in the U.S. or Canada, do not necessarily agree with the idea of a Sasquatch living near them. Others I have spoken with absolutely believe in them and have no issues at all. Some forestry workers have had sightings of their own and are still afraid to tell of it publicly. They may also have taken statements

from visitors who believe they saw such a creature, but rarely do they discuss it in any news that might hit the public eye.

Forest Fires

Fires have become a greater problem in recent years due to climate change. The forests on the west coast in both the US and Canada have been aflame every summer for the past several years, which in the past was unheard of. Rainforests and the high precipitation levels over a wide swath of land along the ocean's edge typically kept the ground wet and vegetation/trees protected for millennia. This is no longer the case as the forests seem to be precariously waiting for ignition sources like lightning strikes and accidents (or worse) during the hottest months each year.

When I moved to the Pacific Northwest in 2010, the summers were cool and sunny, having perhaps six weeks out of the year without rain. Normally it rains there most of the year, although it is often just a light misty sprinkle in Greater Seattle. However, all the rain they get has not stopped climate change from causing longer, hotter periods during summers (with little to no rain) in the PNW and Lower Mainland BC than people ever used to see there.

Temperatures in recent years were usually around 70 F (21 C) in summer but this has risen in the last decade causing dry spells and droughts that keep happening for longer and longer periods; subsequent drying of the forests and meadows, and other plants, has occurred. This situation creates a tinder box that catches fire and destroys not just people's homes and businesses, but also entire regions of plants, forests, and wildlife habitats. All creatures great and small are now in danger during spring through autumn due to the fires. If Bigfoot creatures live there, they are in danger too.



Bigfoot scarred from a forest fire

Contributing Artist: William Asmussen

Bigfooters believe that, like other animals, Sasquatch may suffer from burns during forest fires and may die or get severely hurt, and some Bigfoot believers have voiced that the forest service is not doing them any favors by ignoring their plight or existence. Yet, despite this, no burned bodies have ever been found and brought in for DNA analysis to prove they exist. One theory is that the Bigfoot collect and care for their dead.

Bigfoot Subculture and Forest/Parks

Bigfooters also have opinions about the forest and park services, not just about Bigfoot in the protected parks. Here is a comment by Sean Moloney about this very thing.

Group: *Bigfoot – Believers Only*

Sean Moloney said:

I believe they're smarter than we are. I believe they're more closely related to man than ape. I also agree with [name removed] that they have a long history with humans, and think that the

forestry and parks services know way more about them than they tell us. I don't think they will ever intentionally harm any humans and they're very peaceful beings. Finally I believe there are many different kinds all over the world since the colour/size/behaviour varies by the location.

Perhaps the most famous story about Bigfoot is from the Patterson-Gimlin film from 1967 near Bluff Creek, California. The Six Rivers National Forest has since become a popular stop for Bigfooters who travel there to see the film spot, or in hopes to have their own Sasquatch sighting or gain their own experience with one of these elusive creatures. The site has become famous—or maybe infamous according to some—regarding the PG film that it even shows up on Wikipedia when you do a Google search.

Six Rivers National Forest

In October 1967, **Patterson** and his friend **Gimlin** set out for the Six Rivers National Forest in far Northern California.

[en.wikipedia.org › wiki › Patterson-Gimlin_film](https://en.wikipedia.org/wiki/Patterson-Gimlin_film)

[Patterson-Gimlin film - Wikipedia](https://en.wikipedia.org/wiki/Patterson-Gimlin_film)

Sean Moloney also said this about the film, which was shot near Bluff Creek/Six Rivers National Forest:

I know it's cliché, but the Patterson film. After all the analysis over the years, it's long been established that it's either a man in a suit or an unknown species, and it's easier to believe it's an actual Sasquatch than all the ridiculous suit theories given the time it was filmed. Talking about belief, I think it takes a greater sense of belief to accept the suit theory in 1967 and everything that would have gone into a hoax like that. It should be hailed as one of the greatest scientific moments of the 20th century but sadly it's not. That's still the best piece of evidence. The Skookum cast is up there, and the footprints with the dermal ridges, but the Patterson film still remains the best proof of the existence of Sasquatch. Between the footage and the footprints cast at the scene, short of an actual specimen it will continue to be the best evidence.

People gather each year (individually, or in groups or even tours) to the National Forest at Bluff Creek to see the famous spot. This publicity has put a certain amount of pressure on the National Forest service to deal with the influx of people in the area. Human trash and added vehicle pollution and off-trail footsteps that break foliage and otherwise cause damage to the ecosystem have caused dismay for many of the park rangers. These can be some of the unintended consequences of Bigfoot sightings that affect the people who work in these areas. Some of them speak freely about the Sasquatch topic, while others do not.

I know someone who works for the US Forest Service in California (in another location) and told me many years ago that she had an eyewitness who came into their office claiming to have seen Bigfoot. She hesitated to tell me because she was afraid that I would publish the account; she did not want the stigma that goes with such claims or have her job put in jeopardy. To be blunt, she did not believe in Bigfoot. Despite that, the fact that people do come into these forest service offices in hopes that their eyewitness accounts will be believed occurs more often than people realize—and may also be suppressed or ignored accordingly.

Joe Welch had an experience regarding the Forest Service:

This started back in the late 1980s when my uncle told me about a friend of his that showed him some pictures of what appeared to be 2 hairy beings... one tall one and one short one, the tallest one he figured to be about 7 to 8 feet tall. It was at a place called Mud Lake in the Three Sisters wilderness. That's what inspired me to go up to the ranger station to get a map so I could check this out myself. Just before I messaged you, I called my uncle, and this is the first time we talked about this since he told me about it in the 80's. He said that there is a lot of steep canyons, and a lot of old growth timber in that area.

[Now,] I can tell you one heck of a story about my experience about bigfoot, and it deals with the forest service. I grew up in Oregon and believe me we know about bigfoot!!! Many years ago, I tried to go check an area in an Oregon wilderness area, where I was told someone had seen a Bigfoot; I stopped at a ranger station, to get a map of the area. When I asked for a map, the forest service enforcement officer behind the desk asked me what area I told him. He paused for little bit, sorta grinned, and said you don't want to go there. I asked why, and he said believe me you don't want to go there. That was the end of the conversation, I still wonder to this day why he told me that. When I asked why, that's when he gave me that look. Yes, I know the area to the point, but what scares me if I give the exact location, I fear that every bigfoot hunter is gonna go there doing tree knocks and howls, and frankly I don't want to bother them!! There is a reason they are there!!!! They do not want to be bothered!! I don't know how to deal with this!!!

Potentially, the reason for the Forest Service enforcement officer's reaction was due to a history of sightings and events in that area. Interestingly, Joe Welch's uncle, Tim Welch, also told this story that happened nearby there in Oregon:

A friend of mine named [name removed] worked for the forest service at McKenzie Bridge. We were setting around talking about hunting the next morning and where to go he started talking about Mud Lake (this Mud Lake is above blue river west of Three Sisters) and what he seen up there I thought he was pulling my leg, then he said he had pictures. When he brought them out and showed us there was two big things standing in the tree line. They weren't bears, the legs were to long they looked out of place, they looked tall I would say one was about 7 and a half feet the other maybe 6 and a half feet. One a little darker than the other. It gave you a weird feeling to look at the picture. I've never seen anything like it and been in the woods all my life. I've seen some strange things but nothing like that. We tried to talk him in taking us up there, he wouldn't. He said he use to go up there a lot and had some strange thing happen

but until that day he didn't think anything about it. I've been up to the trail head but never went up there. The trail is not maintained anymore. It's a spooky place.

[Since then] he passed [away]. I knew him about 40 years. I believed he seen [one] sometime he was up there camping.

[Another time] ... me and my son was up in the area baiting bears and had trouble with something tearing our bait stand up. We were setting in the stand one evening and something let out a scream that I've never heard in my life. It was so loud the deer around the woods ran crazy never went back up there again there is for sure something going on up there just don't know what. It was like a growly scream, never heard it before. I've heard bears, cougars, and about every animal in the woods, just not that one. It was long and yes it scared the hell out of us. Just think, setting in the woods, everything so still and quiet and the loudest noise you ever heard in the woods open up, scared animals running all over, it was a little unnerving. [Happened] within a hundred yards, it's really hard to say. It was so loud it filled the woods.

Of course, there are many reports over the years of people going missing in the National Forests and National Parks and State Parks, Bureau of Land Management (BLM), and others. However, some of them are not explainable and have strange circumstances surrounding their disappearances. David Paulides is the person who has done the most research in this area and discussed these strange facts in his book *Missing 411*. Some of those stories are thought to have a connection with Bigfoot.

To summarize, this chapter was about professional and investigators' jobs. This includes the viewpoint of the Parks and Forest Service. Greg Rasar, a Deputy Sheriff in Washington State, who has worked alongside the Forest Service, gave an emic view of his experience. Other views of Sasquatch may exist from forest employees or officials further away, such as British Columbia, Canada. People only rarely think of Bigfoot as it pertains to the possibility of forest fires and how that might affect a large bipedal species. The National Parks and National Forest have to deal with reports of sightings of Bigfoot occasionally, and the Six Rivers National Forest (California) employees also deal with the influx of people (witnesses, believers, and Bigfoot researchers/investigators) who come to see the original spot where the Patterson-Gimlin Film was made.

CH 7: Organizations & Research

Captured below are the details for some Bigfoot organizations in the United States, although there are too many to name so will just mention a few, mostly as it pertained to my own research since it would be impossible to name them all.

Bigfoot Field Researchers Organization (BFRO)

By far, the largest Bigfoot organization in the U.S. is the BFRO, otherwise known as the Bigfoot Field Researchers Organization. It was founded in 1995 and its members are composed of scientists, various specialists, journalists, Bigfoot researchers and field investigators, and others.

Website: www.bfro.net

Contact phone: (408) 634-BFRO [408-634-2376]

Email: ContactUs@BFRO.NET

The organization educates its field investigators, plus participates in projects and laboratory analysis, all centered around the phenomenon of Sasquatch and sighting accounts. The BFRO also supports a no-harm policy regarding Bigfoot. Field investigators and researchers collect data regarding sighting accounts and document them, writing up reports and placing them on the [BFRO.net](http://www.bfro.net) website for readers to see them for themselves. After my oldest son (Tyler) and nephew (Derek) witnessed a Bigfoot in 2001, I contacted the BFRO and an investigator called me back, asked many questions, wrote up his report. Anyone can read it here: http://www.bfro.net/GDB/show_report.asp?id=3461

My nephew, Derek Eby, used the BFRO's sightings locations data to create a GIS map. This map can be found in my Bigfoot Sightings Map Booklet, so many thanks to him, including for all the hours we have spent together in the field camping and looking for Bigfoot, as well as interviewing witnesses. This mapping would also not be possible without all the work by BFRO researchers who work diligently to properly document all of the details about sighting accounts nationwide. To them I give thanks. I have never joined the BFRO, but I have met Matt Moneymaker (the founder) and spoken with many of the people who are part of the BFRO and had met up with them in their field expedition (Dec 2004) because they were doing

their expedition in part of my study area, which was the Mescalero Indian Reservation in New Mexico.

Membership with the BFRO is by invitation only. The goal of the BFRO is to collect physical evidence and empirical data while also educating people through awareness. They say that through their research they have found that Bigfoot, as “large apes” are most often seen in deep forests that have abundantly available food sources, particularly protein from deer. Bigfoot family size is kept small, according to the BFRO, and they stay too mobile and have stealth abilities in the woods, which keeps them safe from humans seeing them often, or more importantly, from catching them. Some of their activity appears to be nocturnal.

What does the BFRO believe, as an organization, about Bigfoot? They are fact-based but do consider the cultural aspects of the Bigfoot phenomena.

The BFRO states:

“What are the undisputed facts about the bigfoot/sasquatch mystery?”

“It's a fact that for more than 400 years people have reported seeing large, hair-covered, man-like animals in the wilderness areas of North America.

“It is a fact that sightings of these animals continue today. Real or not, these reports are often made by people of unimpeachable character.

“It is a fact that, for over seventy years, people have been finding, photographing, and casting sets of very large human-shaped tracks. Most are discovered by chance in remote areas. These tracks continue to be found to this day.

“It is a fact that the cultural histories of many Native American and First Nation peoples include stories and beliefs about non-human "peoples" of the wild. Many of these descriptions bear a striking resemblance to the hairy man-like creatures reported today.

“These are some of the facts. There is, however, much disagreement as to what these facts mean.

“To many, these facts, taken together, suggest the presence of an animal, probably a primate, that exists today in very low population densities. If true, this species, having likely evolved alongside humans, became astonishingly adept at avoiding human contact through a process of natural selection.

“To others, these same facts point to a cultural phenomenon kept alive today through a combination of the misidentification of known animals, wishful thinking, and the deliberate fabrication of evidence.

“The BFRO, and its members, take the former view.”

(source: <http://www.bfro.net/>)

Texas Bigfoot Research Center (TBRC)

When I first joined the Texas Bigfoot Research Center, I was active in field investigations for Bigfoot sightings in El Paso County, Texas and southern New Mexico. I was in touch with Craig Woolheater (co-founder of the TBRC) and later became their West Regional Leader, covering the West Texas region of the state. I served in that capacity for a few years, from 2003-2007. In 2004 Bruce Cornet and I attended the TBRC’s “Texas Bigfoot Conference” where I spoke with a brief presentation and met MK Davis, John Kirk III, and many others. I have stayed friends with Craig Woolheater since 2003 (maybe earlier, but at least 17 years as of this writing).

Here is the information (exact quote) about the TBRC from their Facebook page:

BUSINESS INFO

Founded on June 26, 1999

CONTACT INFO

[m.me/texasbigfootresearch](https://m.facebook.com/texasbigfootresearch)

<https://m.facebook.com/texasbigfootresearch>

MORE INFO

About

Craig Woolheater, co-founder and director of the original TBRC, hosts the Texas Bigfoot Conference in Jefferson, TX, the Bigfoot Capital of Texas.

The Texas Bigfoot Research Center is a strictly no kill research organization. It is not related to the Texas Bigfoot Research Conservancy (now known as the North American Wood Ape Conservancy NAWAC).

The TBRC is made up of core members of the original (1999-2007) iteration of the organization.

It is the goal of the Texas Bigfoot Research Center to validate what we believe to be an undocumented species of bipedal, nocturnal primate commonly referred to as Bigfoot or Sasquatch. This would effectively move Bigfoot/Sasquatch from the realm of cryptozoology into zoology.

There are several misconceptions regarding the creature we call Bigfoot. Some people consider this creature to be a monster. Bigfoot is not a monster. We are dealing with a primate, an elusive primate, not a monster, the "missing link", a shape-shifter from another dimension or an extra-terrestrial being. There are many regional names that these creatures are called. Sasquatch, wildman, booger, bush ape and skunk ape are some of the more common ones.

For hundreds of years in Texas, neighboring states and across North America, credible witnesses, with nothing to gain, have reported encountering enigmatic animals that fall within the physical and behavioral profiles for Bigfoot or Sasquatch. These compelling reports continue today with no signs of abating.

In addition to the visual encounters, there is a continuously growing body of physical evidence. The evidence consists of photographs and casts of footprints and handprints with some of the casts determined by dermal ridge experts to be of unknown primate origin; hair samples found in association with encounters that scientists have determined to be of unknown primate origin; and recorded vocalizations that bioacoustics analysts have determined to be of unknown primate origin.

Native American cultures are also rich with anecdotes of encounters going back hundreds of years. Indeed, many tribes even had names for these creatures: Nalusa Falaya - Choctaw Indian; Tsiatko - Puyallup/Nisqually

Indian; Skookum - Chinook Indian; Rugaru - Ojibway Indian; Omah - Yurok Indian; Bukwas - Kwakwaka'wakw Indian.

It is the position of the Texas Bigfoot Research Center that the body of reports along with patterns arising from those reports, and the body of physical evidence indicates a living species that has yet to be documented.

Contrary to the notions of some, these animals are not exclusive to the Pacific Northwest, although that region may indeed contain the largest group. These animals have a long history of habitation in Texas and neighboring states; in Texas, encounters are reported predominantly in the eastern third of the state.

(source: <https://www.facebook.com/pg/texasbigfootresearch/about/>)

The TBRC changed courses a couple of times over the years.

According to Craig Woolheater, who co-founded Texas Bigfoot Research Center (was Asst Director 1999-2001, Director 2001-2007, and Chairman of Texas Bigfoot Research Conservancy from 2007- 2010):

The NAWAC (the old Texas Bigfoot Research Conservancy), is now pro-science ... and is trying to collect a specimen.

Texas Bigfoot Research Center [partnership]- 1999-2007

Reorganized as: Texas Bigfoot Research Conservancy [501(c)3]- 2007-2013

Changed name to: North American Wood Ape Conservancy [501(c)3]-2013-present [NAWAC]

The Texas Bigfoot Research Conservancy is now the NAWAC as of March of 2013. I brought back the Texas Bigfoot Research Center on 12/31/13. (March 31, 2020, personal communication)

Since then Craig has worked hard to make sure the Bigfoot conferences happen annually. He said that he:

- organized and hosted Texas Bigfoot Conference 2001-2005 in Jefferson
- co-curated Bigfoot exhibit with The Brazos Valley Museum of Natural History in 2004
- co-curated Bigfoot in Texas a museum exhibit in conjunction with UTSA in 2006 with 4 monthly speaker series

- organized and hosted Texas Bigfoot Conference 2007-2008 in Jefferson
- organized and hosted Texas Bigfoot Conference 2009 in Tyler
- organized Texas Bigfoot Conference 2010 in Tyler (resigned before Conference was held)
- organized and hosted Texas Bigfoot Conference 2014-2020 present in Jefferson
- organized and hosted Fouke Monster Festival 2019-2020 present in Fouke. (March 31, 2020, personal communication)

North America Bigfoot Search (NABS)

David Paulides is the Executive Director of the North America Bigfoot Search (NABS). Paulides is known throughout the nation as the investigator of Bigfoot sightings and missing persons, which he discusses in his book Missing 411, among other books.

Website: www.nabigfootsearch.com

Address: North America Bigfoot Search LLC, 2130 9th st. West #340, Columbia Falls, MT 59912

Email: nabigfootsearch@yahoo.com

The information on this organization are as follows:

Mission Statement

The mission of the North America Bigfoot Search is to document the sightings, incidents, habitat, physical characteristics, migratory paths and other pertinent information of the biped we know as Bigfoot/Sasquatch/wild man. The accumulation of evidence and documentation will be accomplished through non-life-threatening means and this information will be bound and presented to state/ federal legislators and made available to the public with the possible goal of authoring laws for the protection of the hominid and legal acknowledgement of its existence.

Directors Message

In 2004 North America Bigfoot Search (NABS) was formed with one specific purpose, to follow the mission statement set down by the founders. We are now seven years into our efforts and we have made significant progress.

One of our primary goals was to develop scientific proof that bigfoot/sasquatch does exist. We formulated a comprehensive plan and have been marching precisely to that path since it was developed, without deviation.

One of the first issues in developing the scientific proof was to find physical evidence of the existence of the biped and then bring that to a science team for DNA extraction. Many groups in the past have attempted to find physical evidence of bigfoot/sasquatch but few were able to take it to the next step, DNA extraction and genetic testing. Through the superb efforts of our field team members, NABS has been successful in finding various types of physical evidence that have been utilized for genetic testing. We also knew that members of the public had been collecting specimens from across the continent and we needed those samples to get a proper sampling from across North America, we accomplished this by going on Coast to Coast Radio and asking for other groups and private citizens to participate in our efforts, specimens did come forward and several groups joined our effort.

After three years of utilizing innovative specimen collection techniques, developing synergy amongst different bigfoot/sasquatch groups and finding a scientific team that supported our efforts, we are reaching a milestone. Everyone involved in bigfoot/sasquatch research has been chided, laughed at and ridiculed for our belief and persistence to develop proof, our time is near. Through the scientific efforts of Dr. Melba Ketchum and her team, obstacles that had been present in the DNA extraction process with bigfoot/sasquatch was overcome, DNA was obtained from many specimens under a variety of circumstances. It was Dr. Ketchum's attention to detail that saw the first valid specimen enter her lab and return unusual results. It was that first unusual result that peaked [sic] Dr. Ketchum's interest in the topic, this could've been easily overlooked, it wasn't, because of the true professional demeanor that Dr. Ketchum exudes on a day to day basis. The science team is preparing a white paper for submission to a science journal

to explain their highly unusual and ground-breaking results, more about this in the weeks and months ahead.

This website has been specifically constructed to give the visitor a comprehensive look at the bigfoot/sasquatch topic. You can read about Native Americans and their pictographs from 1500 years ago, researchers in the Bluff Creek area from the 1950's or read about a man (Archie Buckley) who was a foot and arch expert who developed his own theory about the biped years before there was formalized research on the topic.

NABS has worked diligently and directly to our mission statement to offer the visitor a unique and bias free view of the bipeds world in this website, all in an effort to educate the public about bigfoot/sasquatch. There are three pieces of our work that we believe offer a more intimate view of the topic, The Hoopa Project and Tribal Bigfoot (Author-David Paulides) and the Track Record (Editor-Ray Crowe), all available at our companies store and all centering on the topic of bigfoot/sasquatch.

We hope that visitors to our site enjoy the documents that we have organized and accumulated from five different bigfoot groups and all seem to have come to the same conclusions. Enter this topic with an open mind and inquisitive heart and you will quickly come to the conclusion the biped is much more than a myth.

Thanks for visiting!

David Paulides

Executive Director

North America Bigfoot Search

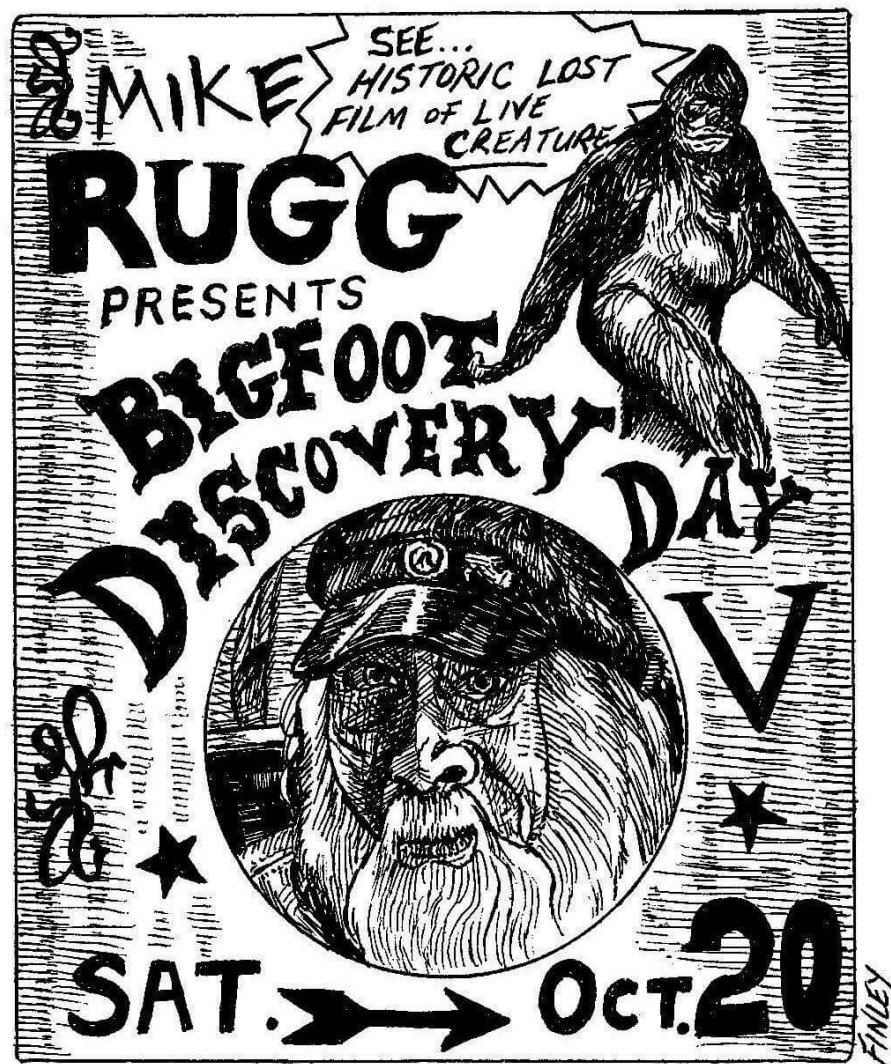
(Source: <https://www.nabigfootsearch.com/home.html>)

David Paulides once emailed me to ask if he could place my article, *Vanishing Bigfoot and Anecdotal Accounts: Implications and Challenges for Researchers*, on his website to which I agreed. I was honored to have my article displayed there.

I was once a member of the organization called Bigfootology, which consisted of a team of Bigfoot researchers and scientists. This organization worked mostly through contact by phone and online/email unless specific projects occurred. I was a Bigfootology team member from 2013-2014 while living in Washington State and had met up with its founder and other member(s) on more than one occasion in person; however, today Bigfootology as a research organization may be defunct as their site and Facebook page no longer appear to produce information associated with research.

Things happen within and to Bigfoot organizations. Sometimes they last, and sometimes they do not. Organizations are more than just research and investigations outlets, they are also social networks, making up their activities through the people who are involved. Sometimes this means a local geographic organization, or a larger group with members from all over the country. I mention numerous other Bigfoot groups and organizations throughout this book.

Sometimes there are also smaller groups that gather, whether officially or unofficially (with a group name or registered organization) and you will see meetings and conferences and even outings and full-on investigation expeditions occur within these groups. All of this is part of the cultural sharing and enculturation of new Bigfooters and a learning curve for people interested to know just what the



Contributing Artist: Thomas Finley

whole
Bigfoot scene
is about.

Here is a
drawing for
an event
made by
Thomas
Finley...

Cultural Geography of Research Organizations

Geographical areas are important features of organizations because of the cultural changes that occur within their membership bases. Dr. Paul Kingsbury, a professor who teaches geography and studies cultural geographies at Simon Fraser University spoke in a recorded video (2017) for the President's Faculty Lecture titled: *Investigating Paranormal Investigators: The Lived Spaces of UFO, Ghost, and Sasquatch Research Organizations*.

Some of the concepts Dr. Paul Kingsbury (2017) covered in the recording included that people within organizations have "constructive meanings with affirmative power"; the meanings organizational members construct (mentally, verbally, through artwork, ads, memes, lay or official written communication, etc.) can have a powerful effect on the researchers/investigators and members. Not only did he say that paranormal investigators are a culture in their own effect, but I would add that so are Bigfoot witnesses, believers, enthusiasts, and others who make up these organizations and can help produce its own form of culture—a subculture... the Bigfoot subculture. Kingman (2017) mentioned that the culture of paranormal investigators creates a moral/ethical position of the paranormal. If there is pseudoscience involved in the process of this culture, such as spiritually 'seeing' a cloaked Bigfoot and making claims for things that cannot ever be proven scientifically, then should they be involved by promoting such things if they may not be true? Of course, the paranormal culture is not only about Bigfoot and unethical dealings, it can also involve rarer and more culturally distinct or even dangerous topics such as psychics who successfully help police find murder victims or the murderers themselves (I have a friend who did this for years for no pay at all, helping to solve mysteries the police and investigators could not solve). The ethics involved in this form of paranormal involvement are of a higher caliber... to bring justice and closure on cases and to the people who were left behind wondering what really happened, and when bodies are found, then suddenly the psychic aspects become real in that place, and hits home that some things in this life are beyond explanation and that maybe there is room for

magical or “pseudoscientific” thinking, in the right place and time and circumstance.

It may not bode well or serve the paranormal culture by lumping Bigfoot subculture in with that label, or vice versa. Bigfoot culture within an organization in one geographical area may have a common no-kill stance and believe that Bigfoot is a human-hybrid and deserving of recognition if these beings are ever proven to exist; meanwhile, another organization in another geographical area might think Bigfoot is a spiritual-and-physical creature and part of some alien culture from another parallel world or dimension and would not see eye to eye at all with the paradoxical aspects of the former organization mentioned. The latter group might self-identify as a ‘paranormal culture’ while the former would be offended by such. Moving back to the geographical aspects of these subcultural variances, includes the place, region, and scales, which are part of situating the paranormal (Kingman, 2017). Cultures and sub-cultures define themselves, and the rest of us must listen, regardless of where they are placed.

Media and others also take ethical or moral positions on the matter of these organizations and groups in their respective places. In the article, *UFOs, Bigfoot and booze. This is National Geographic?* (by Michael Parfit, 2013, updated in 2018), there were claims of “misleading shows that can cause harm to children” and that in the “past decade an amoral cynicism has taken hold...” regarding their education (as cited by Paul Kingman, 2017). However, is it true that believing in television shows about unicorns, faeries, Sasquatch, aliens, or other creatures is misleading or harming children when simultaneously the fables and false stories of the Easter Bunny, Santa Claus, the Tooth Fairy, or other non-existent beings are treated as absolutely true? People taught these things as kids grow up and somehow turn out okay, then perpetuate the fictional tales to their own children for ‘fun’ or ‘hope’ or use it for social control (negative sanctions in child-rearing) in an otherwise chaotic environment so the children will behave: “Santa will only bring you presents if you are good.” These stories and occurrences are part of the paranormal culture because they depict untrue tales to children in their own homes, and Santa, like God, is omniscient and omnipresent, yet is not God (although it is questionable if he is worshipped, particularly by children). That qualifies as the paranormal in the time and space of childhood and the home. One depiction of the paranormal is as “supposed psychical events and phenomena... whose

operation is outside the scope of the known laws of nature or of normal scientific understanding" (Oxford English Dictionary, as cited in Kingsbury, 2017).

So, it begs the question, as Kingsbury (2017) brought up in his video, are we modern and rational and altogether secular? Or are we full of "religion, folklore, superstitions, astrology, occult, metaphysical effects of state, nation, and economy" when it also includes our love for miracles (healings, etc.), sacred places (church, nature, etc.), plus keep room for parapsychology and quantum physics?. Even I had read the book "Parallel Worlds" many years ago by physicist Michio Kaku who touches on quantum and dimensional realities that resemble paranormal and psychic-related behaviors and places. This would include sensing ghosts that inhabit residences, or seeing an angel of light come and heal someone on their deathbed, and so on. It is known "so clearly the paranormal is not marginal in society" (Paul Kingsbury, 2017).

Here are some points that the Kingsbury video covers regarding more of the cultural geographical aspects of the Sasquatch organizations, paranormal culture, and Bigfoot subculture:

- UFO Hunters, Ancient Aliens, History Channel, Ghost Hunter 10+ years, Finding Bigfoot on Animal Planet all help in "mainstreaming the paranormal"
- Ghost hunting kits... Avery Gordon: to study social life we have to study haunting topics that affect relationships
- Popular culture of ghosts. Bigfoot is no exception... recent books.
- "We might wonder for how much longer labeling the paranormal as counter-cultural might be sustainable" Jenzen and Munt (2013, 184).

(as cited by Paul Kingsbury, 2017)

When it comes to cultural geography, there are what is called lived spaces. Kingsbury (2017) also describes the lived spaces of paranormal research (the everyday lives of paranormal investigators) in a way that should:

1. explain why people get involved in paranormal investigations and analyze who conducts paranormal investigations.
2. Analyze how organizations and conferences represent paranormal investigations.

3. Understand how people interact with each other during fieldwork and conferences.
4. To theorize how psychical and social relationships animate and structure people's practices, experiences, and understandings of paranormal investigations.

Much of the above is covered in this book, whether in part or detail; however, anthropology and cultural geography differ in style as Paul Kingsbury draws a lot from psychoanalytic theory, which is exemplified here when he said that "Desire, fantasy, anxiety, the unconscious ... are not simply located 'inside' our heads, but are mentally externalized in live socio-spatial practices" (2017). The lived spaces of both organizations and UFO researchers must be explored in paranormal culture, and the importance of the alien worth... images... paranormal objects... always appear slightly out of our grasp, so manages to remain in language or must depend on language for us to communicate what it is to each other (Kingsbury, 2017). Whether Sasquatch/Bigfoot is paranormal or not, matters not, people believe he/she/it exists and that sometimes there are paranormal or even alien-like qualities that people assign to the creature, which is communicated through language and social and spatial occurrences. Lastly, Kingsbury (2017) mentioned that we, so far, have not been able to catch an alien or place the DNA of a Sasquatch in a test tube for the world to see, so we must rely on the words of others and listen to what they bring.

(source: <https://www.sfu.ca/video-library/video/1730/view.html>)

I spoke with Paul Kingsbury about the different groups, including those in the Bigfoot subculture who are convinced that Bigfoot's true form is not typically visible in this three-dimensional realm so when they come they may only appear as an orb of light to humans and can disappear or reappear as they wish. Some people consider the groups/organizations of people who believe in this way to be a type of religious cult (a cult in anthropological terms means a 'new religion', not necessarily dangerous or culturally deviant or harmful). However, when a Bigfoot group might incorporate older or standard religious beliefs (such as Christianity), combined with novel ideas or practices, and is led by one person or a few people, then some members of the organization/group may become more comfortable

with the newer, paranormal ideas by incorporating more familiar religious belief systems and attribute them to the Bigfoot as if the Sasquatch were already Christians too. When I spoke with Paul about this concept he said, “is there not a distinction in terms of the degree to which ... [it] focuses on the personality, actions, etc. of a specific human being/leader as a gateway to the divine ... [and it] could also reverse ... [where] Christianity is used as a way to accept Bigfoot?” (Paul Kingsbury, March 5, 2020, personal communication).

Indeed.

Reliable vs Unreliable Bigfoot Organizations

I asked both researchers and the public alike (in two Facebook groups, plus in private) what their views of organizations were. The open-ended question(s) was either: 1) “Which are the most scientifically unreliable Bigfoot research organizations?”, and 2) “Which are the most scientifically reliable Bigfoot research organizations?” (Note: these opinions are reflective of the people who voted and may not be my personal opinion or the opinions of the Bigfoot community as a whole).

Scientifically Unreliable Bigfoot Organizations

Based on my question to Bigfoot groups, some people and researchers (remaining anonymous) have complained about these organizations having issues such as 1) being questionable/fake, 2) having no real goals or based on false virtues, 3) not having an authentic team/members (not a true research organization), or 4) do not use scientific methods (use of pseudoscience).

- American Bigfoot Society
- American Primate Conservancy
- Bigfoot Madness LLC
- Bigfootology
- Crypto Reality
- Don Peak's Wilderness Adventures
- ECBRO – East Coast Bigfoot Researchers Organization ®
- MABRC – Mid-America Bigfoot Research Center
- NABS - North America Bigfoot Search
- Ohio Night Stalkers
- JRG - Jevning Research Group
- Team Squatchin USA - *certain person(s)*
- Anything dealing with media (Bigfoot Hunters was named as an example), ratings, financial profit, or hoaxes/hoaxers

Scientifically Reliable Bigfoot Organizations

This next list may or may not include organizations mentioned above, depending on how people answered. Here are some organizations that researchers (again, remaining anonymous) and the public have mentioned

that are considered as: 1) authentic research organizations, 2) use scientific methods, or 3) are trustworthy:

- Bluff Creek Project
- International Cryptozoology Museum
- NAWAC – North American Wood Ape Conservancy
- Sasquatch Investigations of the Rockies
- SOSBI - SouthEastern Ohio Society For Bigfoot Investigation

Mixed Results – BOTH Reliable and Unreliable Bigfoot Organizations

Some people voted for some organizations as unreliable, while others voted for them as reliable. Since these votes came in from three separate Facebook groups, it is interesting to see some overlap.

- BFRO (the research and researchers, but not-for-profit endeavors)
- Colorado Sasquatch Research
- Kryder Exploration
- Olympic Project
- RMSO – Rocky Mountain Sasquatch Organization

Remember that these are the opinions of others above, and may or may not reflect reality, correct information, or any official analysis of these organizations. They do represent the perceived value and standing of the organizations in the public eye and the opinions of some Bigfoot/Sasquatch researchers.

No-kill or Pro-kill Debate

Consider the question: where do people stand on whether to kill a Bigfoot or not? How many Bigfoot believers think this is unethical and take a “no-kill” stance versus the “pro-kill” folks who think that bringing in a body of Bigfoot will be the only way to finally prove they exist? There is a huge debate among Bigfooters concerning this question, and sometimes outright verbal fights ensue between some people. Others take it further by carrying guns. The Gulf Coast Bigfoot Research Organization (GCBRO) is among those who believe in killing Bigfoot. They offer a solution to science in proving the creature’s existence via the Sasquatch-on-a-slab method—death by shooting. In the 2017 television series “Killing Bigfoot”, Jim Lansdale (co-founder of GCBRO) said that, “The body of one adult male is the only way our government will admit these creatures do exist” (Mack, 2014, para.

2). The production on Discovery's Destination America channel only lasted for one season so was evidently not popular enough to continue. It is also noteworthy to mention that no Bigfoot was killed during the entire season of the show; perhaps that is why. An alternative explanation might be that pro-kill notions are simply not that popular among the public, or Bigfooters in general. To test this, I asked questions in a survey regarding the pro-kill and no-kill stance of people who believe in Bigfoot. I will get to that later.

Social theory, and conflict theory, in particular, would be a fascinating perspective to study the no-kill vs pro-kill believers among the Bigfoot subculture. Organizations, or the people within them or outside of them, sometimes argue as to the no-kill or pro-kill debate. This means some people take a *no-kill* stance, meaning they do not believe in killing a Sasquatch to prove he/she/it exists, while others believe in *pro-kill*, that we need a body to solve the ongoing dilemma about whether the Sasquatch exists. One fellow suggested the term *pro-specimen*, which means either captured alive, finding a dead Bigfoot, or killing one. However, this combination term makes it very difficult to see where a person in the Bigfoot community stands on the issue of killing one of these elusive and rare creatures thought to exist in the forests around the North American continent. Some people kill animals (such as deer) for food but never to display its head as a trophy on their wall, while others do both and would consider Bigfoot as just another animal. No-kill people tend to think that the Sasquatch are a form of people, perhaps a human-hybrid or ape-like hominid or pre-human with more ape-like features than humans have. Still, in this case it is a version of "human" due to being bipedal, potentially having speech, and because of old stories among aboriginal peoples who sometimes still today call them 'people' and tell oral traditional stories saying they can copulate and produce offspring. In the case of a humanoid Bigfoot, killing one would likely be murder.

DNA tests have also come out repeatedly as having human DNA, which they kept blaming on human contamination even if they take extra care to ensure no contamination of the samples. One man, Dale Drinnon, said, "The end result is still that the Bigfoots tested are *Homo sapiens*. That makes the shooting of any specimens still murder and anyone who admits to taking specimens is a murderer." Some laws in the past have been instituted to protect a creature like Bigfoot if it were hunted or shot, but

most—if not all—of these outdated laws have elapsed or simply cannot be enforced (at least not yet).

Although different organizations (and individuals within those organizations) take a different position on the matter, there had been some debate about the TBRC, in particular, that I (and many others) had heard was an issue. Some people were claiming that they had turned into a pro-kill organization, while others feigned not. According to Outdoor Life (outdoorlife.com) in their article of May 3, 2012, titled “Would You Shoot Bigfoot” it was Loren Coleman (author and director of International Cryptozoology Museum) “... who resigned his position as a board member of the Texas Bigfoot Research Conservancy (TBRC) over their "pro kill" policy, which the group adopted without consulting him” (para 4). Continuing in that line, the article’s author, Gayne C. Young, spoke with Coleman and said he was told “... Besides the unknown legal implications of such behavior (What if the species is found to be a species of Homo? What if it is a human in a hairy suit?), I have been an open advocate of the live capture (telebiology), and non-killing of hairy unknown hominoids for decades” (para 5). What did Coleman know, as someone from the inside, who broke off his association with them due to what he said was a pro-kill position of the organization? Of course, this was several years ago now.

So, what of the TBRC today? Are they pro-kill or no-kill, or pro-specimen (which is both or either)? As readers learned above, the organization changed over to NAWAC, and then the second version of TBRC was reinstituted in 2013 *after* Coleman’s resignation. TBRC #2 is now no-kill as per my personal communication with Craig Woolheater (he was quite adamant about it). The old TBRC #1, which was the one that Loren Coleman spoke of in 2012, is now today’s NAWAC. At this point, we must go to the source to see what they say about their stance in this regard. NAWAC’s website is woodape.org and on their page titled “In response to “Would You Shoot Bigfoot?”” they say, and I quote:

NAWAC is not "pro-kill." Our mission statement says our purpose, among other things, is to "facilitate scientific, official and governmental recognition, conservation, and protection of the species and its habitat." Our goal is to protect the animal, not to make them into a game animal so we can mount them to a wall. It is true that many of our members advocate the collection of a type specimen. How do we reconcile that with our mission to protect the animal? ... It is our opinion, based on years of experience, that they are intelligent animals, to be sure. Not unlike orangutans in many ways. But human, no. Not even close.

The NAWAC is not "pro-kill"; it is "pro-science." We are a group of citizen naturalists doing the work of science the best we can with our all-volunteer resources and training. We will only know success when the wood ape is listed among the world's primates while critics like Mr. Coleman can only succeed if bigfoot remains on the fringes as a cultural oddity. We have divergent and incompatible interests. Severing our association with him was long overdue.

(source: [http://woodape.org/index.php/news/news/221-in-response-to-qwould-you-shoot-bigfootq?fbclid=](http://woodape.org/index.php/news/news/221-in-response-to-qwould-you-shoot-bigfootq?fbclid=IwAR0k-Pw8v0ScJsoSEUYn7x32vzLahqkVVUIJSeQLHNfmFGRvJlBSZ_l9izg)

[IwAR0k-Pw8v0ScJsoSEUYn7x32vzLahqkVVUIJSeQLHNfmFGRvJlBSZ_l9izg](http://woodape.org/index.php/news/news/221-in-response-to-qwould-you-shoot-bigfootq?fbclid=IwAR0k-Pw8v0ScJsoSEUYn7x32vzLahqkVVUIJSeQLHNfmFGRvJlBSZ_l9izg))

Regarding that last sentence, all I can say is “Ouch!”. Regarding the issue at hand, it seems strange in the quote above that their official position is NOT being "pro-kill" and yet Brian Brown (NAWAC board member and media coordinator) also says on the same page that "Our primary mission is to conserve these animals. They cannot be conserved until they are accepted as fact. They will not be accepted as fact until a *type specimen* is produced. It's as simple as that" (para. 8). [italics emphasis added]

So, this begs the question... what is a “type specimen”? We know what pro-specimen means; it has more meanings than just a living- or live-specimen. If people wanted to know what the term “type specimen” means, they might look it up on Google and find the first link to Wikipedia, which states:

Type specimen: Types are usually physical specimens that are kept in a museum or herbarium research collection, but failing that, an image of an individual of that taxon has sometimes been designated as a type. Describing species and appointing type specimens is part of scientific **nomenclature** and alpha **taxonomy**.

(source: [https://en.wikipedia.org/wiki/Type_\(biology\)](https://en.wikipedia.org/wiki/Type_(biology)))

Bigfoot is not an herb/plant so the herbarium above would not apply. A physical specimen in a museum implies a dead and stuffed creature if the specimen were Bigfoot. Nevertheless, what is a type specimen in more official terms, as it relates to a museum or even biology? It is really about taxonomy. Taxon deals with the particular name of a species. Taxonomy relies on the scientific verification and validation by type specimens and their nomenclature (a system of names). According to Encyclopedia Britannica:

Communication among biologists requires a recognized nomenclature, especially for the units in most common use. The internationally accepted taxonomic nomenclature is the Linnaean system, which, although founded on Linnaeus's rules and procedures, has been greatly

modified through the years. There are separate international codes of nomenclature in botany (first published in 1901), in zoology (1906), and in microbiology (bacteria and viruses, 1948).

(source: <https://www.britannica.com/science/taxonomy/Nomenclature#ref498178>)

It all points back to having a type specimen, which like pro-specimen, means it relies on a specimen, period. The meaning of specimen, of course, can be something alive or dead, and the latter is true whether found dead or purposely killed. If the TBRC has a no-kill position, truly, then any of their members would not be 'hunting' Bigfoot, at least not with firearms or other weapons or traps that could potentially cause the death of any alleged Sasquatch beings.

Therefore, the real debate is, does one require a body in order to produce a type specimen? Although it would help to have a body, what we really need is a DNA sample from a Bigfoot alive or dead. If you have a living being then you have DNA plus a lot more... potentially more information on ecology, behavior, habits, communication, diet, intelligence, and much more. Killing a Bigfoot would rob an innocent creature of its life and steal from everyone else the crucial chance to learn from and about a living Bigfoot. Most no-kill Bigfoot advocates question why anyone should kill a living Bigfoot (especially one that—if they are a physical being—may be close to extinction) when there is greater potential with a living being? Then there is the question of the ethics of keeping a large bipedal lifeform (live specimen) caged, potentially, while under study. These kinds of ethical debates commonly occur in Bigfoot groups.

The bottom line is that the vast majority of the Bigfoot subculture believes in no-kill (vs pro-kill), at least according to the sampling that took part in the "Bigfoot Belief" survey I sent out to 300 people in the Bigfoot community who responded in late March 2020. I will cover the results of this survey in greater detail in the latter part of this chapter.

Cosmology of Bigfoot Researchers

Standard ideas about ‘cosmology’ deals with the origin of the universe, how it developed, and the science that investigates those theories. Astronomy deals with the stars, galaxies, and planets and how everything is formed. However, in the social sciences, cosmology has a slightly different meaning—it is a viewpoint and belief about the world and our place in it. One person’s cosmological outlook might appear much different from other humans’ personal cosmologies. For instance, a scientist might see the world strictly in terms of science and astronomy, while a charismatic Christian might believe the Bible is the proper description of how the world and universe came into being but think that Intelligent Design (ID) is the method by which God did it. Meanwhile, a young-earth creationist (YEC)/Biblical literalist (ultra-conservative position) would believe the Bible literally promotes that the earth and life on the planet is only 6,000 years old. This person would completely reject scientific proofs, believing and using rhetoric learned by others of the same belief to attempt to explain why, often without actually investigating science themselves—a kind of willful ignorance. Pagans of old believed the gods and goddesses made the world and that spirits or deities of all kinds affect the happenings everywhere (today many if not most accept evolution) and some modern pagans still believe in some version of this. A person today, of Native origin, may combine some of their oral history and traditional aboriginal beliefs along with some modern concepts such as science mixed with religious influences (if they are Catholic/Christian, for instance). Hindi, Jewish, Islamic, Buddhist, or other of the world’s religions, including secular and atheistic views, may agree or disagree on the cosmology of the universe, varying mainly upon their own enculturation and experiences, and the people or information who most influence them. No two personal cosmologies are the same, but some of them are culturally shared and agreed upon within a wider social context; such as space being vast and that the earth is a round planet in a single galaxy of many, influenced by scientifically established knowledge by people worldwide.

Cosmology in anthropology means the set of “knowledge, beliefs, interpretations and practices of a society or culture related to explanations about the origins and evolution of the universe as well as the role and the

meaning of humans, life, and the world, within the universe or cosmos” (ETNY, 2008, para. 1). Cosmology is an intimate part of social systems and all cultures and peoples worldwide. The cultural effects on cosmology vary widely and may incorporate the arts, politics, psychology, or even the paranormal/psychic realms of a personal view of reality, the world, and how it works. Intrinsically attached to this is the concept of who we are and what we are here to do. Its impact affects upon us a worldview that attempts to answer the big question... “Why?” or “How?” or even “Who?”, in some cases.

Astronomy and space travel, the rovers on Mars, satellites in orbit around the earth, human trips to the moon, the Hubble telescope, and other astronomical influences and knowledge have greatly influenced society’s cosmological view. They have lifted those in industrialized nations with access to these advancements out of the mire of a myriad of individualistic beliefs. The global set of widely different beliefs have morphed into the modern age with scientific ideas about life on other planets, and the possibility of their ability to travel here and covertly engage with human beings. Because of increases in our understanding of quantum mechanics, a completely new world of possibilities is open to us. The scientific possibility of parallel worlds, a multidimensional universe, or the fluidity of space-time are just a few examples. In this light, Bigfoot could be an alien being, or the pets or products of aliens, or even interdimensional beings that come here from other realms such as parallel worlds. Some feel that Sasquatch is strictly from earth because of the physical traits that appear to be a combination of both human and ape, and are not unlike the variety of different hominids that have existed on this planet at one point or another (many of them living simultaneously around the globe, which we know from fossil evidence).

Where some split (in their minds) the concepts about a physical world and the spiritual or supernatural, others do not, and that, in turns, affects one’s personal cosmology as it concerns Bigfoot, and a progressive understanding may open up new possibilities in people’s personal views of ‘reality’ or cosmological stories they tell themselves and others. One’s personal outlook, or cosmology, will influence how a person filters or interprets information, shares or disseminates it to others and creates plot lines in their personal stories about how they see the world, the cosmos... and Bigfoot. A person with a strict earth-bound (non-religious/spiritual), humanist, or

scientific outlook may see Bigfoot as purely an animal, human-hybrid, relict hominoid, or that the Sasquatch does not exist at all, or at least *may* not exist except in people's imaginations.

The cosmology of the Bigfoot subculture (the Bigfoot community in general) could be broken down into three main groups:

- Bigfoot organizations or groups (collective believers)
- Bigfoot researchers/investigators (persons with a strong position due to personal involvement)
- Bigfoot believers (individuals/everyone else)

Bigfoot believers (individuals) might also have subgroups, such as people who are witnesses, Bigfoot conference attendees, or merely enthusiasts, and so on, but I will not be diving into that much detail here.

Cosmology of Bigfoot Researchers and the Media

What is the cosmology of Bigfoot researchers? I do cover that in more detail—in an upcoming section below within this chapter—by asking the question (one of seven) to several participating researchers/investigators/cryptozoologists. These researchers are from different backgrounds and hold differing beliefs about Bigfoot and so also have different cosmologies that back up those beliefs... in this way, we can glean some idea about what a researcher's personal cosmology is by asking them the simple question: What is Bigfoot?

Personal cosmologies can be found not only within the Bigfoot subculture but also in how the general public and people within certain fields of expertise treat the subject of Sasquatch. Some people simply do not believe in Bigfoot, period, while others, such as socio-cultural geographer, Dr. Paul Kingman who teaches at Simon Fraser University (SFU) in Burnaby, BC, find that studying the culture around Bigfoot believers may be as or more important than trying to prove whether the creature is real or not. I tend to fall in this same camp (my desire to see an actual Sasquatch notwithstanding), based on the contents of this entire book. It is fascinating to see what makes people tick in terms of their beliefs and cosmological outlook regarding the definitions of such concepts. Yet, politicians and heads of universities sometimes do not understand that there is far more to the Bigfoot phenomenon than Bigfoot itself. For instance, NBC4 (nbc4i.com) covered the story in how the short-sighted negative beliefs of

politicians in New Mexico halted a university professor's efforts to teach his students about Bigfoot:

Dr. Christopher Dyer presides over students and faculty at UNM's Gallup Campus. While he insisted that he searches for the mythical creature in his own time, an investigation by NBC4's sister station KRQE found that Dr. Dyer had left New Mexico's taxpayers on the hook for more than \$7,000 in Bigfoot-related expenses, including a two-day, on-campus Bigfoot conference. After the conference, Dr. Dyer led a university-funded expedition to find Bigfoot in the Sandia Mountains. They didn't find him.

When this information came to light, New Mexico State Sen. George Munoz sponsored a bill that would ban public [sic] funds from being spent on "looking for or catching a fictitious creature."

"It's sad that we have to do this, that they don't have the ethics, that UNM doesn't have the ethics to stop this," Sen. Munoz said. "And now we have to draft bills to stop something that is not morally right."

(source: <https://www.nbc4i.com/news/bigfoot-expedition-inspires-ban-on-state-funded-searches-for-mythical-creatures/>)

It is important to note that Dr. Christopher Dyer is a doctor of anthropology who also holds degrees in biology. He is not just some random Bigfoot investigator—his obvious purpose was to teach his students anthropology, not necessarily to actually find a Sasquatch creature. However, if they did find one, then fine, but to date no one has, so their chances outside of doing a cultural exercise for the students was slim to none. Politicians only see dollar signs in their eyes in cases like these, hence, their bias and negative worldview (cosmological view) of the Sasquatch phenomenon. They do not understand the sociological, anthropological, or even philosophical viewpoint. The educational benefit of studying if a cryptid exists and what people think—about what many consider a mythical or cryptozoological creature—can be invaluable in terms of anthropology, sociology, social science, and psychology as well as some of the hard sciences like zoology and biology. Dr. Christopher Dyer, at the time of that article (Feb 12, 2017), was the Chief Executive Officer (CEO) of the UNM-Gallup Campus. The negative consequences due to the political upheaval by biased and close-minded people who consider Bigfoot to be a "fictitious creature" over studying and understanding the Bigfoot subculture, likely caused too much opposition for Dyer; by May 19, 2017, he stepped down officially from his position and only teaches now as a professor. (source:

<https://news.unm.edu/news/dyer-steps-down-as-ceo-at-unm-gallup>).

Cosmologies can have direct consequences, not only to ourselves but also to others.

One of the exceptions to the rule for currently-working university professors involved in Bigfoot expeditions and research is Dr. Jeff Meldrum. His personal cosmology becomes apparent as he provides an explanation of what he thinks Bigfoot is, which is in line with science and physical anthropology. According to the article “Bigfoot and Upside Down Trees” (Dec 2, 2014), Meldrum’s position as a professor is not in question, nor has he received treatment as negative as Dr. Dyer had.

Dr Jeff Meldrum of the Idaho State University is another Bigfoot researcher. He is a professor of Anatomy and Anthropology. He is also affiliate curator of the Idaho Museum of Natural History. Meldrum holds an undergraduate degree and Masters in Zoology from Brigham Young University. He holds a PhD in Anatomical Sciences from Stony Brook University as well. You can find his profile on the Idaho State University website below:

<http://www.isu.edu/bios/people/faculty/meldd/>

Meldrum has appeared on several television shows about Bigfoot including “Monster Quest.” Contrary to popular misconception, Meldrum believes that only a couple of thousand Sasquatches roam the US. He thinks they are very, very rare with large home ranges. In terms of intelligence he thinks the Bigfoot evidence does NOT suggest a creature that human-like. He notes that with Sasquatch there is no evidence of repeated tool use as there is with ancient human ancestors other than the types of tools used by other great apes such as gorillas and chimpanzees. These include throwing stones and using sticks. Further, he notes they do NOT seem to have permanent shelters other than occasional nests similar to those made to chimpanzees or gorillas. Meldrum thinks Bigfoot has more in common with apes than humans and it could be slightly smarter than other apes but not as intelligent as modern humans.

Meldrum tends to believe Bigfoot is Gigantopithecus or some offshoot of that large prehistoric ape. He also believes that when these creatures steal away human children they eat them for food as chimpanzees and gorillas have sometimes done when their normal food sources are depleted due to drought or other factors. Meldrum has a book out entitled, “Sasquatch Meets Science” as well.

(source: <https://acriaz.wordpress.com/2014/12/02/bigfoot-and-upside-down-trees/?fbclid=IwAR3UlwV6EMFud7y2Ux8THrM5Oma0V-GElsih8oG-9bKn-kMA7Q901p52Emc>)

Sometimes authors (including me, surely) do not write up entirely accurate accounts. It is better to hear directly from people as to what they believe; although, the majority of articles like these tend to properly display at least most of the information when they depict a person they interview. I have been in the news and newspapers, radio and television before and most of the time they get it right, but when they get it wrong; sometimes they get it very wrong. Assuming someone’s beliefs or personal cosmology, as a Bigfoot researcher or not, can sometimes threaten a person’s livelihood,

which is an unfair position since any accusers do not typically risk their professional positions if they are found lying (politicians included).

Research & Researchers

Researchers study to discover new information. Researchers who study the Bigfoot phenomenon may go by different titles of choice, depending. A few of them include Hominologist, Cryptozoologist, Bigfoot Researcher, Sasquatch Investigator, Habituator or Interactionist (for those using habituation techniques), or other combinations or titles.

- **Hominologists** study hominology (penned in 1973 by Dmitri Bayanov from Russia (source: <https://cryptomundo.com/cryptozoo-news/cryptozooterms/>)), which is the study of Bigfoot and may or may not include: hominids (humans, pre-humans, and some apes), hominins (humans and pre-humans, no apes), and hominoids (primates and hominins, so includes apes/pongids and potentially Bigfoot since it is an unknown species).
- **Cryptozoologists** study cryptozoology, which is the study of hidden animals, of which Bigfoot/Sasquatch is but one of hundreds, if not thousands. Those hidden animals are called cryptids. The Komodo dragon was one such animal that was spotted occasionally but not proven by science for many years but was finally officially discovered and removed from the list of suspected cryptids; it is considered a known/proven/real animal now. Cryptozoologists hope for the same outcome for Bigfoot one day.
- **Habituators** practice habituation, which is the “psychological learning process wherein there is a decrease in response to a stimulus after being repeatedly exposed to it. This concept states that an animal or a human may learn to ignore a stimulus because of repeated exposure to it” (source: explorable.com/habituations). The idea here is to habituate Bigfoot at locations of common sightings and high activity so they will become familiar with humans and interact as a form of proof. Interactionists consider themselves already interacting with Sasquatch regularly in some form(s). Unfortunately, this method tends to produce a lot of beliefs with almost no quality physical evidence, so people who are less inclined to scientific methods, or who have tried overt

methods (cameras and tech equipment) and failed to catch Bigfoot (also common), tend to try habituation. There is no rule that habituators also cannot employ overt methods of investigation.

- **Bigfoot Researcher/Sasquatch Researcher** or **Field Investigator** are probably the most commonly used titles that are used in the Bigfoot community. There may be other titles (not listed here).

Some researchers take a no-kill stance; while others think that the only way to do it right is to bring in a body for DNA testing, to prove to science and the rest of the world, once and for all, that Bigfoot exists.

Children's books may also discuss this very sensitive topic, asking the question "Capture or Kill?" in the header—with some people wanting a specimen for scientific analysis, while others figuring that it could be thought of as murder since nobody knows how closely related they are to humans (Gaffron, 1989, p. 92). Others simply state that killing a Sasquatch is the best means for scientific study because they could be anything, from a different human race, a wild animal, or even aliens.

Researchers also do not always agree on other things, such as what to call Bigfoot, using different names for them, or even disagreeing on the singular versus plural term.

I posed the question about what term researchers use for more than one creature:

Fellow Bigfoot researchers... do you say Bigfoot (singular and plural) or do you say Bigfeet (plural), or Bigfoots (plural)?

Responses (from 12/1/2019):

Dave Rosenfeld: I've also asked that question... but I would say Bigfoots plural

Kipp Morrill: I say Sasquai for plural

Jay Michael: Bigfoot (singular and plural). Never Bigfeet. If you say Bigfeet, we will disown you. LOL ;) I prefer place names, such as Skunk Ape for Florida, Swamp Ape for the south in general (Alabama, Georgia, Mississippi) Bukhus for Alaska, Sasquatch for Pacific Northwest, etc...

Zach D Starrick: Bigfoot and Sasquatch singular/plural

Peter Smith: Not Bigfeet! Bigfoot or Bigfoots for plural, speaker's choice. I use Sasquatch for both singular and plural; it just sounds right to me.

Sasquatches??!! I don't think so. I think I am preferring Bigfoot for plural, but you would have to make clear from the context that you were talking about more than one.

Jackson Hunt: Skunk Apes, Sasquatch's, Big Fools & Yettis are related to Neanderthals

Sean Forker: Bigfoot

Merle Smith: I say Bigfoot, Sas, Fools, beings, many different names.

Corky Marple: Squatch

Susan P Stone: Bigfoot. No matter the number.

Peter Smith: Bigfeets? LOL

Anthony Shields: I put a 'the' in front if I'm talking numbers. Never thought about it, just noticed that lol. A Bigfoot singular, the bigfoot plural. Sasquatch however is kind of like 'deer' or 'fish', can be used to singular or plural. Interesting, never thought about it

Steven Streufert: "Bigfoots" is ABOMINABLE. Loren Coleman has much to say on the matter. I'd take this essay as authoritative...

Cryptomundo » Bigfoot, Not Bigfeet! Nor bigfoots! Nor sasquatches!

<https://cryptomundo.com/cryptozoo-news/no-bigfeet/>

Philip Larsen: Bigfoot singular or plural...but prefer Sasquatch when referring to the big one

Bill Pfendler: Big Feets

Bigfoot Researcher Data Example

Bigfoot researchers collect the eyewitness and other stories people tell about Bigfoot sightings. There are numerous databases and collections of these stories and accounts. One graph of Bigfoot sightings drew data from over a century of sightings, compiled for all the activity in the United States. It includes many types of sightings too, from Class A, B, & C, to obscure or unknown and some possibly unreliable sources. Nevertheless, here is a screenshot of the result (from video) from that compilation in the form of a graph from a YouTube video (posted on Nov 24, 2019) by Data BAE:

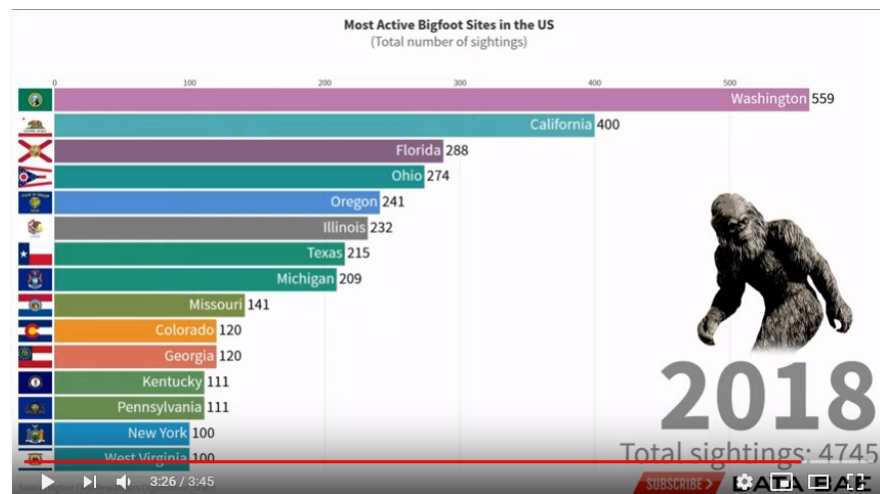
“Total Number of Bigfoot Sightings (1900-2018) The Most Active Bigfoot Sites in the US. Numbers are estimations based on the Sighting Reports added to the website. Data Source: Bigfoot Field Researchers Organization (BFRO), The only scientific research organization exploring the bigfoot/sasquatch mystery.”

NOTE: Remember that this is only from one database, not including other researchers’ databases that may exist outside of this, or that may overlap with this.

Source of the screenshot:

“Total Number of Bigfoot Sightings (1900-2018) The Most Active Bigfoot Sites in the US”

https://www.youtube.com/watch?v=peSKq_q8Lt0&feature=youtu.be&fbclid=IwAR1_mcnNXXWvFUmrHkR-0n_VGjLiOWGKspCz



Total Number of Bigfoot Sightings (1900-2018) The Most Active Bigfoot Sites in the US

4,311 views • Nov 24, 2019

75 3 SHARE SAVE ...

Uj

1RhxAxTKPGUTBjV

hbc

Washington State has the most sighting accounts according to the graph above. If British Columbia (Canada) were included, it would probably be on par with that. California and other areas fall under that, with the video showing that different states held different ranks over the years leading up to 2018.

Bigfoot researchers have a lot of issues to contend with—from witnesses who see things they cannot explain, to field investigations that lead to frustrating results (or lack of results), or flack from the general population or even family or friends. Skeptics and disbelievers in Bigfoot insist that 100% of all sightings must be either misidentified animals or hoaxes. However, much of the public is not necessarily aware of the sightings that occur on every continent in the world too.

It makes one wonder after a while, especially when documented accounts go back at least a hundred years. The Native stories and oral histories alone cannot all be discounted as mere fabrications. Most Bigfoot researchers worth their ilk take cultural stories and historical accounts into consideration for the big picture, whereas a disbelieving ‘true skeptic’ will debunk from the beginning to the end.

Researchers also look into scientific evidence such as fossil evidence and DNA tests in paleoanthropology regarding pre-humans mating with *H. sapiens* (Denisovans in Asians, Neanderthal in Europeans, other hominins with Indonesians and Australian aborigines, and multiple pre-humans with people of African ancestry). Some of these hominins or some version of relict hominoid(s) may have survived. Neanderthal only died out 24-28 kya, and *H. floresiensis* also lived alongside modern humans, among others. DNA does not lie. Some of these different forms (such as *H. floresiensis*) still had ape carpal bones, while Neanderthal had ape-like ribs (conical like apes, not barrel-shaped like *H. sapiens*), etc.

That there could still be a relict hominoid (which is more animal) that is living in the rural forests in different places worldwide, say some researchers, would explain the rare sightings people claim, as well as their ape-human combination of physical traits.

Outside of (and within) both physical evidence and anecdotal evidence, people—including researchers—believe what they want to believe, regardless of evidence or sometimes because of the evidence. That is why my own research focuses on what people BELIEVE about Bigfoot. Skeptics and hoaxers and believers/disbelievers aside, there is far more to the phenomenon than most people know... or want to accept. Denial is strong in many people, and disbelief is also a form of belief. Bigfoot researchers are not immune.

That said, there are still zero Bigfoot bodies, alive or dead, that have been verified scientifically. Many people claim that researchers have no real DNA tests that qualify in scientific rigor, and those tests that have been done are found lacking, or else people do not believe the results, claim errors, or explain them away. Yet, despite that the majority of the scientific community poopees the existence of Sasquatch, many credible witnesses keep showing up to tell Bigfoot researchers that they had a real sighting. They cannot all be liars and hoaxers, well into the accounts from hundreds of years ago, say Bigfoot researchers.

Bigfoot Researchers Questionnaire Interviews

I interviewed several Bigfoot (Sasquatch) researchers/investigators for this book. Most are male as the field is typically dominated by males overall. Some of these researchers may or may not be affiliated with organizations. The questionnaire I created included seven mostly open-ended questions and there were no minimum or maximum requirements for answer length. The goal was to get an idea of what some Bigfoot researchers are like in terms of background, experience, organization affiliation (if any, although this shows up in their bios more often than the questionnaire itself). Also, questions like whether they have had their own sighting of an alleged Bigfoot, what inspired them to become researchers, the methods they use, what they believe Bigfoot is, and challenges that they are up against as well as the pros and cons (positives and negatives) about doing this type of research.

The researchers involved in this study (in alphabetical order by last name) include:

1. Kris Allen

2. Daniel Benoit

3. Lyle Blackburn

4. Tyler Bounds

5. Michael W Cook

6. Adam Davies

7. Henry Franzoni

8. Ken Gerhard

9. Jeffrey Gonzalez

10.

Stan Gordon

11.

Winona Rouillard Kirk
12.

Steve Kulls
13.

Thomas Marcum
14.

Jeff Meldrum
15.

Mark Mills
16.

Ron Morehead
17.

Kipp Morrill
18.

Derek Randles
19.

Anthony Shields
20.

Zach Starrick
21.

Kathy Strain
22.

Lon Strickler
23.

Craig Woolheater

Questions asked in the questionnaire:

- 1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?
- 2) What spurred your interest in researching Bigfoot?
- 3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?
- 4) How has Bigfoot/research affected you or changed your life (positive and negative)?
- 5) What has been the most challenging part(s) of being a Bigfoot researcher?
- 6) What do you believe Bigfoot really is?
- 7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

It is important to know that there is no such thing as a ‘professional’ Bigfoot researcher. This is because anyone, of any age, who researches in some manner, is a “researcher”. This includes armchair research such as books and the Internet, or by interviewing witnesses or collecting sighting accounts, doing field investigations, habituation, or other methods of research. However, there is such a thing as professional methods and equipment, but using them does not make a professional researcher, it only makes a researcher that may or may not use certain methods/equipment. There are professionals at their work who use professional methods, etc., but again, there is no such thing necessarily as a “professional Bigfoot researcher”, per se. The newbie or green researcher just starting out is as much of a ‘researcher’ as a seasoned investigator with decades of experience. Some researchers might disagree, but this is talking about labels, not experience.

Experience, knowledge, and professionalism in handling witnesses and field investigations all make a huge difference, but to just call oneself a ‘researcher’ is a pretty easy title to claim in the subculture of Bigfoot research. It does not mean they are good at what they do, nor does it mean they are bad at it. *To date, nobody on the planet has absolutely proven, scientifically, the existence of Bigfoot.* Nevertheless, some evidence that

could prove it may or may not have been suppressed by individuals, groups, organizations, or governmental/military institutions, etc.

The questionnaire participants below do not necessarily reflect how professional or unprofessional a researcher might appear to the public eye. Nevertheless, it is important to retain an awareness that just because someone has a lot of significant sounding titles or achieved status, it does not mean they are a 'better' researcher than one without those titles. A field investigator with many hundreds or thousands of hours on the ground, who does not promote themselves or participate in official or non-profit Bigfoot organization(s) or universities, radio or television shows, or other high profile positions can still be a top-quality researcher. Likewise, a researcher may boast to have a hoard of evidence (physical or anecdotal) but be unable to prove it, or the evidence may be weak or rejected by science. For example, fuzzy pictures of blobsquatches and dark shadows or images that invoke pareidolia.

I give a brief introduction of each researcher-participant, then a bio (when available, or may combine it with the introduction), then the questionnaire and their responses. All responses are from the Bigfoot researchers in their own tone, voice, words, and meaning. Although in a couple of cases they provided voice recordings for me and I transcribed it.

With that said, here are the answers to the questionnaires by the participating Bigfoot researchers...



Interview of Bigfoot

Researcher: Kris Allen

I have been friends with Kris Allen on Facebook since 2012 and we have 221 mutual friends between us, although we only got to know each other more recently because he joined in on this questionnaire for Bigfoot researchers. Kris is a fascinating individual with a varied and expansive background and interests, a sense of adventure, and a family man. Furthermore, he has had several Bigfoot sightings, which he describes in detail below.

Kris Allen provided his bio:

Kris Allen was born and raised in the small town of New Braunfels, Texas. For half of his life, he lived in Hernshaw, West Virginia and currently lives in Charleston, West Virginia. He is a renowned Bigfoot researcher who has had many years of experience in the field and is also a host of Radio Show "Kris Allen's Monster Theater". Besides being a Bigfoot expert, he is also a country music Singer/Entertainer and published Author, he is the Owner and President at Kris Allen & Southern Thunder. His music is a captivating mix of high energy and soulful country/southern rock. His music has received worldwide attention, topping the charts on the World, U.S. and Nashville charts consecutively. There are also many radio stations, Internet, FM and XM radio stations that air his music as well.

With 8 World Top 10 Hit Songs and 5 Genres since 2002, you can listen to Kris Allen & Southern Thunder music here:

<https://www.reverbnation.com/krisallensouthernthunder?fbclid=IwAR2Iw8GLpNovZunMs6FqHJ4FGSYkveY-wTK4BUsRan-L0OXztulodUy3NxQ>

Kris has had numerous personal encounters that have altered his life journey and changed his life. He is also well known in paranormal circles. Kris Allen is dedicated to his family and friends as well as to his fans worldwide. He is a Christian man and even died and came back to tell the tale.

See Kris' website at: <http://krisallen.com/>

Kris Allen's interview:

1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?

I've had 11 encounters, but I'll start with the most horrific.

With my oldest son was about 8 we went camping at Sherwood lake in Greenbrier County West Virginia. Late in the evening we were out catching lightning bugs in an open field. It was still bright outside because it was a full moon night. We heard a rustling noise sound like a deer rubbing his antlers in some brush. My son and I squatted down behind some rocks to see the deer. We saw two very large black objects ripping bark off of trees and running it down its face area as if it was licking the bark with its mouth. Then it would throw the bark to the ground; we watched this for a while. It was pretty chilly outside, in the 40s, but I was sweating uncontrollably because I was so scared. The smaller of the two was about 6 or 7 ft tall. The larger of the two was 8 to 10 ft tall. All of a sudden, they stepped into the Shadows of the trees and vanished where it was dark. A much larger third one stepped out anywhere from 10 to 12 feet tall and much more massive then the other two. It was there I found the fear of God and ran back into the campsites with my son. We told my dad what we saw. He thought it was just bear. I explained to him this was two or three times bigger than any bear. I never could get this out of my mind and this was the beginning of what made me a researcher. The arm length of these creatures were almost the length of their body. They are called a Gigantopithecus blacki.

My first sighting: I was a child living in Texas and going to West Virginia for vacations at my grandmother and grandfather's house. My whole family was making noise outside one evening; I walked out to see what the commotion was about. There is about a 6 ft tall monkey and a tree in the backyard. The monkey was grooming its arm and watching us. It wasn't even slightly scared of us, so it seemed. That was very close where we could see everything in detail about it. It was setting out on a sycamore branch. It was about 6 ft tall slender Caucasian colored face. It almost looked like a spider monkey without a tail. It was about 45 minutes before it got dark; my whole family and neighbors were all gathered there in the yard watching it and it was not scared. Back when I was a child no one had cell phones with cameras and few people had cameras. We had a camera upstairs in the house of my grandmother packed in our suitcase. We didn't bother to go get it and we just thought it was a monkey that escaped from a zoo. A decade later I found out it was an albino Bigfoot juvenile. As it got dark we went inside and never seen it again.

My second encounter, I was with the girl that I was dating who later became the mother of my oldest son. We were going up Dunlap holler in Kanawha State Forest hiking. Nobody was up there but us. I looked at a tree and there was a giant ape looking man sitting behind the tree watching us. I turned to get her attention to look at it and I pointed at the tree and it wasn't there. We got out of there really quickly and never came back for years.

After my third encounter I told you about at Sherwood Lake, I started researching and going out on researches and I worked with many people. Since then I've been in books, movies, magazines, and

newspapers from around the world with my stories and my music, having eight world top 10 hit songs.

I've gotten to work with Jane Goodall, many other well-known scientists and biologists, and I've been a member of more than 50 organizations and groups in the Paranormal and cryptozoology world. I made a radio show call Kris Allen Worldwide Monster Theater that was very successful. I brought groups like the TV show *Finding Bigfoot* to West Virginia to film 'The Appalachian Bigfoot' on *Finding Bigfoot* TV show.

2) What spurred your interest in researching Bigfoot?

After seeing the first sighting as a child with my family we didn't think of it as a Bigfoot, we didn't know what a Bigfoot was. My second sighting, it was crazy seeing it just for a few moments behind a tree, but after my third sighting and scene 3 that scared the hell out of me, I knew then there's something out there so that started my research. My researching has fairly well been successful, I believe, because I incorporate music. I sing and play guitar while I'm out looking; it seems to be that music attracts the Beast.

3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

I think for mankind, yeah, we're all curious of the unknown and when you see something that you can't explain you search for the answer or the answers. I've searched for decades around the world. I studied Indian legends, what they know, what they believe, and what they have encountered throughout the United States. For my radio show, Kris Allen's Worldwide Monster Theater, I brought guests from around the world—from well-known authors, TV hosts, and just people that have a very interesting story of The Unexplained. I've opened my eyes looking for bigfoot and seeing other things unexplainable. If you're close-minded, you'll never understand or see, most likely; then once you have seen, your curiosity, or mine has anyways, led me to find out more. What is really out there?

4) How has Bigfoot/research affected you or changed your life (positive and negative)?

I was a non-believer of ghost tours, Bigfoot, or The Unexplained. I mean I wanted to believe, but unless I seen something I just could not believe. Until I saw my first Bigfoot, we just thought it was a monkey. My second Bigfoot sighting was much larger and I knew there was something out there. My third sighting where there is three of them... small, medium, and large. That made me a hardcore believer and I've been a researcher ever since then. I knew I had to collaborate with many people to learn as much as I could. I read everything, I watched everything, and I talked to everyone I could. I went on all kinds of research trips. To the best of my knowledge I had seen 11 Bigfoot. It changed my life for the positive. But in believing something is out there, people talk behind your back and tease you. It took years to overcome that. Now I just simply don't care what people believe. I know the truth and that's changed viability to go for my research.

5) What has been the most challenging part(s) of being a Bigfoot researcher?

The most challenging part has always been the man hours put in searching, often without results. The research goes on because once you see them you know they're there. I would get leads from people who could convince me they saw what seemed to be a Bigfoot. If I had the time and ability, I would go research, often by myself. It's challenging when you're in the Woods by yourself knowing

something could go wrong and people may never see you again, or you may never see people again. I research year-round. I like the wintertime best when there's snow on the ground because it's easy to track. Often, I find a Bigfoot track to be only a bear track. I once followed a bear track 4 and 1/2 miles; I watched everything the deer did as a bear ran after them killing a juvenile deer. The bear drug the deer 25 yards away and ate it. By tracking you can see the history of a short amount of time of whatever it is you're tracking. Often the tracks vanish because the forest floor is not very forgiving; sometimes the tracks just end Without a Trace.

6) What do you believe Bigfoot really is?

That's the million-dollar question, what do I believe Bigfoot really is. I personally think Bigfoot is the missing man like Neanderthal. There are several species from dog-faced Bigfoot, Gigantopithecus or Gigantopithecus blacki, Yeti, list goes on. Fence in what part of the world you're in... Vietnam and the Kapri [local name for Bigfoot] is the same as in the Philippines. The only way that we'd ever know is when we finally get one in modern captivity and research and learn from it. I believe the only way this will happen will be modern technology or pure Stroke of Luck. They act for human as far as primitive man would go. As far as We Know they have no mortgages, but they have a social life. Whatever they are they're extremely intelligent by not being captured.

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

It seems the most effective field research, as far as seeing them, would be thermal image equipment. Very difficult to use cameras to capture them, even trail cams. The reason why trail cams are very difficult is because anything where the copper wire in a current has 3 valence electrons that escape the nucleus, this leaves a giant radiation field about 3 ft in diameter; depends on the tree cam. I believe they see this radiation emitting from the current, plus the red lights are easy to see. Remember these creatures are primarily nocturnal so what may seem like a little red light, to them would be a bright red light. They are very elusive and they're very intelligent. We're looking for them in their backyard. There's a lot of basic equipment that I like—parabolic reflectors and thermal imaging are the most effective. The most attractive bait... first, if you're in the right location, and the right timing, and the right time of year, will be the laughter of children and women or music. They're attracted to the Innocence sound of a child in women and music, or both. I don't believe they knock on trees; I believe they beat on their chest like a Silverback Gorilla does. So, while they're beating on their chest, they're scaring the deer or whatever it is they're hunting to Ambush point. If you were able to have thermal imaging that records, it may be possible to capture this hunt. Not all Bigfoot migrate. The Appalachian Bigfoot have no reason to migrate, while on the west coast and the Rockies they would migrate following elk, or in Canada following caribou.



1-12-20 Interview of Bigfoot

Researcher: Daniel Benoit

I met Daniel Benoit on Facebook after a referral to interview him as a Bigfoot researcher. He lives in Mount Crawford, Virginia and is an author, a Wildlife Researcher and the founder of the East Coast Bigfoot Researchers Organization (ECBRO), which hosts the annual Virginia Bigfoot conference.

Daniel wrote the Junior Bigfooters Activity Guide: Learning the Basics (2016) for the ECBRO youth members and is the author of two other books on the topic of Bigfoot. His website is ecbro.wordpress.com.

Daniel's responses to the questionnaire are below:

- 1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?

First encounter/sighting occurred in the month of May 3rd 2014. During a bigfoot camping expedition I was hosting in my main research area. It was completely unexpected as we were on foot traveling up the forest rd headed back to base camp approximately around midnight coming from the lake in the area and noticing eye shine from deer on the side of the rd they did not seem to be startled as usual but continuing up past there me being a head of everyone as we were in a single file line something caught my attention a set of eyes. The eyes appeared to be low not knowing at that time that side of rd sloped down gradually several feet then leveled out. But as soon as I noticed it i was stopped in my tracks and i called for Tracy Arnold who was first behind me and at first i thought mountain lion since they are in the area. The eyes were large yellowish /almost Amber then it blinked

then disappeared. Tracy called the rest of the group up and guys we got eye shine, so we are grouped into that spot looking into the woods and saw it again only 25 to 30 ft from us. It was swaying side to side fairly fast and stood approximately 4ft tall. Now within a minute of observing this just a few feet to the right was another set of eye shine appeared that stood 6ft tall. Only thing observed from this was constant blinking perhaps from our head lamps on our heads. So a couple minutes had gone by as we were starting to get excited of seeing these mysterious eyes (for the record i was thinking maybe bigfoot in the back of my mind, but not saying anything) But next here is when it got a lot more interesting 3 to 4 feet to the right of the 6ft subject behind the bushes down low i noticed another set of eye shine that was raising up as if it was crouched down and going to stand which it did di just that and towered over top of the 6ft one and stood at 8ft tall. This one here also had same color eyes and blinked then it moved. It had made a whole left side step and then turned back facing us and as it did all this a big round head and broad shoulders were seen. The head connecting straight to the shoulders with no neck and we were not scared at all but more excited and blown away by this experience after minutes of observing this they all seemed to turn off walked into the darkness. Then we made our way back towards camp.

2) What spurred your interest in researching Bigfoot?

After viewing the Roger Patterson footage from 1967 it sparked a good bit of curiosity in me and Especially after seeing documentaries involving the footage and science and graphic film analyst Bill Munns trying to debunk it which they cannot still do however that opened the door for passion to grow and it had awakened me to a new world that me more observant and my senses heightened or turned up.

3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

It easily became a major part of my life. It has become a way of life for me to learn the truth behind it all. I create ways to spread awareness such as public events and lectures. Even when at work i have the privilege of visiting locations to observe areas since I'm a driver.

4) How has Bigfoot/research affected you or changed your life (positive and negative)?

Well since getting involved as with everyone or most we want answers and the truth. It pushes me to first spread awareness by any way possible. One way Is I hold seminars and attend other bigfoot conventions as a speaker sharing my experiences and my research along with my conclusions to let others know where I stand.

I always say in meetings or conventions "If you don't know what is known - How can you seek what is considered unknown" Always learn and understand all known species, their behavior, their tracks, their habits, etc. And if wanting to get involved with the bigfoot phenomenon I first recommend finding a known species that you can compare it to. As for me I focus on non-human primates. The similarities will amaze you.

5) What has been the most challenging part(s) of being a Bigfoot researcher?

Dealing with criticism from not just non-believers but from fellow so-called researchers in the field claiming to know facts when there is none. We only have beliefs, theories, and possibilities.

6) What do you believe Bigfoot really is?

Until we have DNA and a comparable Specimen to prove otherwise, I honestly believe it's an Undiscovered/Unclassified Ape of its own kind.

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

I prefer the non-aggressive approach. When going out in the field don't go with Bigfoot on the mind at all but be alert to your surroundings while being focused on the known wildlife that is known for inhabiting the area. And most importantly enjoy yourself and take your time. Evidence will come in time and if it's meant to be bigfoot will be revealed.

Yes, I do use basic equipment like an audio recorder, thermal flir, camcorder for documenting my observations, and if I'm camping in my known active area, I stay put around my camp at night. They will make themselves known when they come around but not seen. The night is their free zone. Meaning they blend in with the dark to come & go as they please.



Interview of Bigfoot

Researcher: Lyle Blackburn

I met Lyle Blackburn through Facebook back in 2012. He is a narrator, writer, producer, author, musician, and considers himself a “Legend Hunter” rather than just a Bigfoot researcher.

Lyle’s bio from his website (lyleblackburn.com) is here:

Lyle Blackburn is a native Texan known for his work in writing, music, and film. He is the author of several acclaimed books, including “The Beast of Boggy Creek” and “Lizard Man,” whose subject matter reflects his life-long fascination with legends and sighting reports of unknown creatures. Lyle is also the founder of the rock band, Ghoultown, and narrator/producer of documentary films such as “The Mothman of Point Pleasant” and “Boggy Creek Monster.”

Lyle is a frequent guest on radio programs such as Coast To Coast AM, and has been featured on numerous television shows airing on Animal Planet, Destination America, Discovery Science, and A&E. In his work with Monsters and Mysteries in America, he served as both consulting producer and special episode host.

As a musician, Lyle has achieved similar success. His band Ghoultown has released eight albums, which have not only earned a loyal worldwide following, but found their way into movies, video games, and numerous live venues across the United States, Canada, and Europe. Highlights include an invitation to write a theme song for iconic horror maven, Elvira, Mistress of the Dark.

The song's music video - featuring Elvira herself - was aired on her nationally syndicated show, Movie Macabre.

When Lyle isn't writing books, hunting monsters, or performing with his band, he can be found speaking at various cryptozoology conferences and appearing at horror conventions around the United States. Just look for the trademark black cowboy hat.

Here is Lyle's questionnaire:

- 1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?

I haven't had a sighting.

- 2) What spurred your interest in researching Bigfoot?

Childhood interest and the desire to write books about mysterious creatures and legends.

- 3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

As a professional writer, I've researched and written several books on the subject of Bigfoot – primarily cases in the Southern United States. The research involves both interviewing witnesses and going into the field to evaluate the possibility of such creatures existing in whatever area I'm investigating. I've also been on several television shows covering the same subject, so that's allowed me to investigate cases all around the United States.

- 4) How has Bigfoot/research affected you or changed your life (positive and negative)?

It's had a positive effect since it's not only fun, but a big part of my career. It's also allowed me to meet interesting people I wouldn't have otherwise met. Some of those people – from other researchers to actual eyewitnesses – have become good friends.

- 5) What has been the most challenging part(s) of being a Bigfoot researcher?

The cost in terms of time, travel, and equipment.

- 6) What do you believe Bigfoot really is?

I think there's a few possibilities as to what these creatures might be, if they do indeed exist. First, they could be a species of ape that's managed to evade discovery by virtue of their small populations, above average intelligence, and the desire to remain elusive. By archeological standards, apes have never been known to exist on the North American continent, but that doesn't mean there aren't suitable candidates. One example is Gigantopithecus, a "giant ape" that existed in China. Perhaps these giant pongids crossed the Bering Strait Land Bridge along with many other species during the continent's formative years. Once present in the New World, the apes could have spread into the various mountains, forests, and lowlands where they would presumably adapt as changes to environment and climate occurred. The other possibility is that they could be a relic hominoid which

diverged from a common human ancestor long ago. In recent years, we've come to understand that the family tree for the hominin species is much more diverse and "bushy" than originally thought. If one of these primitive species survived, it could account for sightings of a "man-like ape." This is a very simplified answer for a complex question which could encompass a whole book chapter or even a book. Ultimately, it's hard to say anything for sure without a specimen to examine.

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

As far as "high-tech" gear, I've used audio recorders, nightvision cameras, and thermal vision. I also bring along hydrocal, which is a gypsum cement used for casting tracks (footprints).



Interview of Bigfoot

Researcher: Tyler Bounds

I first met Tyler Bounds back on July 16, 2012 when he spoke at the small library in Granite Falls, Washington State (packed the place out!). I had gone with my friend and co-researcher, Pearl Prihoda, who also knew Tyler. He was heavy into his roles of Outdoor Technician, Camera Operator, Fixer, and Associate Producer for the *Finding Bigfoot* television series by then and so his talk was very popular and a lot of fun. I found him personable and gregarious as well as knowledgeable about most things in the field of Bigfoot research. It is a pleasure to include his responses below.

Tyler Bounds' bio:

Tyler Bounds is from NW Washington, and had had a fascination with the sasquatch phenomenon from a very young age. In 1992 he traveled to Bluff Creek, CA on a solo "expedition", and that is when the bigfoot bug really took hold. 15 years later he went on his first BFRO expedition, and soon thereafter became an Investigator, Researcher and Expedition Organizer with the group.

During the inaugural season of the popular TV show "Finding Bigfoot" in 2010 he was asked to be a permanent member of the production crew, and traveled the country looking for bigfoots, camping out, interviewing witnesses, and raising a general ruckus. 2014 was the end of an era with Animal

Planet, but also the beginning of a new project. He joined forces with some like-minded folks and joined up with Pacific Northweird, a Cascadian investigative paranormal-comedy-art freakshow focusing on the weirdness of the Pacific Northwest (Pacific Northweird, get it?) that can be seen on the YouTube and at www.pacificnorthweird.com

Tyler Bounds' questionnaire:

1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?

My first bigfoot sighting occurred when I was quite young, likely 4 or 5 years old, making it around the summer of 1975. The memories are undoubtedly hazy, but I have told the story many times, and recall my grandfather talking about it some time afterwards, so some details may be incorrect. And due to the fact that my grandfather passed away before I was a teenager, I have no way to corroborate any of these claims or memories.

I was in southern Oregon, attending a family reunion at my paternal grandparents' ranch. My grandfather was a Boy Scout troop leader, and there was a Boy Scout outing that he was committed to - I don't know if he had double booked himself, or had to fill in for someone else, or what the particular circumstances were - but for whatever reason he had decided to do this hike, and the scouts and I accompanied him. I thought that my father had also accompanied us, but in subsequent conversations, he didn't recall going on this trip. I was very young, and I do not remember any of those details. I do know that we had traveled to northern California, and our group was split up into two old Toyota Landcruisers that my grandfather used on his 5,000-acre ranch. I have no recollection of what specific area we had driven to, or what our final destination was to be, although I *very* vaguely remember something about a lake, and some of the scouts having fishing poles lashed to their packs.

I recall walking down a trail that was wide and flat, with lots of foliage on both sides. I was close to the front of the line that was being led by my grandfather, and I remember being amazed at how *big* all of the scouts were - I was by far the smallest and youngest person in the pack. I don't know how far we had walked before but, to the best of my recollection, the whole line stopped for some reason. And then, there was a big, dark, hairy *thing* that crossed the trail a short distance ahead of us, followed somewhat closely by a much smaller hairy thing.

Now, as a side note - from a very early age, I have been obsessed with dinosaurs. And in particular, a children's television program called *Land of the Lost*, in which a father and his two children are transported to a land or alternate universe where dinosaurs, cavemen and reptilian humanoids all co-exist. I was, and at age 48, still am, a fan of this TV show. But at age 3 or 4, I was *obsessed* with this show. There is a character on the show named Cha-Ka, who is a young ape-like humanoid that the humans befriend. So, in the course of this hike, when a smaller hairy humanlike thing crossed the trail, I thought of Cha-Ka, and how I had seen one of the characters from my favorite television program. Later on, while watching *Land of the Lost*, I recalled telling my mother that I had actually

seen Cha-Ka “when I was with Grandpa” and how exciting it was for me. So apparently that is how I interpreted what I had seen.

I remember a commotion amongst my grandfather and the scouts, probably a mix of wonder and excitement and fear, but most likely having never heard of bigfoot or sasquatch, I probably wasn’t aware of the significance of what had just happened. I also do not remember exactly what happened next, but the end result was some plaster casts being made of footprints. And upon returning to the ranch, accompanying my grandfather to an outbuilding, where there was a line of a dozen or more plaster footprints leaned up against the side of this barn or shed. The new footprints were dutifully added to this pre-existing collection, and that was that. In later years, I distinctly remember revisiting this collection of footprints and marveling at them.

And, after my fascination with bigfoot had matured, my grandfather passed away, when I was maybe 11 or 12 years old. On a family trip after his death to get heirlooms and other inherited items, I desperately wanted to get those footprints, but upon arriving at the building where they had sat for so long, they had disappeared, and nobody seemed to know what had happened to them. I was disappointed then as a young boy, but as my interest and involvement in bigfoot research reached new, previously unimagined heights, I am even more distraught that such a collection of evidence had seemingly vanished without a trace.

2) What spurred your interest in researching Bigfoot?

After that initial experience, and often telling my mother that I had seen a character from my favorite TV show (I don’t explicitly recall telling her this, but she recounted this fact to me many times over the years), I probably thought that I had just seen a caveman, or cavekid? Growing up in the Pacific Northwest, I may have had a passing knowledge of the term “bigfoot”, but I can’t be certain of this. But following that initial introduction to hairy critters that leave footprints in the woods, two things happened in a short amount of time that I definitely do recall, and these events ended up changing the trajectory of my life, from then until the present day.

One being another of my favorite television shows as a young boy, *The Six Million Dollar Man*, which I watched religiously. And in early 1976, there was a series of episodes where the bionic lead character teamed up with, and did battle with, a bigfoot. And that is what it was called - a bigfoot. Most likely the first time I had heard the term applied to whatever this big hairy thing was, and it sort of looked like the ones I had seen with my grandfather. So, now at least it had a name.

And the other was yet another television program that I distinctly remember watching with my maternal grandfather in Bellingham, Washington. An episode of a show called *In Search Of...*, hosted by Leonard Nimoy, came on, and this was an episode about searching for bigfoot, in the woods of Oregon, in 1977. I was *absolutely transfixed*. This was bigfoot, but as a supposedly unknown or non-existent mythological creature, and it lived where I did! And I had ensuing conversations with my parents and my grandfather (again, that I don’t specifically recall, but were recounted to me over many subsequent years by both my parents and grandfather) about bigfoot, and that I had seen bigfoots with my grandfather, and he cast footprints, and had other footprints that he, or someone else, had found, so how could bigfoot *not be real*? I had seen them, more than one, a mother and a baby (as I referred to them for many years, but this was, and still is, just conjecture on my part). But now I knew what to call them - bigfoot.

Still being a huge dinosaur geek (which has been a lifelong interest - I actually ended up studying geology and paleontology in college), the similarity between depictions of “cavemen” and other ancient and extinct humanoids and depictions and descriptions of bigfoot - and my own sighting notwithstanding- this was a mystery that was right up my alley. Prehistoric beasts that lived in the woods and mountains of where I also lived? This was a natural fit for my inquiring mind. Soon after I commenced looking for any book that had to do with bigfoot at my library, which in 1977 was not that robust. But, there were some, and they often also had references to other unknown animals, such as the Loch Ness Monster, which, conveniently, *also looked like a dinosaur*. I absorbed every book about unknown creatures I could get my hands on. My father worked at a lumber mill at this time, and I remember hearing a conversation at a company picnic between some of my fathers’ co-workers about the stories they were being told by loggers and logging truck drivers about seeing these bigfoots in the woods, and finding their footprints, and these were incidents that were happening mere miles from where I grew up near Arlington, WA, literally in the foothills of the Cascade Mountains- the very heart of the supposed territory of bigfoot. The mountains that surrounded my childhood home were also the home of bigfoot.

3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

As a young child growing up in the woods, and having an intense, innate interest in nature, wildlife, biology, geology, evolution, and anything to do with the natural world, and myself eventually becoming a Cub Scout (and then Webelo, and then Boy Scout, and eventually culminating in achieving rank of Eagle Scout in my teens), I spent a lot of time wandering the forests around my home, maybe not actively “looking” for bigfoot, but I was hyper-aware that there was always the possibility that I could be near one. It is a testament to my parents trust in me that they would allow me to wander, for hours, without having any knowledge of where I even was. It’s very likely not a practice many parents would allow these days. So, after many years having an intense interest in bigfoot, and to a lesser extent, other cryptids, I was finally afforded and opportunity to embark on my first “real” bigfoot expedition.

In 1992 my maternal grandparents were celebrating their 50th wedding anniversary in Lake Tahoe, California. I had just turned 21, and I decided that I was going to rent a car and make the drive from where I lived in Washington to Lake Tahoe, and I made plans to visit the bigfoot “hotspots” that I was aware of in northern California on my return trip. I ended up in Willow Creek, and stopped at a store to get supplies that at the time, unbeknownst to me, was owned and operated by Al Hodgson, who I wasn’t aware of, but as luck would have it, he was the unofficial bigfoot historian of Willow Creek. I bought all 3 copies of John Green’s seminal books about bigfoot, a map of bigfoot sightings in the area, a bigfoot mug and a bigfoot shirt. Al even gave me a photocopy of a map that had the most recent bigfoot sightings on it, and Al personally annotated even more recent locations of sightings and trackways for me. With all of this knowledge and information, I set out for the area around Bluff Creek to try my hand at Really Searching for Bigfoot.

I had no idea what I was doing, or how to “correctly” look for bigfoot. I drove a myriad of logging roads, slowly, at night, with my windows rolled down, listening intently for any branch break, looking for any footprint, waiting to smell that rotten odor often associated with bigfoot. Alas, there were no telltale signs, I didn’t find any evidence, I didn’t prove the existence of bigfoot. After a few days of crisscrossing the mountainsides, I continued on my way back to Washington, with no proof, but a handful of memories, and a bunch of bigfoot books and souvenirs. I was officially hooked.

But it wasn't until 2008 that bigfoot research seriously re-entered my life. From 1993 to 1996, I was living and working in Southern California, not exactly bigfoot central. And then 1996 I moved to Alaska, living in the southcentral part of the state - again not a known bigfoot "hotspot." I moved back to Washington in November of 2005, and in the time between moving away and returning, something else had been discovered - the Internet.

I eventually stumbled upon a website for an organization called the Bigfoot Field Researchers Organization (BFRO), and spent many hours reading reports, marking up maps, and taking notes. Then, in the summer of 2008, I decided to attend one of the BFRO's research expeditions in the central Cascades of Washington. Due to my extensive outdoor expertise and knowledge of flora and fauna - and also my longstanding interest in bigfoot - BFRO organizers and researchers invited me to become a member, which became another turning point.

4) How has Bigfoot/research affected you or changed your life (positive and negative)?

Beginning in the fall of 2008, I dedicated nearly all of my time to bigfoot research. I was responding to reports from all over the state that had been submitted to the BFRO, talking to witnesses, attending expeditions and meeting other researchers. Over the next two years I went to conferences, symposiums, and expeditions. I met people that I had things in common with outside of bigfoot, and our little ragtag group spent hundreds, if not thousands, of hours in the woods looking for bigfoot, not only in Washington, but I also traveled north to British Columbia and south to Oregon and California, meeting other well known researchers and spending lots of time "In Search Of..."

In 2010 I was invited to take part in filming for a TV show that the comedian Bob Saget was putting together, and one particular episode was about bigfoot, and more specifically, the people who look for bigfoot. Soon after that, the producers of that failed series approached several of us about another, nationally televised TV show about bigfoot, called "Finding Bigfoot", and I ended up being tapped to be a member of the production crew, which I continued doing for nearly 5 years, crossing the country several times, east to west, north to south and back again, and interviewing hundreds of witnesses. I got to cross many things off of my "Bigfoot Bucket List", met celebrities, important figures in bigfoot research, made many friends, and got paid a pretty exorbitant amount of money to basically "go look for bigfoots." My hobby became a job, and I was one of a handful of people in the world that were getting a paycheck because of bigfoot. Because of bigfoot, I had a bit of fame, fortune, infamy, made tons and tons of friends all over the country, got paid several times for speaking gigs and appearances, I have been interviewed for radio shows and podcasts, regional newspapers, National Geographic, the BBC, and the Huffington Post, among others. I have appeared on a nationally televised TV show many times, playing myself basically. I am extremely fortunate to have had the opportunity to turn a hobby into a career, all because of a hike I took with my grandfather all those years ago.

5) What has been the most challenging part(s) of being a Bigfoot researcher?

For me, the most challenging part of being a bigfoot researcher, especially a serious bigfoot researcher, is the non-scientific assumptions that more and more people are positing online and elsewhere. I have always, even from my childhood, approached the bigfoot phenomenon from a natural, biological, scientific standpoint - that bigfoot is a flesh-and-blood, biological entity. They are physically manifested, they leave behind footprints, hair, scat, and other traces of their existence. This is absolutely my belief.

So it is very frustrating for me to have some paranormal or pseudoscientific theories gain so much traction in the bigfoot community. Cloaking, telepathy, teleportation, and other quackery that is attributed to bigfoot feels disingenuous and as an easy way out for researchers and the uneducated and misinformed. Because of the popularity of the television show I was a part of, the popularity of bigfoot skyrocketed, and anyone could call themselves a bigfoot researcher, even if they had no previous outdoor experience, academic training, or even previous enthusiasm for the subject. I believe that because of people's frustration at a lack of evidence, and therefore a lack of "payback" for time and expenses incurred, they feel somewhat cheated, that they have put in the time, effort and diligence to be The World's Greatest Bigfoot Researcher, only to come up empty handed. And to explain away these failures, the reason must be because

Bigfoot can't be photographed.

Bigfoot can detect and avoid cameras.

Bigfoot can disguise itself as a tree stump/clump of ferns/log/owl.

Bigfoot can easily travel from our earthly dimension to other dimensions/realities/universes.

Bigfoot can read our minds and knows what we are thinking and can therefore deter us from discovering them.

6) What do you believe Bigfoot really is?

It is my personal belief that bigfoot is some species of relic hominid or hominin, such as the extinct species *Gigantopithecus blacki*, a larger, more robust type of *Paranthropus*, or perhaps a species or genus that is hitherto still unknown from the fossil record.

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

In the past, I have employed nearly every sort of technology in my research and investigations, including but not limited to:

- Photography and video equipment

- Digital audio recorders

- Night vision goggles and monoculars

- Thermal cameras and recorders
- Trail cameras, in both short- and long-term installations

- Drones
- Custom-made “woodknockers”
- Parabolic listening devices (“Bionic Ears”)
- “Call blasting”
- Food and other forms of bait

- Pheromone chips
- Various forms of attractants (CD's and other shiny things, lasers, glowsticks, etc.)
- Casting materials (Hydrocal, Fix-It-All, plaster)

As my research has progressed, or perhaps, regressed, I rarely go into the woods on a foray with anything more than a camera, a cell phone, and a tape measure. If I am interviewing a witness I will usually bring a notebook, but otherwise I am usually far out in the woods, and going simple, fast and light. After doing this for so long, and trying everything, I have gone back to basics. I have grown weary of packing multiple cameras, batteries, recorders, chargers, cords, attachments, and everything else on the kind of trips I currently embark on.



Interview of Bigfoot Researcher: Michael W Cook

I met Michael Cook on Facebook through a referral for interviewing him. Although I was friends with over 400 Bigfooters on Facebook, he was not one of them until we started the interviewing process. Turns out that he is from the town where my kids' grandparents are from back in the hills of Kentucky. Although his research area is mainly in Kentucky, he has also researched in Ohio, Virginia, Northern California, Montana, and Tennessee, and some in Indiana. His first encounter was in Harlan county in 2000.

Here are Michael Cook's responses:

- 1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?

My first encounter happened in Harlan County in 2000, at a river in Martins Fork Lake, Harlan County, Kentucky.

This encounter I had was the most significant. While fishing on a riverbank, a large, hair covered creature came tumbling down the hill and into the river in front of me. When it hit the water, it was 50 feet from me.

To this day I don't know if it tripped, slipped, lost its footing, or what exactly happened. Whatever the case may be, it came tumbling down the hill towards the river. It was slapping the ground and grunting as it rolled, I'm assuming to try and catch itself. As it entered the water, I saw a large ball of hair. Now, at that moment, I automatically, and instinctively thought it was a bear. When it stood upright in the river, it was apparent that was no bear. Though that's what I say now, at the time, my mind was still trying to rationalize what exactly I was witnessing. It made its way back across the river and stepped up on the bank. As it stood there shaking off the water (more humanlike than animal), I was frozen observing it. The hair was a dark brown, almost black from being wet. Short around the trunk of the body and got longer on the arms and legs. It's head was round, and seemed to sit directly on its shoulders with no visible neck. As it turned to walk back up the hill, it stopped. Looked around and locked eyes with me. That was the most terrifying moment up till then I had ever had. It saw me, and I was seeing it. It looked at me, then to the ground, back up at me. It had a look of almost embarrassment on its face. After several seconds passed, it balled its fists up and let out 3 or 4 hard, guttural grunts. That was my cue to leave. I ran as fast as I could back to my car on the hill, 100 yards or so. Once in the car I was shaken pretty bad. Trying to come to my senses, I was starting to cry. Thinking the being had jumped the river and came to where I was. I looked frantically all around. Reality is, it had made its way back into the woods. It started a kind of scream up on the ridge as I was in the car. This didn't help me any, as I tried to calm down enough to drive off. The Bigfoot I saw was in the 8ft range, weighing at least 400 pounds. Dark brown hair, almost black. Ranging from 3 or so inches on the body, and up to 12 inches on the arms and legs. The head was as round as a ball, sitting on shoulders with no visible neck. Small ears. Large deep-set eyes, maybe black or dark brown in color. Hair came up near the eyes, leaving the sockets bare and the nose and lips.

2) What spurred your interest in researching Bigfoot?

My encounter. Bigfoot didn't exist to me before that.

3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

Bigfoot is a glorified hobby, it takes a very low priority in my life. First and foremost, I am a dad, then my job, then way down at the bottom is Bigfoot. One day I hope to do this more, after I retire and my son is grown. I would like to further my knowledge of these beings of course, but right now, I'm content being a weekend warrior. Take a couple big trips a year kind of researcher. I'm coming up on 20 years in the field, and though I have learned a lot, I'm not much closer than I was 20 years ago. They are complex creatures and just when you think you have them figured out, they do something and rip those theories out of existence. So back to the drawing board.

4) How has Bigfoot/research affected you or changed your life (positive and negative)?

Both actually. Positive impacts such as the friendships and bonds I have made throughout the years. My better understanding of the world around me, and the forest flora and fauna. My ability to turn the other cheek has greatly improved. Negatively speaking, there's not much, but there are some. The human psyche cannot turn off envy and jealousy. That being said, though I'm far past those

attributes, I have watched “friends” come and go, in not only my life but the ones around me. Constant ridicule, bullying, and bashing from skeptics and fellow researchers alike. The mentality of “I’m right and you’re wrong” seems to be a common trait for 60% of the researchers out there. I’m comfortable saying that Bigfoot has greatly improved my life, but I have a balance to my personal life, my business life, and my Bigfoot life. There is a dark underbelly to this, but its best to conduct your studies, and worry about yourself and not others.

5) What has been the most challenging part(s) of being a Bigfoot researcher?

The time, the planning, the want to get out and go but can’t sometimes. Time away from family. Time is the biggest challenge. You may plan for 5 days in the woods and nothing happens until that 5th day and no way you can stay longer. The lack of support from others. It’s all challenging.

6) What do you believe Bigfoot really is?

I believe that they are a kind of primate, like humans. I believe that all are born flesh and blood, but certain ones are endowed with special abilities. Just like humans and some are born with certain metaphysical abilities such as: psychic, mediums, sensitive intuitiveness, etc.; this is why I don’t discount claims of cloaking, mindspeak, energy transference, etc.

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

I like to use the basics. Voice recording, video cameras, trail cameras. When I Research I like to sit and listen. The woods will talk when they are ready.



Interview of Bigfoot

Researcher: Adam Davies

Adam Davies and I had been friends on Facebook for a couple of years before we actually talked about anything crypto-related. Although Adam is into cryptids, he does not really consider himself a cryptozoologist or a Bigfoot researcher, but rather calls himself an 'Explorer'. He is well known in the realm of Bigfoot and has done field investigations for orang-pendek for television shows like Monsterquest/History Channel.

Here is Adam's bio:

Whether you call him an Explorer, Adventurer or Cryptozoologist, there is no one alive today who has done more active fieldwork to prove the existence of yet-to-be-discovered animals in remote and sometimes dangerous parts of the world.

From the dense jungles of the Congo and Sumatra, to the Deserts of Mongolia, and the Mountains of Nepal, Adam has traveled the world in search of scientific evidence of the existence of these creatures.

Notably, Adam has achieved unique results. Expeditions which he has either led or been a key part of have gotten excellent results. Examples include the orang-Pendek in Sumatra, Sasquatch, the Yeren in China, and the Seljord Serpent in Norway.

Adam would love to do this full time, but for now he devotes all his spare time and money to his passion. Adam is a frequent contributor to documentary television programming, including such shows as the History Channel's "MonsterQuest", National Geographic Channel, Animal Planet's "Finding BigFoot", and numerous others.

Adam Davies has traveled the world in search of mystery animals.
<http://www.adamdaviesexplorer.com/>

Adam Davies' responses:

- 1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?

I have not seen a Bigfoot. The cryptid I did get a clear look at was the Seljord serpent in Norway.

- 2) What spurred your interest in researching Bigfoot?

I am not really a Bigfoot researcher as such. I have spent many years traveling all over the world looking for evidence of cryptids. From looking for the Mokele Membe in the Congo to the Yeren in China. Bigfoot is one of the creatures I have investigated.

- 3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

I have been most interested in looking for evidence of primates. From Yeti's in Nepal to Bigfoot's in America. I specifically decided to focus more on the U.S. after I discussed the Patterson-Gimlin film in Beijing while making China's Wildman for the History Channel. The reason for this was due to when Jeff Meldrum talked to me about the unique structure and gait of the creature, after his analysis

of the film. I was very interested in it and I thought it could potentially be more plausible—the idea of Bigfoot in North America—and therefore worthy of investigation.

4) How has Bigfoot/research affected you or changed your life (positive and negative)?

I have had some amazing adventures. I have seen things that are unique. I have taken incredible chances though. I am grateful to have survived. Things I've done that required survival include many things. One that comes to mind is when I crossed the Mokélé swamp in the Congo to look for something called the Mokélé-mbèmbé, which at the time was considered to be a possible relic of the dinosaur age. I was shot at. It was it was hard crossing the swamps; very few people had never done it before. I was covered in cuts, and at the end of it, as I got to lake Tele, I sat in a pirogue canoe and I looked up and there was a gorilla watching me and picking its nose from the top of the tree, as I was covered in a carpet of butterflies. Many stories I could tell you but that's the most obvious one. Mongolia... arrested at the border for being a Chinese spy (of all things). Sumatra... dodging tigers. Many things, but there's an example.

5) What has been the most challenging part(s) of being a Bigfoot researcher?

It has cost me thousands of pounds of my own money as for most of my expeditions I have been self-financed.

6) What do you believe Bigfoot really is?

I think Bigfoot is a physical creature with more intellect than a Gorilla but less than us broadly speaking. I think it may have some unusual physical characteristics, but I don't think it is some 'magical spiritual creature'.

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

Habituation is not recommended. For example, it can accelerate the process but create an unhealthy dependency if it is based around food. If someone has made a successful habituation of a Bigfoot I am yet to see any physically persuasive evidence of it.



Interview of Bigfoot

Researcher:

Henry Franzoni

I first heard about Henry Franzoni years ago but had set aside his information over time; then in 2019, through a mutual friend, Kenny Joholske, my interest was piqued again due to Henry's work on place-name maps. I contacted Henry and we spoke at length about our research, overlapping ideas, and of course his place-name maps that he gave me permission to present in this book, which I am grateful for. Also, some of his stance and operating hypothesis are a little different compared to many in the field of cryptozoology, but he is working on his own book so I will leave that for him to tell you. In the meantime...

Here is his bio:

In 1993 I had what I thought to be a bigfoot experience in the Cascade Mountains of Oregon. I met Peter Byrne at that time and joined the Bigfoot Research Project (BRP) as member of the board of advisors. I also met Ray Crowe of the Western Bigfoot Society (WBS) and assisted him to publish his newsletter "The Track Record" for a few years. This led to meeting Rene Dahinden, Grover Krantz, Patty Patterson, and a host of other bigfoot researchers of that historical epoch. I founded the Internet Virtual Bigfoot Conference (IVBC) (The first on line bigfoot discussion group) in 1993 and built websites for Peter Byrne, Rene Dahinden, Patty Patterson (Roger's wife), and helped Matt Moneymaker get the BFRO off the ground by providing a subdirectory on my web site which was the original home of the BFRO. I continued with the follow-on project to the BRP, the North American Science Institute (NASI) from 1995-1998, headed by Jeff Glickman, which culminated with my presentation at the Sasquatch Symposium at the University of British Columbia in 1998 of my Indian place name research; research that became a small chapter in the science paper NASI

published in 1998, “Toward a Resolution of the Bigfoot Phenomenon”. A paper which I helped produce. [see paper at: <http://www.photekimaging.com/Support/rptcol2.pdf>]

I was a main narrative character in two bigfoot movies made at the time “Sasquatch Odyssey” for the film board of Canada and “Bigfoot Monster Mystery” for channel 4 in England. These are still knocking about on YouTube and Discovery Channel. I had a lot to do with the scripts of both.

I left the field in 1998 and distanced myself from all public bigfoot community involvement. I stayed out of it until 2008, when I published a bigfoot book “In the Spirit of Seatco”, in which I detailed some of my findings in Indian Country; some of the Indian Wisdom I had become acquainted with, as well as the application of Nikola Tesla’s ideas to understanding the nature of bigfoot, as well as the ideas of a few others applied to the problem of understanding this place we live and who we live here alongside.

Shortly after publishing this (2009) I left the public bigfoot community again, pursuing my own personal interests privately.

Throughout this period, from 1997 to the present, I have worked for various Indian tribes in various areas of activity such as defending their treaty rights in Federal court and working on environmental restoration and salmon conservation. I aspired to be a true conservationist. The very early maps I made of bigfoot sighting reports in 1994, and the statistical analyses we performed on the data we were able to gather helped Jeff Glickman build a model and estimate the population of bigfeet across the US. I further refined this model since then.

I became an actual quantitative fisheries scientist working for the tribes for 25 years, before I returned to doing pure IT work for the tribes. I co-authored a few peer reviewed published science papers on the subject of salmon population estimation and salmon survival estimation in the Columbia River Basin.

I founded and led the Columbia River Inter Tribal Monitoring Data project for 8 years, pulling data together biological monitoring and environmental data across OR, WA, and ID from the Nez Perce Tribe, the Confederated tribes of the Umatilla Reservation, the Confederated Tribes of the Warm Springs Reservation of Oregon, and the Yakama Nation. The project then assisted the tribes to summarize this data and feed it to various models used for natural resource management by the tribes, the states, and the federal government.

A lot of the biological work I did was estimating the survival and population size of Chinook Salmon, Steelhead Salmon, Sturgeon, and Lamprey across OR, WA, and ID.

I now work for the Cowlitz Indian Tribe as the Database and Application Administrator for the tribe. I am focused on Tribal Information Technology again, but my primary focus is no longer natural resources, but health and human services and governmental function.

What does this have to do with bigfoot? Plenty, more than I could explain or demonstrate. All these tribes have Wisdom regarding the subject of bigfoot. My background goes a long way towards explaining why I walk the line between western scientific fact and Indian wisdom. Science is based on observable, repeatable “facts”, while Wisdom is based on life experiences. Both influence my approach to understanding the mystery.

Here are Henry Franzoni’s questionnaire responses:

- 1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?

This is my first non-sighting, but a sensing and experience, and is still one of the most significant experiences for me.

In 1993 I lived in the old courthouse in Linnton, OR, which was annexed by Portland Oregon in 1915. I found out that Chief Cazino, a chinook Indian, had his summer camp where my building stood. I wanted to learn more about Indians that once lived on the land I lived on, and my Indian ancestors, since I knew I had some Indian ancestors. I started reading about the Chinook Indians, river people, they lived along the rivers in the area. I read a story about an artist named Paul Kane, who was standing across the river from my house in 1847 talking to two presumably Chinook Indians. He asked them to guide him to Mt St Helens, which you can see from my building, and they refused, telling him that “skookums” lived up there, who were cannibal giants. I thought, I wonder if they were talking about bigfoot? I found a place named “Skookum Lake” in Oregon, which was described as “the place Indians said was where the evil god of the woods lived.” I took my then girlfriend/future wife up there (5,000 ft high in the Cascades) to see if he still lived there. ¼ mile from the lake, I missed the turnoff, we turned back to catch it. On the way back to the turn, we smelled a strong pungent odor (like a skunk/wet dog but much sweeter) that wasn’t there before. I stopped the van; it was pitch black and all the crickets stopped singing. The smell remained. A force field seemingly made of static electricity made my hair stand up on end and my body hair tingle. My girlfriend suddenly said I’m tired and fell asleep in the front seat immediately. I felt a presence in the forcefield, a mental presence. A few minutes later the forcefield went away and the smell went away. It was pitch black and the crickets started singing again, the van didn’t start, it turned out the starter motor had died. We had to hike out and come back with a new one the next day. I woke up my girlfriend and we slept in the back of the van.

2) What spurred your interest in researching Bigfoot?

The smell I smelled that day along with the forcefield that seemed to blow out my starter motor. The mysterious way my girlfriend went to sleep immediately. The static electricity that made my hair stand on end. The silence of the crickets. The pungent wet dog/skunk smell spurred a mental picture of lots of wet hair. The mental presence I felt. Although I didn’t see anything, my other senses told me something was there, something I didn’t understand, something that was not a typical animal, something that had a strong smell and could emit a powerful force field. This experience suggested to me “bigfoot” was behind it, although I saw nothing at all.

3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

I met Peter Byrne and Ray Crowe the next day. I joined the board of advisors of Peter’s Bigfoot Research Project. I helped Ray publish “The Track Record” for the Western Bigfoot Society. I asked the question “What role in nature do these creatures serve?” I asked another question: “What do the Indians know about these creatures?” Over time I came to the conclusion that whoever these creatures were they functioned as the caretakers of all the other species. I decided that a more accurate view of the world was that they were the brains, and we were supposed to be the caretakers of this place we live. I aspired to be a true conservationist. I became a fisheries conservation scientist and had a 25-year career in tribal fisheries science. My early work with GIS trying to find “geo-time” patterns in the bigfoot sighting reports later assisted me to map and analyze salmon redds, salmon

survival, and salmon migration corridors. My interest in bigfoot facilitated working alongside Indians all across the Pacific Northwest, and it helped me to make Indian friends all across the country. My search for unknown animals helped me to measure and conserve populations of known animals. I became a peer-reviewed published scientist in the field of biostatistics.

4) How has Bigfoot/research affected you or changed your life (positive and negative)?

It has helped me to understand what I am, and how consciousness works. It has helped me to understand awareness. It has helped me to understand what this place we live is. It has helped me to understand all living creatures better. It brought my wife and I closer together. It scared away a lot of people who thought I was crazy for looking into it. It helped me learn about Indian cultures and Indian wisdom. It helped me to work for a tribal biological think tank where I could do science and learn more about bigfoot. I do not know the extent it has affected me, I often feel what appears to be their hand operating behind the scenes, helping me.

5) What has been the most challenging part(s) of being a Bigfoot researcher?

Losing some friends who thought I cracked up. Engaging with the bigfoot community is always challenging for me, I disagree with almost everyone about it. The look on my dad's face as I tried to convince him of the worthiness of this endeavor was challenging.

6) What do you believe Bigfoot really is?

Bigfoot is a species that's another order of life. Bigfoot is a ball of conscious energy, just like we are, surrounded by a flesh bag made of meat. Bigfoot can access the true power of their sub-conscious mind with their conscious mind, a skill we are lacking in. Bigfoot can take many forms, a pure energy form is one of them, a physical flesh and blood form is another. Bigfoot can focus energy with their minds, all kinds of energy. Bigfeet call themselves the Jeenoo, which I do not know how to spell. Bigfoot is a type of people. When Indian children raised in the traditional manner reach about 10 years of age, they are sent on a vision quest into the mountains overnight to meet their spirit guides, their power animals. Who they encounter on these vision quests are the Jeenoo... which are what you call bigfoot. Bigfeet are highly evolved beings of pure energy that can materialize in the form of bigfeet, as well as in other forms. There are similar creatures who call themselves the Tepcon, these creatures are not as kindly disposed towards us humans as the Jeenoo. We conflate them with bigfoot. Some tribes call bigfoot the "Ancient People" in their oral traditions and others have them in their creation stories and others have secret societies and religions revolving around them. For one tribe I know, bigfoot is their highest protector.

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

Gear up!! Lol. If I could afford a rubidium land magnetometer I'd bring one with me out in the field. Same with a cosmic ray detector. I go solo or with my wife or a friend out in the woods and mountains. I bring a compass, to sense anomalous magnetic fields. I bring binoculars. Often I bring a gun because I'm afraid of the humans out in the woods. I believe that bigfoot can move frictionlessly in all dimensions, and that they can be anywhere at anytime. Bigfeet can be in town, bigfeet can be underwater, bigfeet can be in the mountains, bigfeet can be underground, bigfeet can be elsewhere, to put it simply. The "field" is a very, very large place. I think they are often found "in the field" because they stay far away from us, something about us is unpleasant to them and they tend to avoid us and hang out in places with a small or non-existent human population. When I go out in the

woods, sometimes they let me know they are around. When one senses that they are around, I advise that one pick a flower or sit on the ground next to a downed log and wait quietly. I have tried and discarded most if not all other techniques and gear over time.



KEN GERHARD

Interview of Bigfoot

Researcher: Ken Gerhard

I first met Ken Gerhard through Facebook (as fellow researchers) back in 2012—we presently have 327 mutual FB friends in common, so he is one of the more active people among my Bigfoot friends. However, we did not speak much except maybe through groups or on rare occasion. It is a delight to have him participate in this Bigfoot researcher interview as it is nice to get to know more of my ‘friends’ online a little better, especially since he is a fellow author. Ken wrote the book *The Essential Guide to Bigfoot* among other titles dealing with cryptozoology.

His bio from his website (kengerhard.com) is here:

Ken Gerhard is a widely recognized cryptozoologist and field investigator for The Centre for Fortean Zoology, as well as a fellow of the Pangea Institute and consultant for several research organizations. He has traveled the world searching for evidence of mysterious animals and legendary beasts including Bigfoot, the Loch Ness Monster, the Chupacabra, enigmatic winged creatures and werewolves. In addition to co-hosting the History Channel TV series Missing in

Alaska, Ken has appeared in three episodes of the television series *Monster Quest* and is featured in the History Channel special *The Real Wolfman*, as well as other series including *Ancient Aliens* (History Channel), *True Monsters* (History Channel), *Unexplained Files* (Science Channel), *Legend Hunters* (Travel Channel), *Paranatural* (National Geographic), *Weird or What?* with William Shatner (Syfy), *Monsters and Mysteries in America* (Animal Planet), *True Supernatural* (Destination America), *Ultimate Encounters* (TruTV), *Monster Project* (Nat Geo Wild) and *Shipping Wars* (A&E). His credits include appearances on numerous news broadcasts and radio programs like *Coast to Coast AM*, as well as being featured in articles by the Associated Press, *Houston Chronicle* and *Tampa Tribune*. Ken is an author and has contributed to trade publications including *Fate Magazine*. He currently lectures and exhibits at various conferences and events across the United States. Born on Friday the 13th of October, 1967 (exactly one week before the famous Patterson Bigfoot footage was shot), Ken has traveled to twenty-six different countries on six continents and has visited virtually all of the United States. An avid adventurer, he has camped along the Amazon, explored the Galapagos, hiked the Australian Outback and has visited many ancient and mysterious sites, from Machu Pichu to Stonehenge.

Ken's responses to the questionnaire are as follows:

- 1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?

I've never actually seen Bigfoot with my own eyes. Though, I'm fairly convinced I heard/encountered one of the creatures on at least one occasion. On the evening of August 18th, 2003, along with three other researchers I heard and recorded deep, guttural apelike grunts emanating from some thick brush alongside Cottonwood Lake in Texas. We shone a spotlight on the location from a higher vantage point and did see eye shine from a seemingly tall animal. The following morning, I found corroborating evidence at the location, including footprints and mutilated turtle shells.

- 2) What spurred your interest in researching Bigfoot?

When I was a young boy (keeping in mind I already loved animals and monsters), I caught a TV show about Bigfoot and something inside of me just clicked. Keep in mind that this was the mid-1970s. Two important things that resonated with me were that the Patterson-Gimlin Bigfoot film was shot exactly one week after I was born. Also, in 1976 I saw a Bigfoot-related exhibit known as the "Minnesota Iceman," which piqued my interest.

- 3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

Following a long career in the music industry, I was burned out and searching for new interests about 20 years ago. Through the Internet, I met some Bigfoot field researchers who had organized groups and conferences - and started to work closely with them.

- 4) How has Bigfoot/research affected you or changed your life (positive and negative)?

Bigfoot (and cryptozoology in general) has change my life in amazing ways. I've had some unbelievable opportunities to travel, investigate, experience, make some amazing friends - and even meet some childhood heroes.

5) What has been the most challenging part(s) of being a Bigfoot researcher?

The most challenging part of being a researcher is dealing with hoaxers, as well as individuals who are not able to view the phenomenon objectively - and instead become emotionally attached to the possibility that these creatures actually exist - thereby making Bigfoot more of a faith-based quasi-religion, as opposed to a scientific pursuit for the truth. Funding and financial support is also very difficult to come by.

6) What do you believe Bigfoot really is?

Bigfoot is a robust, relict hominid from the Pleistocene - basically a great ape (manlike form) that is exceptionally rare and has lived beyond its presumed extinction date. As far as an exact species, it would all be speculation. Whatever Bigfoot represents may not yet have been found in the fossil record.

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

I feel habituation claims are more of a self-gratification exercise for people who want to feel they are somehow special. I'm convinced these creatures are fearful of man and therefore intentionally avoid ANY contact with us. To think they want to somehow "befriend" us is an example of anthropomorphic thinking. My research techniques vary, but are basically old-school, utilizing tracking skills by searching for tracks, scat, remains, etc. I'm focused on physical evidence and not too interested in photographic proof at this point.



Interview of Bigfoot Researcher: Jeffrey Gonzalez

I spoke with Jeffrey after he messaged me asking to take part in the Bigfoot Researchers Questionnaire for this book (responding to my post of a ‘last call’ for researchers), even though we had been ‘friends’ on Facebook since 2012.

Here is a short bio for Jeffrey Gonzalez:

Bigfoot investigator, Talk Show Host and Investigator at Paranormal Central.

Website: ParanormalCentral.net

Studied Degree in the Applied Science of Electronics Technology - E.T. Program at DeVry University and lives in Fresno, California.

Jeffrey Gonzalez’s questionnaire:

- 1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?

They come around our campsite at night; they go thru our camping things. One punched me through the tent as I was sleeping. I saw one running, but I didn’t get to see the features that well because of its speed; but later, determined it to be 9 feet (height). My biggest evidence to date is the impressions on the windows of my truck; you can see those and pictures in my website.

- 2) What spurred your interest in researching Bigfoot?

Ever since I saw the Paterson-Gimlin film on “In Search Of”, I was hooked. I’m a fan of the mysterious and weird... Bigfoot is my favorite thing to investigate.

- 3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

I’m a Paranormal investigator ... I started investigating Bigfoot in 2007 when I was introduced to a high school Principal from Fresno California. He had been investigating Bigfoot in the Sierra Mountains East of Fresno. He invited me to a special spot where we have had many encounters.

- 4) How has Bigfoot/research affected you or changed your life (positive and negative)?

Because of all the evidence that I have presented to the world, I started an Internet talk show, which I have been doing since 2007. I have been on many television shows and news stories from around the world. I am in the process of shooting a pilot for network TV.

- 5) What has been the most challenging part(s) of being a Bigfoot researcher?

The challenging part about investigating is “time.” I’m married with children. I have a full-time job. I have been with AT&T for 20 years... I wish I was a millionaire, which would allow me to purchase the right night vision equipment and allow me to spend more time investigating.

6) What do you believe Bigfoot really is?

Good question ... I know they are real. I know they have DNA, which we got off the windows of my truck. I know they have special abilities... without making me look like a nut, I have seen things that I cannot explain. I have interviewed many people who all have had similar encounters... telepathy, cloaking, speed; but yet, the Bigfoot is of flesh and blood. What are they??? I hope one of these days I can answer that question.

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

I have an associate’s degree in electronics. I also know a lot about sound recording and security cameras. I’m also a certified pole climber which allows me to place my motion cameras at around 17 feet up a tree—with all this, is the reason why I have so much evidence to show. As to what evidence have I got from climbing trees... too much... got a Juvenile Bigfoot moving, and other great stuff... weird stuff... apples being removed and the stickers on the apples were left at the spot but my camera didn’t get what removed the stickers... stuff like that.



Interview of Bigfoot Researcher: Stan Gordon

I knew of Stan Gordon for many years and think I had spoken with him in the past, although too many years ago to remember just when. I contacted him by phone and then email in December 2019 and spoke with him at length. We compared notes in our research regarding not just Bigfoot, but also UFO’s (since I was a ufologist for many years before diving into Bigfoot research). There was apparent overlap in our research, recognizing patterns in eyewitness encounters with high strangeness in some but not all accounts.

Stan’s bio is here:

Stan Gordon was trained as an electronics technician who specialized in radio communications.

Stan has been researching UFO sightings, Bigfoot encounters, and other mysterious events in Pennsylvania since 1959. Since then, he has been involved with the investigation of thousands of unusual incidents. For many years, Stan led teams of scientists, engineers, and research specialists to investigate mysterious occurrences across Pennsylvania. He is the primary investigator of the 1965 UFO crash incident that occurred near Kecksburg, PA. Stan has been taking calls on UFO sightings and other strange reports from the public since 1969, and he continues to receive unusual reports on a regular basis. He has given illustrated lectures both locally and nationally on the topics of UFOs, Bigfoot, Cryptids, and strange encounters since the late 1960s.

He is the producer of the award winning UFO video documentary, "Kecksburg The Untold Story." Stan is the author of three books, *Silent Invasion: The Pennsylvania UFO-Bigfoot Casebook*, *Really Mysterious Pennsylvania*, and his latest book, *Astonishing Encounters: Pennsylvania's Unknown Creatures*. He appears frequently on radio and television programs discussing his research on these topics. He has been interviewed for TV and radio programs nationally and internationally. Stan has been seen on the History & Discovery Channel, SyFy Channel, Fox News Channel, Destination America Channel, and Unsolved Mysteries, as well as numerous other TV programs. He has been a guest on the Coast to Coast radio show several times.

In more recent years he was also seen on THE CLOSE ENCOUNTERS SERIES on the Science Channel, MONSTERS & MYSTERIES IN AMERICA on the Destination America Channel, MONUMENTAL MYSTERIES on the Travel Channel, IN SEARCH OF ALIENS ON H2, and *UFO Conspiracies on the Science Channel*. Stan also has been featured in a number of documentaries, including "Invasion On Chestnut Ridge." He also has a cameo appearance in the family movie "A Wish For Giants" that premiered in February of 2018. See www.awishforgiants.com for details.

The year 2019, will mark 60 years of research for Stan into the UFO & Bigfoot phenomena. Stan will be speaking at many events in 2019. He will also be appearing in two new films "*Paranormal Bigfoot*" and the new miniseries "*On the Trail of Bigfoot*". For update information on upcoming events and reports see: www.stangordon.info.

There are many events already being planned that Stan will be speaking at in 2020. He will also be appearing in the new documentary "On The Trail of UFOs" to be released in 2020. Stan is also scheduled to be involved with many media events as well. Check back for more updates for 2020.

Stan's more extensive Bio and pictures @ <http://www.stangordon.info/wp/stan-gordon/>

Stan also has a number of illustrated lectures also available on the subjects of the Kecksburg UFO crash, UFOs, Bigfoot, and mysterious creature encounters of Pennsylvania.

Stan Gordon
724-838-7768
paufu@comcast.net

Stan has provided these answers to the Bigfoot questionnaire below.

1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?

My interest in UFOs, Bigfoot and cryptids began in 1959 when I was 10 years old. Since then I have investigated hundreds of Bigfoot encounters across Pennsylvania. It will surprise many readers that I have never personally seen a Bigfoot or UFO. During the massive Bigfoot wave that took place in Pennsylvania from the summer of 1973 into 1974, I believe that on at least one occasion I was close to one of the creatures.

There were many sightings along the Chestnut Ridge in Derry Township, PA. There were two farms in the area where the residents claimed that Bigfoot was on occasion returning to the property. My research teams were kept very busy during that time period responding to many reported encounters. I had received a call one night that the creature had just returned to one of the farms. The location was about 30 minutes away from my home. My team headed to the location where we saw footprints in the barn yard. The animals were very quiet and nervous.

It was dark and there was a large nearby cornfield. Something heavy and bipedal was running ahead of us through the cornfield emitting a loud heavy breathing sound. We gave chase and recorded the sounds but could never catch up to it.

2) What spurred your interest in researching Bigfoot?

My birthday happens to be during the Halloween season. It was on my tenth birthday that my parents gave me an AM radio for a present. I was tuning the radio that evening when I heard a discussion about strange happenings such as ghosts, strange creatures, and flying saucers. I became interested enough to go to the Greensburg Library and read all of the books they had on those topics. I became very interested in the Bigfoot subject. I began to conduct in the field investigations of many anomalies in 1965 after the Kecksburg UFO crash incident, and started investigating area Bigfoot reports in the late 1960s.

3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

My interest of the Bigfoot subject started at age 10. I began to conduct investigations into local Bigfoot reports in the late 1960s. I believe I was still in high school when I began to give public lectures to educate the public on these controversial topics. In 1969 I established a Hotline for the public to report UFOs, but it quickly became a source for the public to report anything unusual including Bigfoot experiences.

In 1970 I founded the first of three volunteer research groups that would investigate UFO and Bigfoot cases as well as other phenomena across Pennsylvania for many years. The groups were made up primarily of research specialists such as scientists, engineers, technicians, police officers, former military specialists, etc.

We responded to incidents 24 hours a day, however, we did this around our full time jobs. I set up an extensive radio communications center in my home and a two way radio dispatch system to maintain contact with many of my field investigators out in the field. My first research group was already

actively investigating when that major Bigfoot wave occurred in Pennsylvania during the summer of 1973.

We were busy day and night and, for many months, investigating the numerous ongoing incidents. Many of our reports were originating from law enforcement and news media sources. I wrote up this amazing series of events in my book, "Silent Invasion: The Pennsylvania UFO-Bigfoot Casebook." It was during that time period when some extremely unusual cases occurred and were well documented of UFOs and Bigfoot that appeared together at the same time and place. It was then that I began to realize that the Bigfoot phenomena is much more complex and unusual than I had ever considered.

4) How has Bigfoot/research affected you or changed your life (positive and negative)?

The year 2019 marked 60 years of my research into the Bigfoot and UFO mystery. Every year, Bigfoot encounters are reported across Pennsylvania. A surge of activity from 2018-2019 has produced some of the best Bigfoot encounters since the 1973 Bigfoot wave.

The Bigfoot and UFO phenomena became a part of my daily life with reports coming in regularly via phone and later via email. I always worked a full time job while also being very involved with my research. In late 1993 I closed down my last research group. Since then I have been continuing my research as an independent researcher. I have continued to educate the public on these topics presenting lectures both locally and nationally.

I present Bigfoot talks to many public groups and I am seeing a very positive response on this controversial subject. I also often appear on radio and TV discussing these subjects. In more recent years I have been asked to appear in some serious documentary films on the Bigfoot subject. I have written three Bigfoot books that detail some of the interesting Bigfoot incidents that I was involved with.

5) What has been the most challenging part(s) of being a Bigfoot researcher?

I started my research groups in 1970, when there was a lot more ridicule on these topics. I always tried to present myself as taking a scientific approach when investigating these reports and continue to do so. That is why I established specialized teams of research people to help to provide credibility to this research. We always attempted to find an explanation for the strange incidents reported before considered it to be unexplained.

There were many specialists in my research groups over the years. Many of the people that became active with my groups were skeptical scientific folks since dealing with such controversial topics, they wanted to remain anonymous.

Some of the members worked for companies around Pittsburgh such as Westinghouse, Gulf Research and Alcoa as well as other similar facilities. There were people from many backgrounds such as physicists, chemists, geologists, engineers, technicians, pilots, police officers, and former military intelligence officers. There was an anthropologist, a college dean, and a Civil Defense (RADEF) radiation defense officer.

Many of those who became involved spent years with me investigating UFO and Bigfoot incidents. After interviewing witnesses, seeing the physical evidence at the scene, and seeing patterns to the phenomena, many began to realize that something strange indeed was taking place.

6) What do you believe Bigfoot really is?

I keep an open mind to all possibilities concerning what these creatures might be. When I got involved so many years ago, I was of the opinion that Bigfoot was an unknown species that science had yet to confirm. It was during the 1970s, however, while conducting on scene investigations that many unusual details came to my attention. At that time there was no Internet or cell phones. Many of the cases I investigated were initial calls from law enforcement sources. My teams responded to these cases 24 hours a day and we were often on the scene of an incident within minutes to hours after the occurrence.

Here are just a few of the oddities that showed up that suggested that Bigfoot might be much more unusual than just an unknown animal.

A. Trails of Bigfoot tracks observed in various ground conditions including fresh snow that had an unusually long stride that extended for a distance before just suddenly stopping and vanishing. (This has continued to occur during the winter of 2018-2019.)

B. Bigfoot and UFOs seen together. Numerous incidents reported, for example, September 27, 1973- A Bigfoot carrying a luminous sphere of light in its hand. October 25, 1973, near Uniontown, PA , where a huge UFO landed on the ground and two Bigfoot were in the field at the same time. February 6, 1974, near Ohiopyle. A woman fired her shotgun at a Bigfoot on her porch only a few feet away. The creature vanished in a bright flash of light.

These strange accounts associated with Bigfoot have continued to occur in Pennsylvania during 2018-2019. I have heard from many other researchers that similar incidents have been occurring around the country as well.

With reluctance, I have to say that the data that I have been accumulating for many years suggests that at least some Bigfoot creatures maybe something other than flesh and blood. For lack of a better term, they could be inter-dimensional. There seems to be an energy association with the phenomena, and the creatures seem to have a physical and non-physical component related to their appearance.

There are many very strange details reported with the Bigfoot phenomena that many Bigfoot researchers are unaware of, or refuse to investigate or discuss since that information conflicts with their personal ideas. Whatever we are dealing with might be currently beyond our present scientific understanding. I said many years ago, "the phenomena is so strange it protects itself."

I don't think that anyone knows for sure what Bigfoot really is- including the government.

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

Back in the early 1970s when I started my research groups, many of the high tech devices that are available today were not in existence at that time. Some of the team members built some of our equipment such as night vision scopes. Among the equipment we used were two-way radios, cameras, tape recorders, audio recording and amplifying equipment, casting material for making footprint casts, and kits for obtaining physical samples for laboratory studies, measuring tapes, and on occasion fruit to try to lure in a creature.



Interview of Bigfoot Researcher: Winona Rouillard Kirk

I was friends with Winona on Facebook a while before we discovered we were living in the same neighborhood (complete with feral peacocks) in Surrey, BC, and then met face to face and became good friends. We discovered we had a lot in common besides being neighbors and Bigfoot researchers; we were also both originally from the states but with Canadian men (I had met her present husband, John Kirk, back in summer of 2004 at the TBRC conference when my intuition told me “you need to remember him”, long before they got together), are both Native and Caucasian by blood, share a similar Native name each, connected as spirit-sisters, and both had lost a child. This friendship became one of the few exceptions to the rule—where I asked her to participate in the questionnaire—because it seemed easier than doing an external interview to cover her stories or gain the Native viewpoint (she had lived on the First Nations reserve and had Sasquatch experiences). With that said, I am really happy she agreed to join in the questionnaire study.

Winona’s bio:

Winona Kirk, who is of Lakota, Dakota and Nakota heritage, grew up in Virginia but moved out to Alberta, Canada to a First Nations reserve with her then-husband in 1998. She had heard of bigfoot and would watch *In Search Of* and read books in the library about them. Once she moved to Alberta to a rural first nations reserve, she would hear an odd tale once in a while from the Nakota people in the community. She had some experiences that she did not recognize as being anything she knew of

until some encounters around her home on the reserve brought it to her attention. What was going on was way out of her range of understanding. The reserve is situated in the lake plain on the edge of the boreal forest region not far from the foothills of the Rocky Mountains. Her nearest neighbor was about a mile on either side, plus there were moose, bear, cougar, mink, fishers, martens, beaver, lynx, elk, and many more species of animals, including bigfoot. She has done some research and felt fortunate to be witness to interesting vocals and possibly witness to bigfoot language. What interests her the most is behavior, group dynamics and possible culture... "If there is language there is culture," she says. Winona is in it for the thrills and fleeting experiences, and she loves to hear the First Nations people's stories and beliefs, which she says are very diverse, even within one community.

Here are Winona Kirk's responses:

1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?

My first experience I didn't even know I was looking at a Bigfoot because I only saw the back of something down on all fours. When I went outside my door after hearing the dogs barking for like hours and hours, it was like they were barking in front of the yard, then the side of the yard, then the back of the yard, then the other side so like in circles, right? So, I thought maybe coyotes were out there or something, and I went out my back door and slammed it really hard and yelled, "Get out of here!" trying to scare it away, whatever was out there. Then I heard like a snap to my right in the bush and I looked to my right and there's like an opening because there's like a slough back there. There's like a little opening and I saw this humongous animal that was like the size of an Alberta elk or a horse, but it had long hair, like 4-5" long, salt and pepper bristly hair. I just saw it for a split second going through an opening and because of the size of it I just froze and I thought, what could this be? Then I decided I'd better go inside. I even went inside and stood in my kitchen and thought, that doesn't match up to anything that I know of that big with hair like that. I didn't know what to equate that to.

Years later, my son and I saw what looked like a baby orangutan cross the road in front of us on its fists, like running across the road on all fours on its fists. It was a little thing, maybe 2 feet long or whatever, and it had a little round head and it was orangish-brown. Almost more orangish like an auburn color, and I could see little arm muscles. It ran in front of our truck my son and I were in. I stopped the truck and it disappeared on the left into the bush line and I was thinking, what the hell was that? I asked my son if he saw it and he said, "Yeah." I said, "What did that look like to you?" and he said, "A baby orangutan?" I said, "That's exactly what I thought," which is impossible, even if someone had a pet orangutan, to be in late fall in Alberta it wouldn't survive a day. Later on I was thinking, you know, a baby bigfoot? I had your basic knowledge that, growing up with In Search Of, and stuff like that, books in the library, it was not like I was unaware of the possibility of a bigfoot animal. Living on the Rez, a lot of people would talk about, you know "There's bigfoots"... they call them tata munny. So that's when I started searching up information online. My son was nine then, so that was about 11 years ago. Once I started to learn different things that they do it would be like, oh my God yeah, I've heard tree knocks for years. I always thought someone was chopping on the trees even though there were no houses behind my house, just miles and miles of bush, muskeg, swamp in Alberta on the Rez.

2) What spurred your interest in researching Bigfoot?

What I just explained really spurred all my interest. I started to realize that there may actually be bigfoot and they may actually be around my house. Boy, that was just the beginning! I started walking around in the woods and looking for tracks. I had learned tracking from the hunters on the Rez, my in-laws. We would hunt moose; it was just part of what we did to hunt in the bush. I actually found a footprint quite by accident. I was just out walking on the road in front of my house and there was still ice on the road. I found this lovely giant footprint. I had a little tiny iPod shuffle and a lighter, I think, so I put those down for [size] comparison because I had seen online other people putting things down in comparison to what they find. After that I started doing things other people were doing like gifting and leaving peanut butter--that started a whole other thing. I would put a jar of peanut butter down; incidentally, they didn't like the natural peanut butter, they wouldn't touch it. You know, the natural, unsweetened, with the oil on top; they didn't touch it. But like Jiffy or whatever. I would find the lid but the jar would be gone and so I would go back a few days later and leave another one. The lids were stacking up, but I'd never find the jar. I started seeing more and more older tracks of big feet, and we would hear howls and screams, crazy stuff behind the house. So we started to figure out that they were around the house.

3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

I was just doing my own kind of research, just going into the woods, leaving peanut butter. Different weird things would happen. I found a snow globe at the entrance of the path where I would go in and leave peanut butter, and I thought that was strange. I don't know, is this like a gift? The thing I need to mention is that I was out for a walk and it wasn't there the first time I went by but was there on my way back. Later that year, at the sundance, a woman who lives on my road stopped by my camp to talk and asked about the tata munny on the road and I told her what I had been doing and told her about the snow globe thing. She ask what it looked like and she said that snow globe sounded like and it was the one in storage in her shed with her X-mas decorations. She said it had to be hers. It had a crescent moon in it and it said follow your dreams. It was lavender colored background. This area where this happened was really only sparsely populated; that road is at the edge of the wilderness... a boreal forest lake plain of Alberta. Interestingly, she didn't ask for the snow globe back.

It became an obsession, the whole obsession thing for a while, but I wasn't into capturing evidence, I was more into having the experience of it. I wanted to know for myself, you know, I wanted to have some type of interaction of course. I talked to some of the elders. Somebody suggested that I speak to this one elder out there on the Reserve, and he had a lot of knowledge about them. I was surprised. So he had some suggestions like, if you're going to hunt in a bigfoot area like in Anselmo--in Alberta there's a place we used to go hunting--leave an offering like a moose liver, moose heart, or deer liver, deer heart, in an area where they're known to live around or whatever.

It just became an obsession for a while and I had some occurrences around my house, and when I stopped leaving peanut butter *I think* that's what spurred on the slamming into the house, or they were hitting the house... because I had stopped leaving peanut butter, maybe? That was like in retrospect. At the time I thought, did a blind moose just run into my house? Or a bear? But it started happening pretty regularly, especially when my former husband was gone; I don't think they liked him because he was always out back shooting guns and stuff so I'm sure they stayed away when he was here. And then when he was away they would come back.

4) How has Bigfoot/research affected you or changed your life (positive and negative)?

Positive, I'm just fascinated by them. Now that I've been living in BC and I don't have them around my house--I'm in an urban area--I really miss that excitement. One time when I was on Skype with

John [Kirk] they started their howling and screaming... a growl-scream-howl kind of sound... very loud! So, I was trying to open the window so he could hear it but the window was frozen shut... you know, it was like, pretty cold. So, I ran out the door and he got to hear them. He got to hear them [make] like a growl kind of thing, so yeah, it's exciting! I never felt afraid, although there were times when I was in the bush when there was like a heavy, oppressive feeling, like '...uh, I gotta get out of here' kind of feeling. Then other times I would go in the bush with the squirrels chattering and the birds singing and it would be like normal. It was really strange; it was almost like you knew when they were around because the air was heavy and it was... silent... and it's intriguing. Very, very intriguing. So yeah, it changed my life for the better. I don't research anymore. We do go out; John and I go out to Harrison area [Harrison Hot Springs, BC] and we go up to the Mystery Valley up by Lake Harrison way up on the logging roads. You've got to go 20 miles on the logging road to get there. I know a lot of people have had different experiences. We've had a sighting around January 28, 2018 and John got to have his first visual encounter. That was exciting, there were 5 of us and we caught some interesting thermals but they were not conclusive, just some head-peeking and stuff like that. We did go back a few days later with Thomas Steenberg and found and casted 6 tracks at 14". So yes, it's added another dimension to my thinking and to my view of the world, so I think that's positive.

5) What has been the most challenging part(s) of being a Bigfoot researcher?

There was interaction. They would come around. My late brother-in-law passed away and it was our custom to have a fire at the home where someone grew up or where they live, and he was kind of bouncing around from place to place so we made a fire for him at our house because that's where he grew up. Until their burial we keep the fire going, every day, all night, the fire doesn't go out. There is somebody that tends the fire overnight and drummers and singers would come with the hand drums and sing at night. I think it was my former aunty-in-law (she's an older woman), she was like "Wiya" (pronounced wee-yah), that's what they call younger women. She said, "Wiya, look at that, there's eyeballs in the bush!" She goes, "Is that them?" You know, because I was open with everybody that I was close to about what was going on around the house. I was like, "Yep, that's them." Later that night, after the drummers mostly left and it was just my nephew, my cousin-in-law, and my former aunty-in-law, he still had his drum and he was just standing by the fire and he just hit the drum one time. Then there was a loud treeknock behind the house. His eyes got really big, he was like, "What's that? Is that them?" I was like, "Yeah, I think that is them. Hit your drum again." Then he hit his drum again, and then again. A loud woodknock in the back again, like in response! That was pretty cool, though my former cousin-in-law said he couldn't sleep all night, he was really traumatized by that. So yeah, stuff like that [happened].

It got to be like, well my former aunty-in-law came over one time with her grandson, her other grandson who's fascinated with bigfoot, and her granddaughter and my granddaughter. We were in the kitchen talking and he was like, "I want to know more. I want to know more about them," and asking lots of questions, and I said, "You want me to try and call them?" So we went out on the deck and I hit a hard rock on the deck, twice, and within five minutes we heard crackling trees and branches in the bush. This was in the evening, and then we could see the eye glows, the eyeshine, whatever. There were two eyes up high and two sets of eyes lower, lower down. And the elder I had spoken to said that they could understand the Stoney language, the Nakota Sioux language because they had been around the people for so long. Also, that they understand sign language, the old way of talking. Some of my grandparents, I've seen them use it. But I asked my former aunty-in-law to speak Stoney to it because she's fluent, and tell them that I acknowledge them and that I like having them nearby as my neighbors, that I just called them to say hello and that I know they're there, that I appreciate them. So she said all that in Stoney and we stood there for a little bit longer, then the eyes

disappeared and we could hear them walking through the bush away from the house; and the only thing I could figure is because my dogs would bark like clockwork, but they had the kind of bark where they would bark into the bush and not into the bush, but everything else they would chase. Moose would be going through the bush, they would chase the moose. They would after all kinds of stuff, porcupines... every year they would get porcupine quills. They would chase most anything in the bush, but I knew when it was 'them' because they had this game trail to the left. Facing my backyard, they would be to the left and would cross spring, there's a freshwater spring back there, and wild mint grows back there. So every night between 9:00-10:00 PM we'd hear the dogs doing that bark, that kind of bark into the bush at the back left hand, then between 4:00-6:00 in the morning they would bark again. So, it's almost like these things, the bigfoots, were making their rounds every day. So, it was almost like an observation of behavior and that is what I'm most interested in, is their behavior. You know, do they have language? Do they have culture?

One night my former cousin-in-law calls me at 1:00 in the morning, which is normal on the Rez. "Hey, you got any cigarettes?" I was like, "Yeah, I got some, come on over." So she drove over and we were standing in the driveway having a cigarette, when all of a sudden we heard this voice talking to us, deep fast talking, like "blahdablahdablah..." 10-15 feet from us. She freaked out, saying, "Shit, your friends are here!" and right after she got in her car to take off she's like, "I'm out of here." My dogs came running from the other side of the house barking and barking towards the bush and I just went inside because I knew that with the dogs barking that that was not going to be a conversation with Bigfoot that night.

6) What do you believe Bigfoot really is?

A type of hominid I guess. Another type of great ape like we are, but more closely related to us than chimpanzees and gorillas I think. I'm not a scientist or anything. So I would have to say some type of hominid. Another branch of the... like a cousin. More closely related than other great apes. That's my opinion, but who knows for sure, right?

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

I've used different things, I mean we've done the casting thing; before I came out to BC I was more interested in behavioral things. I would observe different things and heard them make talking sounds. We've had kids around the house that have heard them talking behind the house. We've had a lot of kids at the house because on the Reserve we've had a lot of nieces and nephews over for the night, and they're playing hide and seek, and one time one of the kids saw one. My girls have seen them, like we've seen little glimpses here and there. We saw a head walk by the back kitchen window, which is 8 feet off the ground. We've had a hand on the kitchen window that my daughter and her cousin once when I was away, I think I was out for the evening or shopping or something. I looked and there was nothing I could see on the window. We always had eyes around the house, eyeshine at night, howls and whatever else. So I'm more into habituation and behavior observations but I have used thermals and different things. I made a parabolic dish out of my phone and an umbrella because I wanted to record woodknocks one time, and I got that, but it seemed like every time there were vocalizations, before I could even get anything going it would stop. So, I had hours and hours and hours of nothing on the recorders. I don't even consider myself a researcher. I have done research. I was never into capturing evidence, I couldn't care less about that. I don't care about proving to the world anything. I was in it for my own experience, and that's about it so I don't consider myself a "researcher" even though I have done some research and some measurements or whatever.

I'm not a researcher unless you count that as doing observations, but I did take into account moon phases, time of year, weather, temperature, game trails, water, access, and I have been in Windfall, Alberta, and Anselmo and all these other where we would hunt moose to make observations there as well. Also taking old reports from the Natives; that was the most fascinating thing to me, was listening to people's encounters. Like some really out of the ordinary encounters--faces in the window out in the cabins. They still have trap lines that are old one-room cabins... a lot of the people on the Reserve have trap lines out in the wilderness and we would go and stay there. A lot of people would have different experiences out there.



Interview of Bigfoot Researcher: Steve Kulls

I met Steve Kulls through Facebook/Messenger and spoke with him via voice messages back and forth before we finally did the interview by email. He lives in New York state and studied Criminal Justice at Hudson Valley Community College.

Steve has been on the Travel Channel, Destination America, National Geographic Channel, and the History Channel, plus is an author and radio show host. He hosts an event at Squatchdetective TV (squatchdetective.com), plus his websites include stevekulls.com and extremeparanormalteam.com.

Steve is also a NYS Licensed Private Investigator.

Here are Steve Kulls' questionnaire responses:

- 1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?

I have had a couple of "naked eye" sightings without the use of electronic aids. The first one lasted for about 40 seconds. My team was sitting around the campfire on an October night in upstate New York. I went out to my vehicle to retrieve some batteries for my headlamp. I grabbed them and threw them in my pocket and lit up a cigarette. I pulled out my holstered flashlight and shined it down the north side of this dirt road. When I swung it uphill to the south there it was. A seven to eight-foot-tall long hair, lanky creature. Conical head, lack of a neck standing next to a utility pole, almost using it

as cover. To me it was clearly watching our antics at the campfire as leaves had already dropped for autumn. The eye reflected back at me in a dark orange. The really amazing thing is I could actually see the eyes blinking. It looked at me and stood perfectly still, that was until I juggled the flashlight and it calmly turned to its left and climbed up the embankment heading off to the south east. The behavior of the creature taught me a lot about their M.O. and how they deal with threats. It is no surprise to me how they have remained so “undetected.”

2) What spurred your interest in researching Bigfoot?

I am an investigator professionally and a trained forensic interviewer. So, mysteries of all kinds intrigue me. I was exposed to “Legend of Boggy Creek” and “In Search Of...” early in life. In 1998 I read a book entitled “Monster’s of the Northwoods.” I didn’t realize the number of sightings that were fairly close to me. I began to talk to other researchers and when I hit the field to speak with witnesses, I was really expecting this to be debunked. Boy was I wrong. I saw physical reactions in people that you just can’t fake. Goosebumps, sweating, shallow breathing as they relive their experience. The quality of witnesses too took me off guard. These weren’t people looking for fame and most wanted to remain anonymous, they just wanted validation.

3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

I don’t know how to really answer that. It just did. It was a great pastime. I had to learn so much outside of the investigation skills aspect I had already honed previous to the foray. Ecology, tracking, biology, anthropology, Earth science, animal behavior, survivalist skills, even psychology. It enhanced my knowledge of technology such as the digital forensics of photos, video and audio. It sparked my creative side, developing websites, blogs and podcasts. It literally opened a whole new world to me. I always saw myself as a champion for the underdog, for the bullied and the truth; the legitimate witness is the underdog. If I can present that in an informative, entertaining way, while getting to the truth of things whilst standing up against what is wrong, that is probably the noblest goal I can attain. It’s not about glory or being “the one” who makes the discovery. But if I can shed a few clues along that path and have fun at the same time; then mission accomplished.

4) How has Bigfoot/research affected you or changed your life (positive and negative)?

Everything in life has its ups and down. There’s been times when I think to myself could I be doing something else more worthy of my efforts? Well the answer is yes. But I am far too invested in this mystery to give it up so nonchalantly. It’s not an obsession. As people have seen, I can put it down for a while for real world issues and life issues without batting an eye. Then when the time is right, I return to what I love to do.

5) What has been the most challenging part(s) of being a Bigfoot researcher?

The most challenging thing of being a researcher changes over time. What is constant is the people involved in the search. Social media has opened to field to people who have no business in research and unfortunately gives them a louder voice than people that do because they have a following to build. They base their following on sensation or novel items that do not confirm to any known science except maybe the science of Harry Potter or Lord of the Rings. They do this because they are looking for an audience in short term. I have seen many come and burn a quick demise. They come

in as “know it all” but speak out of ignorance because they haven’t studied the history of the mystery. If you haven’t read books by Ivan Sanderson, John Green, Dr. Grover Krantz, or Dr. John Napier just to name a few, how do you know your ideas are so novel? Or why is it all of a sudden novel? I see these social media sensations doing Facebook Live everyday claiming to be the end all be all with grandiose claims of what they know about the Sasquatch but can’t even tell you the characteristics of a Sasquatch footprint and the difference between a *Homo sapiens* footprint. Even the weird side of things that you hear in sightings report, such as “mind speak,” “zapping,” etc. can have a scientific explanation. But these folks would rather come up with fantasy hypotheses construed in imagination rather than science. Fighting these claims is our biggest challenge. The first sixty years of this mystery we tried to coalesce with science. These folks are now trying to separate from science. Will that solve the mystery? Will that prove it to science? No. Hell no.

6) What do you believe Bigfoot really is?

The tracks and appearance of the creature, as well as noted behavior in numerous sighting reports all point to primate. Now where is that primate in the family tree? Ahh, now that is the real question! I do believe, aside from humans (which are also primates), they are the smartest of the primates.

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

We all use habituation techniques unknowingly. People confuse habituation with habitation. Habituation is basically getting them used our presence. I would say for a short time, 2011-2013 my team and I did achieve that. We were getting eyeshine, audio and lots of personal experiences. They would encroach and then recede. The repeat. Truly an amazing time. Autumn Williams years ago said to me, “you have to make them feel like they are in control.” Very true. You do everything on their timetable and with subterfuge you do make them feel in control. My team and I use the typical spread of equipment, recorders, cameras, night vision, thermal. The whole idea however is to focus less on the equipment and more on them.



Interview of Bigfoot

Researcher:

Thomas Marcum

I met Thomas Marcum through Facebook Bigfoot in 2019 through discussions. I asked him how long he had been doing research and then told

him I was doing interviews. The rest is history.

Thomas is the founder of TheCryptoCrew.com, photographer, Film maker and author. His website is: <https://www.imdb.me/ThomasLMarcum> plus he is the founder at Zombie Media, studied Cryptozoology at Universal Class, Inc., and lives in Hulen, Kentucky.

Here are Thomas' replies to the interview questionnaire:

1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?

My first real life brush with a bigfoot was back many years ago. At the time I didn't really know what it was but I sure figured it out later. My dad and I was on a coon hunt with very experienced dogs. It was in 1985 and I was 15 years old. Something large was following us on the side of the mountain. You could hear it moving in the fallen leaves. Our dogs became terrified and came back to use with their tails between their legs. The dogs were booger barking at whatever was following us. We tried to press on hunting and we did for a little while but this thing kept following us. We would take out light and shine on the side of the mountain but we never seen it. It was really not far away and out lights lite it up pretty good, so I guess the thing was hiding. After a little ways of the dogs being scared and us being scared we decided to leave and go home. At the time I didn't understand just what it was but later on I figured it out. And in fact it is an area where I routinely conduct bigfoot research.

2) What spurred your interest in researching Bigfoot?

My first interest was UFOs. As a young kid, probably around 8-10 years old, I had saw some lights in the sky and this got me interested in weird things. From that it grew into ghost and later into Bigfoot. At first I mostly read or watched tv specials about bigfoot, but at that time there wasn't a lot to find or watch in my area. Then as I got even older the Internet happened and I would spend a lot of my free time watching videos and reading about sightings. My interest in weird stuff eventually got me out filming and researching old library archives about unusual happening in my area, mostly ghost related things. Which in turn led to me looking for local bigfoot stories and even later conducting my own research. Funny thing is for years I never shared any research...and was later somewhat surprised to find out just how big the community and interest was in bigfoot.

3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

It started out as mostly a hobby but after closing a business I owned, I focused more and more time into it and had hopes of taking something that I was passionate about and interested in and turning it into a way to pay my bills. over the last several years I have wrote a few books and made several films. It is nice to do the things you love and make a little money at it as well. Of course the money is not the main goal for me and I'll never get back the amount I've spent, but it lets me pay a few bills and keep researching.

4) How has Bigfoot/research affected you or changed your life (positive and negative)?

Overall the impact has been positive. I'm much healthier than in years gone by. In the years I ran my business I gained a lot of weight because I was working 10-12 hours a day, 7 days a week and for the most part 365 days a year. So the hiking and exploring has affected my health in a positive way. I'm still a big guy, but I can hit the mountains and hike for miles without dying. I have also got to meet and talk with many people over the years thanks to bigfooting and bigfoot type events.

5) What has been the most challenging part(s) of being a Bigfoot researcher?

Well of course there are physical challenges, especially in my area. We have very steep mountains and many dangers. There is also the perception that we are all crazy and just a bunch of nuts. So at times you just to have thick skin. There are numerous other challenges. It is a challenge when it comes to the purchases of new and better equipment and supplies, especially when you are self-financed. There is also the challenge of finding the time to actually get in the mountains. Sometimes life events get in the way. But in the end its all worth it.

6) What do you believe Bigfoot really is?

At this point I would just say it is a primate of some sort. That is a rather broad view but at this point I think it is better than trying to pinpoint it down.

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

I do a mixture of things. I do have one main area where I have had some success for the past several years. I normally just explore the area, look for tracks and structures. Sometimes I will post up game cameras or leave out an audio recorder. I will sometimes perform wood knocks and whoops. I have even taken a K2 meter into the woods on a few occasions. I'm open to try about anything. I do sometimes leave out food or "gift" as many like that term but I do not want to overdo it. I do use casting material to make casts sometimes. I do all of this to document what I find. It is clear that these beings leave track evidence and I want to document what I can of it. I normally carry a backpack with numerous amounts of gear. Everything from casting material to measuring tape to plastic baggies. Then sometimes I go to my main area with almost nothing just to see if I can get better results or an interaction. I have found it makes little to no difference. I have had several very close encounters. I've had bigfoot make sounds at me, very close wood knocks and various other things. I know from experience that in my area alone there are at least 3 different sets of bigfoot. I try to be prepared with various gear and add new gear when I can.



Interview of Bigfoot Researcher: Dr. Jeff Meldrum

I have been friends with Dr. Jeff Meldrum on Facebook since August 2012 and we have 382 friends in common, although we had not talked much except occasional comments through friends' posts. I am very happy that Jeff agreed to join in on the Bigfoot researchers questionnaire as he stands as one of the few serious scientists who also researches the Bigfoot cryptid in search of the truth.

Jeff Meldrum's bio:

Dr. Jeff Meldrum is a Full Professor of Anatomy & Anthropology at Idaho State University (since 1993). His research centers on the evolution of hominin bipedalism. His interests in the footprints attributed to sasquatch came into focus when he personally examined a line of 15-inch tracks in the Blue Mountains of southeastern Washington, in 1996. Over 20 years later, his lab houses well over 300 footprint casts attributed to relict hominoids around the world. He conducts collaborative laboratory and field research throughout North America, and internationally (e.g. China, Russia), and has presented his findings in numerous popular and professional publications, interviews, television appearances, public and professional presentations. He is author of *Sasquatch: Legend Meets Science* (Tom Doherty Publishers, 2006), which explores the contemporary scientific evidence for the reality of this legendary species, and also affords deference to tribal people's traditional knowledge of this subject. An advocate for citizen science, he has published two field guides, one focusing on sasquatch, the second casting the net more broadly to consider the potential of relict hominoid

species around the world (Paradise Cay Publishing, 2013, 2016). He is editor-in-chief of the scholarly refereed journal, *The Relict Hominoid Inquiry* (www.isu.edu/rhi), now in its eighth year.

Here is Dr. Jeff Meldrum's questionnaire responses:

1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?

I have detailed perhaps the most impactful experience in the introduction to my book, *Sasquatch: Legend Meets Science*. It took place in northern California, just north of the Patterson-Gimlin film site. It was a nocturnal visit to a remote camp under cover of a dense fog, involving vocalizations, tooth-clacking, rifling backpacks, and brushing against tent walls. A set of 16-inch footprints seemed to corroborate the experience. See S:LMS for more description.

2) What spurred your interest in researching Bigfoot?

My introduction to the subject of Bigfoot was the showing of the P-G film in Spokane, WA, when I was a youngster. Much later, it was my involvement in the analysis of an alleged video taping of an encounter in the redwoods of northern California. Shortly thereafter, I had the opportunity to examine Dr. Grover Krantz's cast collection at Washington State University. On the return from there my brother and I examined and made casts of a long line of fresh footprints in southeastern WA. I now have over 300 footprint casts in my lab.

3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

I am by profession an anatomist and physical anthropologist, specializing in the evolution of hominin bipedalism. Therefore, the evaluation of the footprint evidence for sasquatch has been central to my consideration of this mystery.

4) How has Bigfoot/research affected you or changed your life (positive and negative)?

My involvement has afforded me the opportunity to travel far and wide in search of evidence of relict hominoids, to interview witnesses and investigators and examine their evidence. The possible existence of relict hominoids is one of the most intriguing questions facing science today.

5) What has been the most challenging part(s) of being a Bigfoot researcher?

Previous paradigms of human evolution did not allow for the existence of relict hominoids and so the collective scientific mind was closed to even the possibility, let alone the probability that such species exist, regardless of any "evidence". A paradigm shift has occurred in the way we think about the pattern of human evolution, but mindsets are slow to change in relation to such a stigmatized subject. Skeptic Michael Shermer clumsily hit the nail on the head when he opined "The science starts once you have a body" – an indefensible statement in reality, unless he meant that most scientists will passively sit on their hands, even in the face of intriguing evidence, until someone provides incontrovertible proof in the form of a body.

6) What do you believe Bigfoot really is?

“Believe” is a word to be avoided by serious investigators. “True believer” is used as a derogatory moniker by the ideological skeptics. For most people the term connotes a position of faith – i.e., the acceptance of something in the absence of tangible evidence. On the basis of a careful study of the evidence at hand I am convinced that sasquatch exist. That is an objective position rather than a subjective one.

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

Yes, I do a great deal of fieldwork and have utilized to one degree or another, most all technologies that are available. A good dose of conservative objectivity and common sense are perhaps the most useful tools to employ. I have looked into a number of claims of “habituation”, but unfortunately have yet to be convinced that any such asserted situation is actually occurring.



Interview of Bigfoot Researcher: Mark Mills

Mark Mills contacted me after hearing about my ‘last call’ to interview Bigfoot researchers on my Facebook wall in early 2020. He responded with a desire to participate so I included his answers.

Mark’s bio:

I am Mark Mills. I have been on the trail of Bigfoot/Sasquatch since 1998. I do my own investigation's and belong to no groups. Although I do go out with different groups and people time to time. Like M.N.B.R.T. and Night Stalkers and so on. I have been on *Finding Bigfoot* (TV show). I have had three visual encounters and over twenty other encounters with sticks and rocks flying at me! I have met Bob Gimlin and that was very cool. One day I hope to get solid proof of the creatures. I have thermal image of the creatures not released to the public at this time. I mainly do Ohio for my investigations. I have been to the Ohio Bigfoot conference on and off since 1998. And I will just keep on keepin on!

Here are Mark Mills’ answers to the questionnaire:

1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?

The first encounter I had, the creature picked up a dead tree and slammed it unto the ground. Then shook a tree for around 30 minutes like saying get out of my wood's. Then it walked down the hill and it sound like King Kong; every time the foot would hit the ground you could hear the twigs snap before the total weight hit the soil with a thud. Then it mimicked my name 6 times, saying "mark roc roc mark roc roc", That scared me. Then after a while it sneezed; it was the biggest and deepest sneeze I ever heard, It reminded me of a horse with big lungs. Then it grunted at me. Then I said I got a gun and I will shoot you, over and over. It all started as the sun went down and ended when the sun came up! Then the next night it ran thru the woods three times and that was all for that encounter.

2) What spurred your interest in researching Bigfoot?

The Legend of Boggy Creek in the 70's and a newspaper clipping in Columbus, Ohio in the 90's, the Columbus Dispatch.

3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

After my first encounter in 1998, I got the bug to learn more about Bigfoot and started spending lots of time to learn more about them, my desire!

4) How has Bigfoot/research affected you or changed your life (positive and negative)?

Positive and negative, All I think about is to get back in the woods to do more research! To find out more about them!

5) What has been the most challenging part(s) of being a Bigfoot researcher?

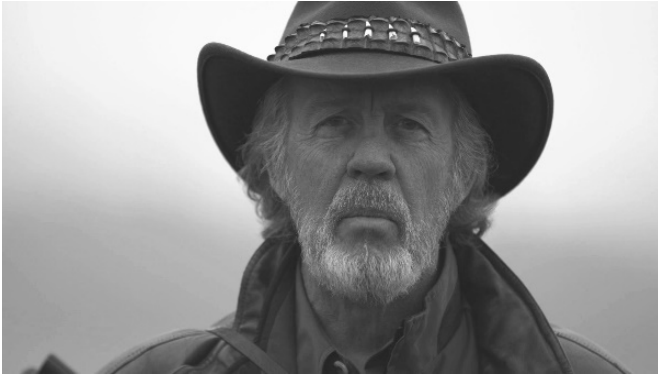
To convince people that they are a real creature living out in the woods!

6) What do you believe Bigfoot really is?

I think it is part ape and part human!

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

I use thermo imager, audio recorder, tree branches to beat on trees, wood blocks to beat on together, hammer to beat on trees, screams, whistles, rocks to clack on each other for rock-on-rock sounds, and peanut butter to smear on trees! I have had three visual encounters, and over 20 encounters with sticks and rocks being thrown at me! I have had them scream at me twice on two occasions that sounded a lot like a woman being murdered! And I have thermal footage not released to the public!



Interview of Bigfoot

Researcher:

Ron Morehead

Ron and I have 420 mutual friends on Facebook. He lives and researches in Washington State, not too far from where I used to live on the Olympic peninsula.

Ron gave me this bio to help introduce him:

Best known for the *Sierra Sounds*, Ron Morehead is an adventurer, researcher, author, and producer. He's been known for decades for his world-wide research into the Bigfoot/Sasquatch phenomenon. The *Sierra Sounds* are the only Bigfoot recordings that have been scientifically studied, time-tested, and accredited as being genuine. Ron has documented his personal interactions with these giant beings and produced his story on CD and in his book, "Voices in the Wilderness."

Very few researchers of his caliber are brave enough to publicly consider the hundreds of reports that include that "spooky action at a distance," (*Einstein*). In his new book, "The Quantum Bigfoot," Ron goes above and beyond, combining decades of experience and tireless hours of research into the realm of quantum physics as it could pertain to Bigfoot/Sasquatch.

Besides being the Keynote Speaker at many conventions, he has been featured on countless radio programs such as Coast to Coast, BBC TV documentaries, and the Learning Channel.

Ron's website is: ronmorehead.com

Ron's responses to the questionnaire are below:

1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?

My first sighting was in 1974, when we had three different voices chattering around our Sierra Camp. That was the first time I witnessed what was making the sounds.

2) What spurred your interest in researching Bigfoot?

My encounters with a family of them, which continued over the years.

3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

After our first encounters in 1971, I began to research how and when giants came into existence and what they may represent to humanity. I began to research ancient text, native mythology, Greek and Hebrew mythology, etc. As a business man with plenty to do, it started as a hobby. However, my passion for the answers has now become my lifestyle.

4) How has Bigfoot/research affected you or changed your life (positive and negative)?

It has opened my mind to another science (quantum physics), so I consider it very positive.

5) What has been the most challenging part(s) of being a Bigfoot researcher?

When speaking at conventions, it's a very challenging task to convince people to open their minds to how all things in this universe actually work and how that effects their perception of reality.

6) What do you believe Bigfoot really is?

They are not all of the same genome. Some are a relic hominid, having evolved over eons, but many are hybrids, a cross between humans but an alien component. That said, many have become more human-like because of their cross-breeding with indigenous people, i.e., more diluted.

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

Currently, I do not want to expose them to human exploitation. However, I usually take my small hand-held recorder and a camera, just in case one pops out and decides to engage me. I do suggest 'habituation' to others. They must trust the environment that we can create.



Interview of Bigfoot

Researcher: Kipp Morrill

I have been friends on Facebook with Kipp Morrill since 2012 and we have 99 mutual friends. However, I did not get to know him until I started digging into the immensities of the Bigfoot groups. He is one of the few that decided to join in on this questionnaire because I welcomed him to participate. Kipp has been an avid Bigfoot researcher for years and works at the Bureau of Land Management (BLM).

Kipp's Bio:

Kipp began his fire career in 1988 on the Mendocino National Forest, and has worked in various positions throughout his career including helitack, engines, and handcrews. He has been fortunate enough to have the opportunity to work on not only international assignments (Australia and Saipan) but also all over the United States including Alaska and Hawaii. Kipp has been a member of the FIREScope Safety Specialist Group and the FIREScope Aviation Specialist Group since 2013. He has worked for three different federal agencies in three western states and is currently serving as the BLM California State Aviation Manager in Sacramento where he lives with his wife Miriam and their two dogs.

Here are Kipp Morrill's questionnaire responses:

- 1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?

I haven't really had a definitive experience. I did experience an unexplained situation once. While driving east of Coos Bay, OR, was screamed at by something very large and with a very large lung capacity. My wife, a wildlife biologist, had no explanation as to what it was or could have been. It left us both a bit spooked. This occurred on a logging road that we were driving very slowly on.

2) What spurred your interest in researching Bigfoot?

Born in Northern California, I was always fascinated by the possibility of a large hair covered creature living in the forests nearby. I can recall buying several John Green books at the Redding Bookstore and reading them cover to cover. And of course "In Search Of" and the famous film of Patty walking across the sandbar at Bluff Creek.

3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

With the Internet and Facebook in particular, I was able to meet Bart Cutino, back around 2010 or so. I was able to tag along on several of his expeditions and eventually became acquainted with the members of the Bluff Creek Project. I view myself as more of an enthusiast than a researcher, and try to get out when I can. My career in wildland firefighting has made it difficult to get out consistently but I still try as much as possible. If a person has fishing as a hobby but only enjoys it if they are catching fish, then they need to find a different hobby. This is how I view bigfooting. I enjoy getting outside and being around people whom I enjoy the company of. The rest is just gravy.

4) How has Bigfoot/research affected you or changed your life (positive and negative)?

Positively it has introduced me to some amazing lifelong friends who share a common interest. Negatively mainly because of the usual, ridicule, being called crazy, etc.

5) What has been the most challenging part(s) of being a Bigfoot researcher?

Probably finding time to get out in the woods but equally trying to explain to others why it is possible they exist and why I believe they do.

6) What do you believe Bigfoot really is?

I believe they are flesh and blood creatures who have extraordinary capabilities.

Example: These creatures seem to have amazing physical abilities including speed and agility. This includes a seemingly adaptive trait of blending and hiding within their environment.

It would seem that we would have the scientific proof we need to prove the species if they were like any other animal, but this just cannot be the case. I have a hard time believing in the supernatural or spiritual aspect but it's hard to discount what nobody knows with any certainty.

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

I use the typical recorder and a small inexpensive thermal imager (Flir Scout TK). At this point I believe it will take a long, sustained effort to harvest any kind of worthwhile result that science will accept and respect. If money were no object, I would put 3 to 4 teams into a place, say, the Trinity Alps Wilderness. These teams would be composed of 2 people each, and camps would be separated by at least 10 miles apart. Areas would be chosen based on historic sighting reports. Teams would be in contact with each other either by radio or satellite phones. Resupply would be done by outfitters with pack strings, every 3 to 4 weeks. They would be in their set are, staying within a 5-mile radius but staying in each location for a minimum of 7 days. They would be there to go about their day fishing, playing music, and overall observing their surroundings. They would call to check in to an offsite operator nightly at specific times to report status, etc. Data to be gathered would be weather, animal observation, sounds, etc. Teams would be deployed at the first of spring until fall when the first snow looks imminent. Just my little idea.



Interview of Bigfoot Researcher: Derek Randles

Derek Randles was referred to me by another researcher, so I contacted him and asked if he would like to join in on the questionnaire study. I was not Facebook friends with him before this, so like some of the researchers here, this book has also served in the making of new friends of fellow researchers/investigators. Derek is, according to another researcher, one of the best Bigfoot researchers out there.

Derek's bio:

Derek Randles resides in Washington State. He's the Co-Founder of the Olympic Project. At 54 years old, married and a father of five, he currently owns and Operates a Landscape onstruction firm, and a wilderness guide service, Ridge Walkers Unlimited. Derek Co-Founded the Olympic Project in 2007 along with Rich Germeau. In the years leading up, Derek has been a part of Dr Jeff Meldrum's North American Ape Project, the BFRO, and worked with many other researches along the way. Derek and the Olympic Project have been featured in several television documentaries showcasing the research they do in the Olympic National Forest. Derek was also one of three who baited and cast the Skookum impression in 2000. In August of 1985, Derek had his first Sasquatch sighting in the

Olympic National Park, while on a hiking trip with two friends, and he's been researching Sasquatch ever since.

Here is Derek Randles' questionnaire:

1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?

In 1985 myself and two other friends were hiking in the Olympic National Park in Washington State. I was 20 years old at the time, and it was August. We were hiking above Lake Cushman in the Eastern part of the park. We were on the Staircase trail, approximately 8 miles up from the trail head. We got a late start that day, so 8 miles in it was starting to get dark. We decided to get off trail a ways and make camp. We always got away from the main trail encase we wanted to do some exploring the following morning....and not have other hikers mess with our stuff.

We left the trail and started making our way up a ridge to look for a level spot to make camp. We found a spot a couple hundred yards up and we began unrolling our tents and sleeping bags. I was cutting Hemlock boughs to place under my tent for cushion. As we were doing this, we heard a large noise up to our left. It sounded like a large animal taking off, or bolting. We all stopped what we were doing and looked up in that direction. As we watched, we witnessed a softball sized rock flying toward us and landing on the ground about 10 feet to our left. We all just froze. Then another rock came sailing through the air and landed close to where the first one hit the ground. That rock we saw arch down as it thrown. That's when the panic set in.

We started gathering our things off the ground very quickly...and the rocks continued to fall down around us...on both sides of us now. This was very spooky to say the least. The funny thing was, the rocks were not being thrown at us, but around us. None of us got hit by a rock. Something with good accuracy, and obviously and opposable thumb was throwing the rocks.

By the time we gathered our stuff off the ground, we were all very scared, and we began running down the slope toward the main trail. It was nearly dark at this point. Soon after I started running down slope, I remembered I had a gun in my backpack. I stopped quickly and retrieved it. I turned back, just for a second and looked behind me. I saw a silhouette of what seemed to be a very large ape looking creature standing where we had been setting up our camp. My mind pretty much exploded at that moment, and I hauled ass down the slope toward my friends.

Whatever it was, I could not make out good detail, just a silhouette. But what I saw terrified me. I reached my friends, and we got our stuff together, and all three of us started running back down the trail toward the trail head. As we ran, we kept hearing noises up to our right, as if it was following us. We were scared, and that part could have been out imagination, but the noises were real.

We reached an area.... wide spot in the trail, called Camp Pleasant. We had run about a mile and a half or so. When we approached camp, I still had my gun in my hand. At that point, 3 other hikers were also arriving, coming up from the trail head. We were out of breath and exasperated, and it took a couple of minutes to explain to them what was going on. We all built a big fire at that point and kept it going throughout the night.

It is important that I was the only one who saw the silhouette of the creature, and the only reason I saw it was because I stopped to get my gun out of my pack and looked back...as my friends continued down slope. I kept to myself what I saw for quite some time.

2) What spurred your interest in researching Bigfoot?

This event I just described spurred my interest in the subject. I was consumed, wanting to know what I had seen... or thought I'd seen on that ridge. I pretty much dove into research right afterward.

3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

As I said, I became very consumed with the subject right away. As the years went by I tried to find a way to get more free time to try and study the subject. In 1992, I started a small landscape business. Over the next few years I grew the business to a point where I had an office and field staff. This enabled me to do much more research. My business became fairly self-sufficient and garnered me a lot of free time to pursue this interest.

4) How has Bigfoot/research affected you or changed your life (positive and negative)?

For the most part, Bigfoot research has been a positive experience. It's very intoxicating to me, and I enjoy it. But you must realize, it's very difficult researching a species that is not acknowledged as of yet. Very challenging. But, that is one of the things I love about it most. I like the challenge, and I'm fully aware I may never get to the bottom of it. On top of that, I have made life long friendships in this field, and I love the people I work with. It does have a down side. Many people do think you're crazy researching this creature that officially does not exist yet, so ya put up with a lot of ridicule. I can take that though....I guess you get used to it. It was a bit hard on my wife for about a 10 year stretch. I was gone a lot chasing sighting all over the Pacific Northwest. For the most part though, it's been positive, and a whole lot of fun.

5) What has been the most challenging part(s) of being a Bigfoot researcher?

The most challenging part is the lack of real evidence. Real evidence is out there, but it doesn't come easy. You are seriously looking for a needle in a haystack. The other hard part is balancing family, work and other life obligations.

6) What do you believe Bigfoot really is?

I do not know what Bigfoot is, but I do not think it's just an ape. If Bigfoot was just an ape, this would have been figured out a long time ago. I have been involved in a couple DNA studies...and the DNA usually come back human...on the Mitochondrial...or female side. I believe they are more human than ape. On top of that, they are very very smart. They are far our superior in the wilderness.

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

We deploy high definition video game cameras. We also use Flir thermal imagery cameras and recorders, as well as Generation 3 night vision. In our audio dept, several types of infield recorders are also used. We don't spend any time with habituation scenarios. Just not something we try to do.



Interview of Bigfoot

Researcher:

Anthony Shields

Anthony Shields calls himself an “out-of-pocket Sasquatch researcher” and had been “Sasquatching” for a little more than five years at the time I interviewed him. I chose to include his responses because although he is active, he is not a high-profile field investigator, does not have a radio or other type of show so is not necessarily ‘famous’ in Bigfoot community. He is a regular guy from Kansas, and a Master Barber by trade, and appears to have a genuine interest in the phenomenon due to a client who told him about a Bigfoot sighting he had, which spurred Anthony’s interest despite having never seen one of the creatures himself. His research area is the Ozarks, Mark Twain National Forest and the Ouachita Mountains in Oklahoma. Anthony said, “I’ve got an RV, 4wheeler, dirt bike, drone, thermal scopes and a slew of tech equipment. I get out 4 to 6 times a year to do research. Have done everything from hiring teams to take out with me to going solo.”

Anthony Shields bio:

I'm a married father, business owner and have given my research a 10-year lifespan. Five years researching hotspots in the Midwest and the later five researching the Pacific Northwest. I'm an avid outdoorsman, hiker/Explorer & ATV enthusiast. I am a 'no kill' researcher, I believe viable evidence can be obtained with cameras, samples and perhaps even the implementation of big game tranquilizer guns.

Anthony Shields' questionnaire responses:

1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?

A little backstory to that...

I'm not afraid to ask questions and seek answers when out in the field to save time and streamline the process. So, whenever I encounter a warden, Ranger or even random bait and tackle shop operator I'll ask some probing questions. Two years prior to my what we'll call encounter in the Mark Twain national forest I had spoken to a forest ranger in the area that had some interesting tales/legends that have lingered through his forestry department over the years. He came by our campsite to check and make sure that our tags were on our 4 wheelers and dirt bikes, a fee needs to be paid to ride in this portion of the Mark Twain national Forest and this is how they check that fees have been paid. While having breakfast noticed him pull up outside my RV window and start walking towards my trailer and knew that he was just there to check the tags, couldn't resist the opportunity to squeeze in some questions.

I hopped outside and asked him if there had been any sightings in the area and he'd mentioned that some of the, what he called "old-timers" had told him stories about a family of them back in the 80s being viewed on a farm that hubs up against the Mark Twain national Forest. Basically, he said that sometime back in the 80s a farmer kept calling into fish and game saying that some large animal kept coming onto his property killing chickens, stealing fruits and vegetables etc. They gave him permission to put out a bear trap and he called back a week later hysterical saying that he had trapped some sort of gorilla and to get out there immediately.

According to this Rangers story some people from the forest department showed up out there and there stood a family of three of them. A large male, a female and a juvenile that had its foot caught in the bear trap (chained around the base of a fruit tree) screaming hysterically. The adults seemingly keeping guard over him while attempting to figure out how to free him from the trap. The rangers knew their guns weren't big enough to do much damage and apparently didn't know exactly what to do with such creatures, so they called in local law-enforcement. He didn't specify if it was state patrol or local police who arrived first but as they came down the road with their sirens and lights blaring the large male seemingly agitated by this turned and yanked the trap free from the tree, chains and all, tossed the screaming juvenile over his shoulder and the three of them retreated into the forest.

As someone who's worked with the public for over 20 years and converses with random people day to day, I've got a pretty good bullshit meter. I don't think this guy was shitting me, he seemed a little bit in disbelief himself. He concluded the conversation with, "so be careful out here after night falls".

That brings us to the encounter that happened earlier this year, two years after hearing the story from this Ranger...

Having done light research in the past in the Mark Twain national forest I decided after the story it was time to up my game a little bit, put out some bait cameras and go a little deeper into the forest, a little darker a little later at night. So, June of this year, my son and wife ready to retire to television after a day of riding in the forest, I loaded up my little dog Remi, my thermal image camera, infrared

camera, bear mace and high-power spotlight. Got on the four-wheeler and headed off into the forest towards the depths.

It started off with wood knocks about 20/30 minutes into my trek (few miles from camp, pitch black forest at this point) I heard them having stopped to investigate a black fox that had ran in front of my four-wheeler. I heard two sets of them. About a mile apart from each other and a little over half mile from my location. They were clearly communicating with each other. This was not someone chopping wood, or a woodpecker. If it was people doing it, they would have to be incredibly strong as one of the knocks even though traveling a great distance still sent slight reverberations through my body. It was a big piece of wood hitting another very big piece of wood, in a rhythmic pattern, repeatedly over time, sometimes with several minutes of silence in between.

At this point in time I was in the middle of the forest, it was about 1 AM and the area that the sounds were coming from where uninhabited (thick brush, trees, cliffs mountains etc.) I stopped and listened for some time. Out of all the technology I had, I didn't have a parabolic ear (I've since gotten one). I tried my best to record with my phone and you don't really hear much over the sounds of the crickets and frogs in the foreground. I made an attempt to quiet those sounds by clapping and making some loud hush sounds, the bugs would quiet briefly and quickly return, seemingly the wood knocking stopped during those hushed periods as well.

Frustrated after about 20 minutes of this and not being able to capture good audio I decided to venture on. Went about an hour's distance further into the forest (unknowingly, I didn't realize until later, I was headed towards the direction of the first set of knocks I had heard) when I noticed a powerline cutting through the dense forest across the trail ahead of me. With powerlines come tree breaks and with tree breaks come easy animal thoroughfares. I knew this would be a good place to spotlight.

Now here's where it starts to get weird. It's worth mentioning I've done this for quite some time now, grew up in Nebraska late night cat fishing and later cow tipping in my teen years and I don't scare easily in a dark forest. In a strange way it's a comfort zone for me) but this was different, as I approached the powerline/tree break I heard my little dog start to whimper in the backseat, something she doesn't do. She's small but she's the first one at the door and at your ankles when you come to my house. One of those little yippy thinks she's 500 pounds dogs. So, she starts whimpering and as I'm hearing this every hair on my entire body stands up on end. Not just the hair on the back of my neck, the hair on my arms, knuckles legs, I could even feel the hair on my toe tops struggling against my socks. I slowed my idol and took my hand off the gas completely and readied my spotlight, unable to shake this creepy feeling that had quickly came over me. I look to the left and almost thankfully don't see anything, I quickly pan to my right and there it is.

Whatever it is. It's about 50 yards away from me, roughly 8/9 feet tall, taking up a large black Space amongst the trees and brush. Like a large cave shaped doorway. It was not an opening. It was a large dark mass with eye shine. Now 50 yards and as high powered of a spotlight as I had, I should have seen this thing as plain as day, but I couldn't see it. My light lit up everything around it and its eyes reflected my light, but I could not see the actual physical creature itself. No details. It almost seemed startled at first upon my light striking it, then the eyes sneered in a way as to try to squint past the light, ducking briefly and then returning to the original height before slowly stepping sideways out of the line of sight, smoothly, calmly and quietly. It really seemed as though this thing was standing there expecting to sneak a peek at me coming by (could have heard my motor from some distance slowly coming down the trail) and seemed startled and frustrated that it had been lit up.

While fumbling for my thermal camera to get an image to be completely honest fear and the instinct of self-preservation took over and I sped on down the road a ways to gather my bearings. Like I said, I've been out in some pretty thick stuff solo several times, have stumbled upon large bucks, Packs of coyotes, bumped my head against roosting turkeys etc. It takes a lot to startle me and whatever the

hell this thing was seemingly affected me on an instinctual level, something I wasn't quite prepared for. In the future I will always have a pistol on me and preferably a sidekick of some kind to help man cameras, lights etc. Having only 2 hands and 10 things to do didn't fare well in the field. Eventually got my gumption back up and flew back past the area to return to camp as it was the only way back to camp.

Never saw the thing again but it's worth mentioning I seemingly felt something yet again as I passed that area and for some time afterwards. I did not see any signs of this but rather felt it, it felt like the thing followed me out to make sure I was gone. I was too freaked out to kill the motor to listen, so I just kept moving but I had that feeling with me for some distance.

The following day I returned to the area with my wife and son and noticed a clear large, open pathway of sorts through the thick brush, no actual animal trail however created by hooves or anything like that, just matted down brush where something large had matted down a walkway. Lots of berries in the area and a stream within 20 yards and mountainous cliffs ascending to impenetrable territory just beyond that. Something comes down out of those mountains at night and eats at those berries, it does it with enough regularity to create a pathway, it does not have hooves, it is 8/9 feet tall and dark enough to soak up the light from a spotlight. It is alive and does have eyeballs that reflect light.

There it is, my closest so far encounter. This wasn't a conclusion for me as much as it was a lesson on how to be better prepared in the future. I don't wanna bullshit myself and I don't claim that every bump in the night is a bigfoot. When I know, I really want to know. I've met up with some cool old-timers recently that have some secret hotspots they're going to let me in on.

2) What spurred your interest in researching Bigfoot?

I became a hard-core researcher a little over five years ago after hearing a firsthand account from a long-time client who is a Vietnam war vet. I undoubtedly believed his story and it was life-changing for me.

He was a fighter pilot in Vietnam and when he returned bought a crop-dusting plane. He would crop dust down along the Oklahoma Kansas border and in the early 80s he saw one takeoff running across a field when he flew his plane around the tree break coming towards the field. At first, he thought perhaps it was an odd-looking scarecrow placed there by the farm kids in the area that is until it dropped on all fours and started tearing across the field.

He got his plane as close as he could to it before it leapt into the tree line. Said the thing looked like a hair-covered man... described very dark skin and features like a gorilla. Said the thing had to be doing in excess of 30 miles an hour, had teeth like a horse and could see the fear in his eyes. It came up on 2 feet and ran like a man sprinting the last 50 yards or so before it leapt into the tree line.

As he was telling me the story, I could tell that he was a bit rattled, searching for the words to use and most certainly not making it up. I laid in bed that night staring at my ceiling fan and couldn't stop thinking about it. I believed him, undoubtedly, unequivocally. That day changed things for me, pretty much gave up the rest of my hobbies and threw myself into this.

It was his story that took it from armchair interested into a full-time passion.

[Note from author: The term "armchair interested" means armchair research, meaning someone who does all their research from home or an office or computer rather than actually going into the field. In this case, he went from part-time armchair research into full blown field research.]

3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

I cut a man's hair who was a fighter pilot in Vietnam later became a crop duster in the Kansas/Oklahoma area. He saw one plain as day out of his crop duster plane the early 80s and after hearing him describe his encounter, I undoubtedly believe him.

Pretty much gave up all of my other hobbies and have thrown myself into this headfirst. My research has led to a handful of encounter interviews as well as some interesting situations myself.

Your Bigfoot sightings map book has been a crucial part of my research to be totally honest with you. It is also in those very areas that I have spoken with people that concur they in fact are there. Your book has been a crucial tool for me in the last few years.

As the years have gone by, I've spoken to more witnesses in these areas and know without a doubt they are there. Life, however, is only so long and I've told myself I'll give this 10 more years full throttle to see what I can come up with, but I don't want to let it drive me crazy forever. If I don't find any solid proof by the time I'm 55, I'll assume that they just don't want to be found and will most likely find a new hobby to pursue at that time. I've seen this passion trickle people's lives away under their feet without them knowing it.

4) How has Bigfoot/research affected you or changed your life (positive and negative)?

The positives would be it's added a new layer of passion I have towards the outdoors and I enjoy the idea that a strain of humanity might not be yet affected by all of this nonsense around us. It's gotten me into hobbies I might not have otherwise taken up. Everything from wildlife photography, monocular/binocular wilderness spotting, trail cams, figuring out of thermal and infrared scopes and recording devices and the most recent hobby addition being the purchase of a professional drone. All things I most likely wouldn't have picked up if not for this passion. The negatives would be my wife isn't really interested, seems to make a bit of a wedge. I gather it's pretty common with researchers. Don't think it will be the end of our marriage or anything but she's a bit annoyed at my investment towards the process.

Oh, and another negative would be I've pretty much got a running prescription going for poison ivy and sumac creams. It's gotten ridiculous.

5) What has been the most challenging part(s) of being a Bigfoot researcher?

The most difficult part is funding and time off to do it. I'm married so I need to have vacations with her as well and that's to be expected and I want to do that. So I have to come up with an entire extra set of vacation time for just myself where I can squeeze in a few days here and there to research (occasionally able to combine a vacation with research but not always, she doesn't always want to head to the nearest national forest in the RV) so getting time is easier said than done. I'm lucky to get 20 days a year in at best & that's not much time on the grand scheme of things. Also being self-employed, I have to cover those days off out of pocket, I don't have sick leave or vacation time, that's not even mentioning the travel expenses, tech expenses, etc. Everything else out in the field from covering the territory, honing in on regions and locations & gathering information from people comes easily and naturally to me. Funds & time are definitely the most difficult part. I suppose if it was cheap and easy, everyone would be doing it and I probably wouldn't find it as appealing...

6) What do you believe Bigfoot really is?

A branch of some sort of Neanderthal, I believe. Holding closer to its ape roots than Cro-Magnon or other Homo sapiens. As we've evolved towards science and the stars, so to have they evolved towards the wilderness. It's believed and taught that the fire-making, spear-sharpening Homo sapiens

killed them off several thousand years ago and I don't believe we did. I believe we just drove them deeper into the forests and higher into the mountains—with that said, and pulling from what information I have personally gathered. I don't believe they are transdimensional beings, UFO pilots or demons. I believe they are flesh and blood creatures that are simply able to outrun, maneuver and outwit us in their environment.

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

First, I find an area that's got a rich & recent history of sightings using materials such as your Bigfoot sightings maps book and other online information. Once I've got an area in mind, I start cold calling everything from fish & game wardens & forest rangers to marina/campgrounds operators in the area. Pretty much anybody I can think up that would have their finger on the pulse of what's going on with sightings rurally in the area. As I mentioned earlier, I don't get much time off, so I need things as streamlined as possible as to cover the most ground when I get there.

As far as tactics, techniques and technology, I use everything from cooking meat for smell, wood knocking for communication but primarily focus on setting bait cameras with everything from food to noisemaking trinkets to light up bracelets hanging in trees. In my tech bag I've got a laptop/tablet for displaying media and keeping records, a couple of handheld infrared HD camcorders capable of night and daytime recording, high powered spotlight standard and infrared options, a mountable GoPro to put on handlebars, helmets, etc., plus a thermal imaging camera capable of spotting heat signatures 3 football fields away (my most expensive gadget to date). I've got infrared night/day vision stealth trail cameras that in some cases are left in the field for months, plus I've got a professional 4K camera mile range drone for aerial surveillance (newest addition, really believe this is the device that's going to capture the magic), walkie-talkies, a parabolic ear and a wide array of binoculars and monoculars.

I also keep on hand a complete plaster casting kit with a tape measure to record stride distance. It's also worth mentioning that something as simple as a Sasquatch bumper sticker on your vehicle or RV can get people stopping off and dropping stories on you. You never know, one of those stories might lead to a spot someday.



Interview of Bigfoot

Researcher: Zach Starrick

I met Zach online through Facebook/Messenger after receiving a referral by another Bigfoot researcher to interview him. His research area is in Illinois.

Here is Zach's bio:

Born and raised in Southern Illinois, and eventually becoming co-founder and team leader for the Southern Illinois Monster Hunters, Zach D Starrick is no stranger to the woods. Raised on a cattle farm as a cowboy, in rural Williamson County, Starrick's playground was the great outdoors. Learning how to hunt and fish and make an honest dollar from his grandfather. Ever since he was a young boy, Zach always had a passion for the unknown and for things that go bump in the night.

When he had his first encounter with a Sasquatch at the age of nine years old, it started what would turn into a lifelong journey that would stretch to every corner of Illinois and several other states. A quest to find closure from what he experienced as a child became a mission to prove that monsters exist in North America. "There's sounds at night in the Backwoods of Southern Illinois, you don't know what they are... and you don't want to know what they are. You hear of things that go bump in the night, screams and howls, well the Southern Illinois Monster Hunters are the ones that bump back. I started this quest 15 years ago and I don't plan on stopping anytime soon!"

Zach Starrick's questionnaire responses are as follows:

1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?

Most significant experience I've had was the time, two years ago, I got run out of the woods by an alpha male that I'd, somehow, upset.

Tree got shoved down, alpha charged, I ran and hid in a culvert under a road till my back up came and picked me up, and the alpha followed me all the way back to the main road a half mile from where the chase began. I was in my main research area on a farm in rural Williamson county in Southern Illinois.

That was the last time I ever went in without a gun ever again.

2) What spurred your interest in researching Bigfoot?

When I had my first encounter when I was 9 years old in Randolph county, IL. I heard the call of the Bigfoot for the first time.

That's how it started. Started as a quest to find out what I heard when I was 9, and it turned into a mission to prove that Bigfoot exists in Southern Illinois.

I read every book, watched every show I could find. Really started doing field work when I was 14-15.

3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

I was a loner growing up, so I always spent a lot of time in the library at school. I'd checked out every book on Bigfoot, ghosts, and other monsters and read every single one of them.

4) How has Bigfoot/research affected you or changed your life (positive and negative)?

I've gained a lot of friends I consider family now in the Bigfoot community. That's the positive side. Negative side I've had threats made towards me and my family and team just because of the fact that I refused to lie to someone when they were blatantly asking me for my honest opinion on something they were showing me or because I told them that they were taking credit for someone else's finds or work.

5) What has been the most challenging part(s) of being a Bigfoot researcher?

Finding the time. I work construction and I'm a cowboy full time. I wish I had more time to be in the woods.

6) What do you believe Bigfoot really is?

Oh God, that's a tough question. I honestly don't know, nor could I give you really a watertight answer. Although, here a few months ago I was on the job site working, and I thought to myself "What if Bigfoot isn't even of this world". Here's the thing. We have all these theories of actual terrestrial creatures from our past. Homo Erectus, Neanderthal, Gigantopithicus Blacki, Cromagnon, a great ape undiscovered, feral humans. But here's the thing! With all the DNA test run on "Bigfoot evidence", and if Bigfoot was in fact one of the said creatures, wouldn't you think that we would have already closed the book on what Bigfoot is? That's what makes me think that Bigfoot isn't terrestrial at all but more extraterrestrial.

Of course, it's just a random thought of mine.

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

I don't do habituation. That's a big no-no because my friend Ed Brown stated in a Q&A that I did last year at a conference, "How do you know, when you do habituation, that you are in fact feeding a Bigfoot when in fact it could possibly be a bear?! You know that whatever animal you're feeding, pretty soon, is going to associate a human scent with food. So say that you couldn't put that food out for that bear that's been eating that food on a continuous schedule, because you had to work late, and someone's kid gets eaten, would you want something like that on your conscience?" I usually leave Redman/Beech Nut chewing tobacco at a tree every time when I go in my main research area, which is not often. And it seems to put out results. My basic research equipment is my parabolic microphone, 2 digital recorders, a night vision scope, a spotting scope, a blue tooth speaker for call blasting, headlamps, flash lights, torches, pen and paper, tape measure, plaster, a Bowie knife, a 20 gauge shotgun, and 3 game cameras.



Interview of Bigfoot Researcher: Kathy Strain

I first met Kathy Strain when I attended the TBRC-hosted Bigfoot Conference in Jefferson, Texas, in 2004. She and I have remained friends and spoken back and forth in groups, on Facebook, Messenger and email on and off ever since, plus she provided some guidance with this book in its early stages. When I was making the 'last call' for Bigfoot researchers to join in this questionnaire, I received a referral from another researcher to interview her (I prefer names to come to me organically rather than being forced by my choice or bias), so I contacted her immediately. I was thrilled to have such a respected anthropologist join in the study. Kathy works for the US Forest Service and is highly respected in the field (both professionally and in the Bigfoot community).

Kathy's bio:

Kathy Strain is the Heritage Resource and Tribal Relations Programs Manager for the Stanislaus National Forest in Sonora, California. She has a M.A. in Anthropology and conducts research on native cultures and their traditional bigfoot beliefs. Her book, *Giants, Cannibals & Monsters: Bigfoot in Native Culture* covers this subject in depth, including 154 stories from 57 tribes from throughout North America. Kathy is also on the Board of Directors for the non-profit Alliance of Independent Bigfoot Researchers (www.bigfootresearch.com) and a member of the North American Wood Ape Conservancy.

Kathy Strain's responses to the questionnaire:

1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?

As a member of the North American Wood Ape Conservancy, I had the honor of visiting their research area, located in Oklahoma and known as Area X. In 2012, I saw two bigfoots there. There were five of us sitting around a fire ring (without a fire). It was mid-evening and still daylight. Two bigfoots, one tall (maybe 6 feet) and one small (4 feet?), came out of a clearing and headed right for us. I don't think they knew we were there. I jumped up and yelled out "there they are" and ran towards them, causing them to run (faster than anything I have ever seen) up the hillside. Four of us all saw it. It was a life changing event. It is one thing to believe bigfoot exists, it is another to have a sighting and KNOW they exist. It also fuels the desire to continue my research with the hope of just one more sighting! (I should note that I saw a baby bigfoot in 2013 and a large, older adult in 2014 in the same area).

2) What spurred your interest in researching Bigfoot?

I saw the "Legend of Boggy Creek" when I was a child and it piqued my interest in bigfoot. When I asked my teacher how I could study bigfoot for a living, she said I would have to be an anthropologist, so that is the field of study I went into. My mom was interested too and often bought me books on the subject. We spent almost all of our summer vacations visiting National Parks, Forest, Monuments, etc. so my family's love of the outdoors, natural history and history also fueled my interest. Later I was able to meld my passion for bigfoot and anthropology when I started working with Tribes and their traditional beliefs in the elusive animal.

3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

It pretty much is what I do! I went into anthropology because of bigfoot; I met my husband at a bigfoot conference; our vacations generally involve some form of bigfooting, etc. One of my research areas was found by my oldest son - he had the window open at our previous house and heard what reminded him of the "Ohio Howl" because he had been out with us some many times call blasting. Both our sons have been trained from an early age - not just in bigfooting, but to be familiar with common animal sounds and sign, etc. We are even training our grandson! Maybe he will be the first to get a degree in Bigfooting?

4) How has Bigfoot/research affected you or changed your life (positive and negative)?

I would say it is all positive. I wouldn't change anything in my life. I love that I get to talk to Native Americans about bigfoot, that I get to go out to beautiful areas and look for bigfoot, and that I am surrounded by family and friends that are believers and supportive. However, if I had the chance, I would certainly like to change some of the negative things I see in other researchers or bigfoot groups. I can't understand why people want to attach such unbelievable traits to a flesh and blood animal like he is from a different planet or can talk to you in your head. That isn't helping the species or other researchers. I strongly believe that if you are going to do bigfoot research, make sure you are doing good by the species and not for yourself.

5) What has been the most challenging part(s) of being a Bigfoot researcher?

The most challenging part of bigfooting is Waiting for proof that it exists. When you have seen them and their prints, heard their screams, had rocks thrown at you - it is hard to accept that those things are just evidence, but not proof that they exist. I worry a lot that their habitat is dwindling and without some proof that they exist soon - we may lose our chance at conserving the species for the long term.

6) What do you believe Bigfoot really is?

An ape with no special abilities or powers than any other animal. The species is well adapted to their environment, giving him an advantage over us in the same terrain, but it is not a "super" power or paranormal in any way. There are Native stories, of course, that have usual aspects to them, but they are few and far between. A lot of time it is just a simply misunderstanding of a spiritual bigfoot vs. a physical bigfoot (for example the Yokuts believe that bigfoot comes from the heavens to guide newly departed Yokuts over to the other side - any powers he has in that form don't carry over to the physical bigfoot).

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

I have long been a believer that they will come to you - I think they are curious about us - what are we and why are we in the forest?? Based on my experiences, I think just doing normal camping things - cooking, hiking, and talking - brings them in. Whatever your method, be prepared. Important equipment includes a camera, ruler, plaster, notebook, night vision, thermal, etc. Even if all you capture are your notes on what occurred, it is better than your memory of the event!



Interview of Bigfoot Researcher: Lon Strickler

I was friends with Lon Strickler for a while on Facebook (since 2012, like most of my Bigfooter friends), but we really spoke in 2019 after a Bigfoot attack case arose close my hometown of El Paso, Texas, which was my original study area for Bigfoot research. Because I was no longer living there, I asked my old Bigfoot research partner, Dr. Bruce Cornet, to do the investigation in person. Since then, Lon agreed to be interviewed for this book, and sent me his bio here:

Lon Strickler is a Fortean researcher, author and publisher of the syndicated 'Phantoms and Monsters' blog. He began the blog in 2005, which has steadily grown in popularity and is read daily by tens of thousands of paranormal enthusiasts, investigators and those seeking the truth. His research and reports have been featured on hundreds of online media sources. Several of these published reports have been presented on various television segments, including The History Channel's 'Ancient Aliens,' Syfy's 'Paranormal Witness,' 'Fact or Faked: Paranormal Files,' and Destination America's 'Monsters and Mysteries in America.'

He has been interviewed on several radio broadcasts, including multiple guest appearances on 'Coast to Coast AM.' He was also featured on Destination America's 'Monsters and Mysteries in America' television show for 'The Sykesville Monster' episode. Lon has written 7 books and is currently the host of Arcane Radio on the Paranormal King Radio Network.

First two questions are combined/answered in Lon's own story (shortened from the original article)...

- 1) Can you provide a few details of the first or most significant bigfoot sighting you have personally experienced, if any?
- 2) What spurred your interest in researching bigfoot?

My Bigfoot Encounter - Lon Strickler

My interest in cryptozoology began the day I witnessed a creature that was beyond my belief or, what I thought, the boundaries of reality. ... The date of the encounter was May 9, 1981 about 10:00 am

and I was fly-fishing for redeye and smallmouth bass on the south branch of the Patapsco River approximately 1 mile downstream from Rt.32 near Sykesville, Maryland. The weather was sunny and slightly breezy and the air temperature was in the low 60's. This section of river flattens out into riffles then empties into a larger pool, an area I had fished several times previously.

I was on the south bank near the riffles when I noticed a stray mixed breed dog sniffing around the weeds and thickets on the north bank. The dog was about 50 yards from me and was weaving in and out of the brush. I wasn't worried about the dog bothering me, so I just put it out of my mind and concentrated on fishing.

After a few minutes or so, I heard the dog barking and growling. I figured that he stirred up a deer, but when I looked at the direction of the ruckus, I noticed a dark hairy creature bobbing up and down in the thickets. I stopped fishing and moved closer to the riffles to get a better look and noticed that the dog stopped barking. Suddenly, I heard a loud yelp from the dog and the creature stood up. The best I could tell is that this "thing" was about 7-8 ft. tall and had dark matted hair. I could only see the body from the chest up because the rest of the body was obscured by the weeds and thickets. I stood completely still and could hear a series of "tick" sounds while observing this creature walk slowly through the thickets towards the woods. I started to follow it, and in the meantime, I noticed a strong musky scent that reminded me of fox urine.

I had waders on so I could only move so fast in an attempt to get a better look at this creature. It simply moved too fast for me. I decided to go back to my car, drive into Sykesville and make an immediate report to the authorities. On my way back to the vehicle, I noticed the dog and it had noticeable blood around the neck and hind area but seemed to be able to get around. I figured I better stay away for the dog regardless.

I drove to the nearest telephone which was located outside a bar. The local police told me to go back to the area and they would meet me there. So, I got back into the car (I seriously thought about going into the bar for a minute first, but better judgment made me change my mind) and started to drive back to the river. I was amazed that a Maryland State Police cruiser was already there. The State Police officer told to get back in my car and leave immediately because they didn't know how dangerous the situation was. I tried to explain to him that I made the initial report, but he refused to let me talk and again told me to leave. I went back to the area about 1 hour later and the place was crawling with people and many state and other official vehicles. One man standing near the road did tell me that someone found some hair samples but refused to say anything else.

For many years, I tried to gather information from local authorities in regards to this incident, but I have always been told that "no information is available" or "we have no report of an incident". Since that time, I have decided that I would do my own investigations and find information on my own.

I later received this comment to this incident (unedited):

"This sure brings up some old memories. I always expected that sooner or later it would get out. I'm glad someone else saw it and kicked over the can. I'll add beans.

"I was one of the responders on that call. Right after we'd closed down the road a government response team arrived. Those guys weren't fooling around. Their big dogs and bigger guns made that evident. It wasn't long before we were locked out: ordered into our cruisers and away from the area. The "into our cruisers" part was the weirdest. We were outmanned, outgunned and outranked by the feds who had taken over. Soon after that, within an hour at most, several choppers were overhead... as in three. It was a manhunt on a larger scale than we could have mustered so quickly, and that is saying a lot.

"I've never really been positive what happened. None of our guys had actually seen "it," though I imagine "it" was caught or killed. They said there were hair samples and footprint photos and casts taken. We were debriefed and basically instructed not to speak of this matter. With that I'll close and say no more except that it did happen as described on here."

At the time, I called the being I witnessed a 'Bigfoot' because, frankly, that was the only way I could have described it. It wasn't human... it wasn't an ape. For over 30 years my encounter with this being had left a strange hole in my understanding of nature and reality.

Over the years, I have tried to gather more information on my sighting as well as other sightings in the general area. Since my sighting in 1981 there have been two (2) more BFRO 'Class A' reports along the Patapsco River Valley and another four (4) general reports and sightings in the same area from 1972-1979.

I interviewed and got to know several of the witnesses of the 1972-73 'Sykesville Monster' flap after my personal encounter in 1981. Many of these witnesses have since passed away. There were other unreported incidents in the general Sykesville and Gaither, MD areas. I personally took statements to eight (8) more sightings/encounters between 1972-1979, including a home invasion on Norris Ave. and a utility shed break-in on Oklahoma Ave. Both were located in Sykesville. There were also several chicken pens broke into up and down the South Branch of the Patapsco River in Gaither, MD - Sykesville, MD - Woodstock, MD - Daniels, MD and Ellicott City, MD. Most of the sightings have been within the Patapsco State Park...which has a history of unusual activity (UFO, paranormal and cryptid) throughout the park. I still live within 15 miles of all the locations. ...

A few years after my Bigfoot encounter, I happened upon an older gentleman named Phil who was fishing on Piney Run near Marriottsville, MD. I had been trying out a new fly rod upstream and confronted Phil as he was packing up gear by his car. We started talking about a few odds and ends when he mentioned that skeletal remains of a large 'human' had been found on the Piney Run south bank not far from where we were standing. He said that another fisherman had chanced upon the bones while he wandered off the trail. After the discovery the man simply mentioned to a few other fishermen that there were bones in that direction as he gestured to the area.

Phil said that he and a companion walked over to the other side of the stream to take a look at the remains. He said that some of the bones were obviously missing but there was a skull without a jawbone as well as the vertebrae, a few ribs and long bones of the arms and legs. There was no visible tissue but there were a few small desiccated patches of reddish-brown fur scattered around. Phil said that both he and his companion both muttered at the same time "where are the clothes?" Then Phil said "this is too big to be a human."

This was back in the early 1980's so there were no cell phones. Phil's companion walked to the small store by the Patapsco River Bridge to call the police. As they waited for the authorities Phil took out his fish tape and measured the upper arm bone (Humerus)... he remembered it measure 22 inches. Phil's observations and conclusions were that it was something similar to a large ape or gorilla. He also mentioned that the skull looked very much human but larger.

After the Baltimore County Police and State Police arrived on the scene everyone was advised to leave the area. In fact, Phil said they placed crime scene tape across the road so no one could get within 300 yards of the location. He said he and a few others hung around the general store by the railroad tracks so they could see who was coming and going from the scene. There were unmarked helicopters bringing people on-site as well as several unmarked vehicles. These vehicles were similar to what I had seen after my encounter. There was never any mention on the local news.

As a result of the information I gathered from witnesses and residents I assume that there may have been a breeding population of Bigfoot in the Patapsco State Park. The most recent sighting was in 1993 by an 8-year-old boy in the Woodstock, MD area... a few miles downriver from Marriottsville. There was a report filed for a sighting in 2001 at the Liberty Reservoir (witnesses thought they saw Bigfoot on frozen lake). Since the area is now heavily zoned for residential dwellings, it's obvious to me that these creature breeding units have moved on to more natural locations.

(source: <https://www.phantomsandmonsters.com/p/the-sykesville-encounter.html>)

3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

When I first saw it, I wasn't sure what it was. It looked like a prehistoric human, but with more hair. This sighting in 1982 is what got me interested in cryptids. Bigfoot has become a part of my total interests in the unexplained.

4) How has Bigfoot/research affected you or changed your life (positive and negative)?

I suppose it has given me more name recognition, though that wasn't my intention. None of my work is done for notoriety... it has just happened.

5) What has been the most challenging part(s) of being a Bigfoot researcher?

Dealing with enthusiasts and investigators who refused to accept the possibility of supernatural Bigfoot and cryptids. That has been changing in recent years.

6) What do you believe Bigfoot really is?

I believe there some indigenous Bigfoot in certain areas, like the PNW, Canadian wilderness and the deep south. But I feel the majority of the sightings are of a flesh and blood being capable of moving between realities. I describe these types of entities as corpo-terrestrials... the ability of a corporeal entity to use portals or wormhole and maintain their physical structure. This applies to other non-terrestrial entities as well. They are not the same as Earth's natural animals. This gets into quantum mechanics and the use of interdimensional travel. This is something we cannot truly explain at this point. I do believe that most cryptids and non-terrestrials that we see on our Earth plane is the result of an ability we are not yet capable of.

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

I do not go into the field as much as I did, because of a disability. I do have a very competent team working me. Most of the investigations are habituation studies with the property owners and others. Depends on the circumstances. If we can get into area without hassle, then we do. Sometimes, these areas [are] out of reach...making it difficult. Here in Pennsylvania, where much of our work is done, these beings take advantage of State lands. It's a matter of years of observation. Many of my major investigations have been kept private at the request of the landowner. It happens more frequently while working at locations in Canada. I have been involved with 4 major habituations in Canada and have only reported on one of those. Those the locations are always kept secret.



Interview of Bigfoot

Researcher:

Craig Woolheater

I interviewed Craig Woolheater from the TBRC (Texas Bigfoot Research Center) because I know him and used to be the West Regional Leader on the TBRC team (2003-2007). The TBRC hosts Bigfoot conferences each year in Jefferson, Texas, which I spoke (briefly) at in 2004. Craig is a rare exception to these Bigfoot researcher interviews because I asked to interview him; whereas, the norm for these interviews are that people either volunteer when I put the word out, or they are referred to me by others in the Bigfoot community.

Craig's bio is here:

I was curious about these kinds of things since childhood. I made a point to watch any documentaries about anything that was unexplained like UFOs and Cryptozoology in general. When I got on the Internet in 1997, I started looking up websites that dealt with this subject matter. I started buying books on eBay about Bigfoot & Cryptozoology. I searched long and hard to find a copy of John Keel's book that had such an impact on me in my youth. In early 1999, I came across a post on a message board asking if there was anyone in North Texas that was interested in researching Bigfoot. I jumped at the opportunity. We formed the Texas Bigfoot Research Center in June of 1999. The rest as they say is history.

In January, 2007, the TBRC reorganized as a 501(c)(3), non-profit, scientific research organization. The organization's name was the Texas Bigfoot Research Conservancy. In March 2013, the organization has adopted the name North American Wood Ape Conservancy (NAWAC).

I resigned from the organization on July 10, 2010 to focus my attention on other endeavors, such as Cryptomundo.

As of December 24, 2013, I have resurrected the original TBRC, the Texas Bigfoot Research Center.

I have appeared in or contributed to the following TV programs, documentaries and films:

OLN's Mysterious Encounters: "Caddo Critter"

Southern Fried Bigfoot

Travel Channel's Weird Travels: "Bigfoot"

History Channel's MonsterQuest: "Swamp Stalker"

The Wild Man of the Navidad

Bigfoot Wars

Willow Creek

Exists

Destination America's Monsters and Mysteries in America: Texas Terror, Lake Worth Monster

Animal Planet's Finding Bigfoot

Here is Craig Woolheater's interview:

1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?

It was approximately 7 feet tall, covered with gray hair and walking on two legs. We were within 20 feet of it as it walked parallel to the road we were driving on. We saw it for approximately 7-8 seconds, traveling at 70 mph. This happened on Hwy 71 in Central Louisiana just south of the town of Bunkie.

2) What spurred your interest in researching Bigfoot?

1. The 1969 flap of sightings of the Lake Worth Monster
2. John Keel's Strange Creatures From Time and Space
3. The Legend of Boggy Creek

3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

5 years after my sighting, I co-founded the Texas Bigfoot Research Center in 1999. In 2001, I organized and hosted the Texas Bigfoot Conference, which I continue to do to this day.

4) How has Bigfoot/research affected you or changed your life (positive and negative)?

It has affected my life positively. Meeting new people, making new friends. Working towards making Jefferson, TX a cryptotourism hotspot.

5) What has been the most challenging part(s) of being a Bigfoot researcher?

Dealing with haters, mostly jealous people.

6) What do you believe Bigfoot really is?

An as yet scientifically undiscovered, uncatalogued ape.

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

Don't do field research anymore, but when I did I favored technology, camera traps, etc to collect verifiable photo and video evidence. Not trying to prove it to anyone anymore.

- *End of questionnaires*

Bigfoot researchers are as diverse in their beliefs as they are in their methods, and their results. Most people think of researchers as being "Bigfooters" as well, although anyone can be the latter. It is important to

remember that Bigfooters are people who are either researchers or those who believe in the existence of Bigfoot and actively participate in social activities or research process in some way, whether online, in groups (physical or online), research and investigations, or just being believers who enthusiastically promote their faith in the creature's existence. If the person(s) is/are not actively participating, then they are typically only a believer/enthusiast or a skeptic or disbeliever.

So far it seems to many that the Bigfoot subculture (or Bigfoot believers subculture) is ethnographically unexplored... but is it??? I covered some ethnographic work in the chapter on the Ethnohistorical Perspective; nevertheless, doing this type of in-depth ethnography on one or a handful of individuals from this subculture may be too immense for the length of this book. The ethnographic accounts here are more general and broader in scope even though some areas may indeed go deeper when searching for answers to in-depth questions (if not included here in this book, then they will be in one of my next books).

Being a Bigfoot researcher myself, I am included in the Bigfoot subculture group, so felt it prudent to add my own responses to the questionnaire below, as an extra participant. It did not seem unethical to do so since my opinions and background are already voiced elsewhere, yet it may be of interest to some to have my official responses here in one place. When I do my analysis of the above questionnaires—towards the end of this book—I will *not* be including my own responses in that analysis.

What do I believe?

As the author, some people misconstrue my position on the matter of belief in Bigfoot. I chose to display my response(s) here. I decided to “interview” myself by answering these same questions for the perusal of, and to satisfy the curiosity of the readers (even though my opinions are scattered throughout this and other of my books/writings/reports).



Self-Interview - Bigfoot

Researcher: Sharon Eby

- 1) Can you provide a few details of the first or most significant Bigfoot sighting you have personally experienced, if any?

I have not seen Bigfoot. I think I have smelled one near my former home out in the desert, east of El Paso, in the valley within the Hueco Mountains (south of Hueco Tanks State Historical Park). The smell was horrid, like skunk and wet dog, mixed, accompanied by a tremendously strong “do not stay outside” feeling to get in the house and lock the door. The feeling was scary and super strong compared to the smell. The closest I came to seeing one was during my son Tyler’s sighting; my nephew Derek Eby went with him and it screamed at both of them while pounding the ground, making them tremble and run in fear. We were camping by the mountain and a huge arroyo outside of Radium Springs, NM in late fall 2001.

- 2) What spurred your interest in researching Bigfoot?

My son and nephew’s sighting put me on the path of investigating what really happened, and after ruling out every kind of animal we could think of, nothing was left except the possibility of it being a Bigfoot. That is when I contacted the TBRC (Texas Bigfoot Research Center) and the BFRO (Bigfoot Field Researchers Organization). Later, my nephew showed me another desert Bigfoot sighting story that hit the newspaper in the El Paso

Times and that is when I jumped in with both feet into serious research and field investigations, starting by interviewing that particular witness.

3) How did Bigfoot research find its way into your life goals or habits (hobby, work, or something else)?

I have always had an interest in Bigfoot (or anything else strange and unusual) since childhood, having read many books about them. Only in adulthood did I become a field investigator, after having been a ufologist for many years. It has always been a hobby and was not something that I wanted to make money from or become famous for. As a natural introvert (much to many people's surprise), I do not prefer the limelight. I enjoy the research for the sake of knowing and for the enjoyment of attempting to solve a mystery. I am a naturally curious person and open-minded. I actually dove into anthropology because of my Bigfoot research, in hopes that I would learn more and find answers. It was only circumstantial that things went a cultural direction rather than paleoanthropological or archaeological regarding my university studies. Turns out that was a good move.

4) How has Bigfoot/research affected you or changed your life (positive and negative)?

Overall, I think it has been positive. I find the research interesting, fun, and discovering patterns is simply fascinating. I have met a lot of noteworthy people. I do not care whether they are the 'little guy' who nobody knows, or professionals in the field, or famous people—they are all the same to me. I am not into status, nor do I treat someone differently if they have status or money—we are all fallible human beings and we all have our individual strengths and weaknesses. If anything, I am all for the underdog or any person(s) with guts enough to blaze new trails; perhaps that is because I do not tend to be a follower of the crowd (in ufology many promoted Roswell so I stayed far away from it; with Bigfoot most ran to the PGF so I did not bother pursuing it). I get along with most everyone in the Bigfoot community, of any religion or outlook or background (with few exceptions). Perhaps that is why people are willing to tell me things they do not tell others.

On the negative side of Bigfoot research, I do not like hanging with people who are known hoaxers or who I think are lying, or those that believe in

what could be construed as outrageous fantasies or impossible occurrences; the latter are more likely cultural/subjective interpretations of a very personal kind—it could also be these people are lying and taking advantage of other believers' gullibility by promoting lies, which really irks me. Not everyone is malicious, but sometimes there is also self-deceit too. Nobody is perfect and sometimes we all miss things, even me, but I do not believe in harming, and outright lies/hoaxes are harmful.

Overall, I feel that doing bigfoot research has honed those skills to detect deception and have strengthened that position within myself. Am not quick to 'jump on the bandwagon' with people who make big claims without checking it out first. People might describe me as cautious but enthusiastic, plus tenacious about the research... I am in for the long haul. Even if I set it down for a while, the day always comes when I pick it back up again. I cannot help it—when the universe calls and drops things in my lap, I listen.

5) What has been the most challenging part(s) of being a Bigfoot researcher?

Actually finding Bigfoot so he/she/it/they can be accepted by science, in whatever form that takes.

6) What do you believe Bigfoot really is?

This is a loaded question and left open-ended on purpose. Before I tell my opinion, I have to admit that I do not necessarily believe in the existence of Bigfoot, but I do believe in the possibility of Bigfoot. Some days I might even believe in the probability, but I waver. It is easy enough for me to imagine it and talk as if it were true, though, and is necessary for anyone if they want to solve the mysteries in life... but *belief*, I hold to a much higher standard.

I have to take the position that requires the anthropological imagination of "what if?" and so stay open while at the same time remaining skeptical. I am a classic fence sitter and personally feel it would be unethical to decide this-or-that without corroborating evidence and a final okay with the scientific community. I am not a blind believer. Whether Bigfoot is physical or spiritual or both or neither, I ask questions and investigate accordingly. I speak to people; I do my homework. I cannot disprove (and do not necessarily disbelieve) that people have seen the Sasquatch disappear... multiple witnesses at once, and in many different places, have seen tracks

disappear mid-stride, or in the snow during winter—such as in the middle of a field—plus people have witnessed portal openings, yet they pass the honesty tests I employ (like NLP). While I enjoy attempting to answer the question in a scientific way blended with intuition and gut feelings, it is a difficult task without keeping an open mind to ALL possibilities rather than saying it IS just one answer or another (a mistake would be to choose prematurely). Skeptics who are disbelieving naysayers frustrate me just as much (if not more) as way-out-there woo woo believers who think every shadow in every picture they take (complete with red circles drawn around them so you can “see” them) is a Bigfoot, or that an igneous rock is a “fossil” of some body part of Bigfoot. Good grief.

So, what do I believe Bigfoot is? I remain neutral; however, my internal hope has always been that Bigfoot exists and is either a relict hominoid or maybe a human-hominid hybrid or “cousin” on the very-bushy evolutionary tree that just has not been officially discovered by science yet. Another part of me wishes they are interdimensional beings that visit interdimensionally or through portals, but only because scientifically documenting this would be a fantastic leap forward in quantum theory/quantum mechanics and raise the bar on the collective cosmological view of the world. To me, that sounds even more exciting in some ways, but a much, much more difficult thing to prove and likely way beyond my skill set. When things happen that appear to be paranormal—and paranormal aspects do become involved whether we want them to or not (and I often wish it did not)—it all muddies up the water and makes it that much more difficult to see the truth because it brings in the cultural factor and sets it in that much deeper. The paranormal complicates the interpretations, especially when the potential of intelligent life outside the earth may be here doing things in a covert manner (also hard to prove) or quantum physics or dimensional realities may be involved, which are presently beyond our understanding in terms of Bigfoot. People try, but most of it is very subjective and personal-belief ridden (religiosity is another wild card), which is a completely different socio-cultural study than what can be covered in this book.

I also refuse to say Bigfoot cannot be an alien or utilize technology or abilities that are beyond what humans can presently accomplish, yet there is no scientific evidence that it does either—mostly anecdotal evidence in that regard. Anyone claiming they have “proof” would need to also demonstrate that scientists have accepted their hypothesis and that it has been tested and

unfalsified and cannot be disproven through repeated testing, and therefore worthy of being elevated to scientific theory. Anyone claiming they have solved “IT” (the Bigfoot mystery) without scientific consensus merely has a personal agenda and strong belief, even if what they say is true. In the end, a cultural following is never proof, it is belief with confirmation bias. Even if it appears like experience, it still falls under the subjective, not the objective... at least until it can be measured and observed and tested and confirmed and validated. The process is the same, even if the tools are different (and yes, they would have to be quite different). The other option is that the Bigfoot’s physical evidence (such as fossils and/or a living creature and/or a dead body) is so profoundly obvious (such as producing reliable and validated DNA tests) that their existence cannot be denied... so far not a consensus-based reality. Anecdotal evidence abounds for both flesh-and-blood beings as well as paranormal beings, is all I can say. Believing would be choosing, and it is too premature in the game for me to do so. For all anyone knows there may be multiple types of beings, and so numerous people in different camps might simultaneously be correct about their origins and what Bigfoot beings actually are. I am not qualified to say. All is speculation.

7) If you do field research, what kind of equipment do you use, or do you prefer habituation techniques (or something else), and why?

When I would go out into the field more, I utilized electronic and SLR cameras, video cameras, and had a satchel filled with items like tweezers, binoculars, magnifying glass, voice recorder and other implements, plastic baggies and paper bags (hair should be kept in paper so it does not sweat), sealable vials or sterilized film canisters for specimens, a dollar bill or coin, ruler or rock hammer (for size reference on photos) and products for making a plaster cast, etc. I went into the field with other researchers and teams (meeting Matt Moneymaker and his BFRO group once in Mescalero, NM) and had gone camping, usually rural/off-road/deep woods without any people around, although rarely at devoted campgrounds (only if the family was with us) and on expeditions, hiking, etc., all over the southwest (west TX, all over NM, and AZ) and the PNW (WA state and OR, plus British Columbia—including Harrison Hot Springs numerous times, Hope, Yale, the Okanagan, in the mountains east of Kamloops, all the way to Prince Rupert) plus southern Ontario and the Bruce Peninsula, and in Nova Scotia.

In all these areas I would keep watch even if we were driving through the mountains on a trip somewhere else, but without luck. I did not have a particular area to do any habituation techniques, but aside from possibly feeding the bears with food gifting (which is a big no no), I do not necessarily think it is a bad idea if non-food gifting occurs; although, to my knowledge habituators have not been able to bring any more qualifying scientific evidence to the Bigfoot community—and more importantly, to the scientists—than anyone else (some of it highly subjective) so one technique may not necessarily be any ‘better’ than another, just different.

Regarding Research and Proof of Bigfoot

First of all, I would like to thank all of the researchers who participated in my study (and even those who did not). Without you the Bigfoot community would not have much of a basis for attempting to understand the phenomena.

There is presently no scientific evidence that absolutely proves the existence of Bigfoot but there is a hoard of anecdotal evidence that is worthy of deep investigation, much of it held in reports and a knowledge base by these researchers. The Bigfoot community in general tends to be thankful for the knowledge that these researchers share. This cultural sharing is important for learning, but also it changes the field as it grows, especially in regard to the media outlets (YouTube, social media, Facebook groups, email lists, TV and radio shows, etc.) and how it affects the beliefs of those who hear and read about it. It is unfortunate that so much of the video uploads from amateurs and hoaxers improperly colors the beliefs of so many followers, while the serious researchers are sometimes ignored.

Skeptical people (disbelievers) who down Bigfoot research/researchers have no real leg to stand on, in my opinion. The problem is most people read one or two people’s expert opinions (sometimes old information) and believe it because it coincides with their own stance. This includes armchair research (some is necessary, but if it is all a person does it is sometimes seen as a form of laziness or being out of touch with Bigfoot’s true environment)... they refuse to do actual field investigations or interview eyewitnesses themselves, etc., so are seen as merely parroting others’ beliefs rather than forming their own opinions based on actual field work and personal effort. I have been in the field in numerous states and two countries; I found patterns that defied the disbelievers (yet they will almost

always remain disbelievers because that is just what they are and where they remain comfortable). Yet my research is not any closer to proving Bigfoot exists than anyone else's. If anyone says they have the evidence, then science will have to back them up before most people (including me) would believe it. That said, I have no problem whatsoever using anthropological imagination and unconventional methods to pursue avenues that are outside mainstream science to attempt to find the answers. There is no way for anyone to ultimately know which method(s) may prove most beneficial in the end, until we have hindsight. Since no one has all the answers anyway, there is no harm in trying. With luck, Bigfoot will find its way to us, rather than us having to find them.

Science is about discovery as much as it is proof. I will not ridicule the folks trying hard to make the discovery that could change everything, no matter their beliefs. If they can bring physical evidence to the Bigfoot community then they are already a few steps ahead of the naysayers, and if they can bring physical evidence to the scientific community that cannot be falsified then they are leap years ahead of any disbelieving skeptics.

Researchers have a goal that surpasses the outright unbelievers. I would tend to say everyone else (besides investigators) can 'put up or shut up', except there is always that possibility that the ultimate discovery may be made by someone not even looking for Bigfoot. Just as many (if not most) first-time Bigfoot sightings occur to normal/average people who were neither looking nor were necessarily "believers." It can happen. Who cares either way if we finally achieve knowing (proving) what we suspect could be true... that Bigfoot exists.

Individuals – Semi-Structured Survey

Individuals, particularly individuals in the Bigfoot subculture, may believe a host of different things concerning Sasquatch, as has become clear by this point in this book. I have a plethora of individual opinions throughout this book, so rather than add more of them here, I decided that using an online survey to ask individuals some specific questions across the board, equally, in a semi-structured survey (mostly structured, with multiple choice and very little write-in answers) would be the best option. I created a simple survey form in Google Forms that was sent out via email, Messenger, my

personal Facebook wall, and in multiple Facebook (Bigfoot) groups. The questions I included in the survey are as follows, with specific political and religious questions asked to find correlations and also to show that there is typically no correlation found among Bigfoot believers regarding people's work or occupation, which would otherwise indicate general socioeconomic status.

Survey Questions

Q1: email address

DEMOGRAPHIC INFORMATION

Q2: Age [multiple choice]

Q3: Gender [multiple choice]

Q4: Where do you live [multiple choice - regions in US/Canada, “other” write-in]

Q5: Occupation [write-in]

ABOUT BIGFOOT

Q6: Do you believe Bigfoot exists [multiple choice]

Q7: What do you think Bigfoot is? [multiple choice]

Q8: Have you seen/experienced Bigfoot [checkboxes]

Q9: To find Bigfoot I believe in [multiple choice – pro-kill or no-kill]

Q10: Are there different kinds of Bigfoot [checkboxes]

Q11: I identify mostly as a [multiple choice]

YOUR HABITS & VALUES

Q12: How often do you go out in the wilderness (walking/hiking, camping, searching for bigfoot, working, etc.) [multiple choice]

Q13: Hunting [multiple choice]

Q14: What is your spiritual outlook [multiple choice]

Q15: What is your religious denomination (Example: Catholic, Evangelistic Christian, Mormon, Muslim, Jewish, Buddhist, Hindi, Pagan, Wiccan, agnostic, no religion, etc.) [write-in]

Q16: Political beliefs [linear scale multiple choice]

Q17: Political preference [multiple choice]

-end of survey questions

On March 28, 2020, I had created the survey and posted it online that early afternoon and within about seven hours had collected over 100 surveys from people within the US and Canada. I originally posted the survey in these specific groups (not knowing if they would all be approved by the admins in a few of them):

- BFRO (Bigfoot Field Researchers Organization) - est. 1995
- Bigfoot Believers and Sasquatch Skeptics: The Final Conflict.

BIGFOOT - BELIEVERS ONLY

- Bigfoot Community
- Bigfoot, cryptids , Aliens, Ghosts, And Everything Paranormal. [pic]
- Bigfoot Now
- Bigfoot/Sasquatch History Museum
- Bigfoot The Real Truth
- Blue Ridge Sasquatch and Crypto Group
- E.C.B.R.O. (East coast bigfoot researchers organization)-est. 2010 ®

- Finding Sasquatch
- On The Trail..Cryptid and Paranormal Research Group
- SASQUATCH LEGENDS AND STORIES
- Team Squatchin USA
- The Cryptid Squad
- The Maritime Sasquatch: Facts and Findings The Real Bigfoot Community™
- Woo Bigfoot Dogman Cryptid Paranormal UFO Encounters

By the end of the day, I had already been added to a couple of extra groups (by others) and other people had shared the link (at least 11 times from one group alone). Some of the groups I saw that they shared it to included these...

The Cryptid Squad 11 shares (some are repeats):

- Bigfoot & Dogman Info Library (BDIL)
- Bigfoot Now
- Don Peak Wilderness Adventures Group
- SWWO/OMI Southern Wisconsin's Wild Ones/Ohio, Michigan, Illinois
The Cryptid Squad
- Woo Bigfoot Dogman Cryptid Paranormal UFO Encounters

Other groups had “shares” as well, but at some point, you just stop looking and let whatever is to happen, happen. I had requested that email participants also share my email by forwarding it on to others. Who knows how far it went, but the survey had within 24 hours had already collected 260 survey responses from Bigfoot believers (or whoever else) around the world, including a homeless person in the states, numerous locations in the UK, plus countries such as Spain, Egypt, Australia, Singapore, Sweden, and Ireland. It seemed to be spreading as fast as the COVID-19 Coronavirus that was concurrently putting most of the world into isolation (in their homes) at the time this survey was happening. The survey answers just kept rolling in.

Overall, I closed down the survey when it finally slowed down and reached 300 surveys answered in total. The results are as follows.

Individual Survey Results (3/28-30/2020)

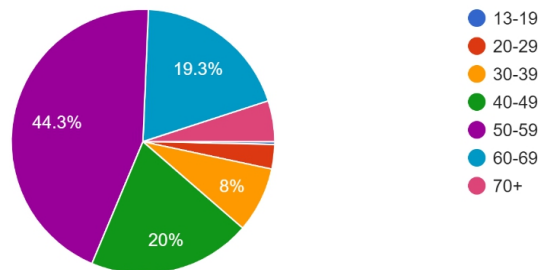
BIGFOOT BELIEF

Demographic Information

Age (300 responses)

13-19	1	0.3%
20-29	9	3%
30-39	24	8%
40-49	60	20%
50-59	133	44.3%
60-69	58	19.3%
70+	15	5%

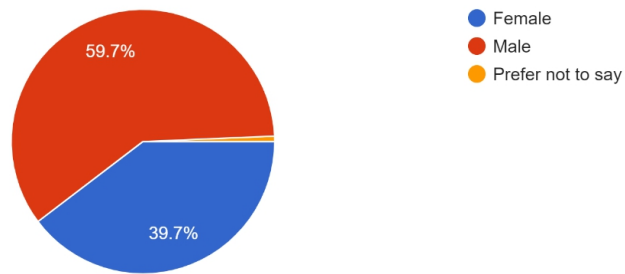
Age
300 responses



Gender (300 responses)

Female	119	39.7%
Male	179	59.7%
Prefer not to say	2	0.7%

Gender
300 responses



Where do you live (295 responses)

USA - Pacific Northwest states 15.6%

USA - Midwest states 21.7%

USA - Southwest states 11.5%

USA - Southeast states 22%

USA - Northeast states 13.6%

Canada - West coast 2%

Canada - Prairie provinces 1.7%

Canada - ON or QC 1%

Canada - Eastern Maritimes 3.4%

UK (less than 1% not shown)

Australia

Rocky Mtn States

Northern Nevada

United kingdom

Spain

Central States

Singapore

Egypt, but am American by birth- upper midwest states

California central coast

Sweden

Australia

England UK

Homeless

Ireland

UK

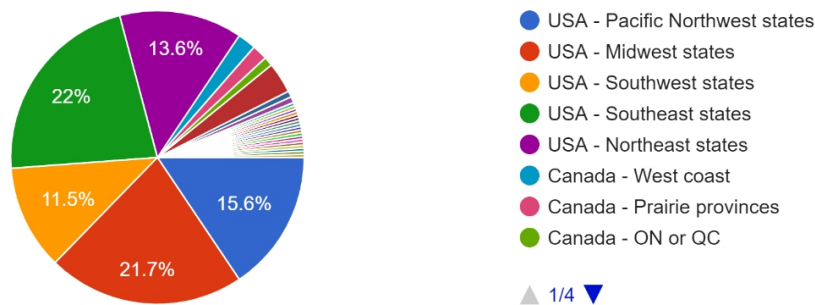
Wales, U.K.

Wisconsin

Spain

USA Europe

Where do you live
295 responses



Occupation

	Occupation Categories	%%	###
Farming, Mining, Forestry, Utilities	Resource Industries	3%	9
Manufacturing, Transportation, Warehousing, Wholesale & B2B Sales	Secondary Industries	15%	46
Sales, Management, Inventory Mng	Retail Industry	5%	16
	Health, Education, & Social Serv.	14%	43
Legal, Accounting, Finance, Architectural, CAD, Advertising, Insurance	Service Industries	14%	43
Arts, Entertainment, Food Services, Hospitality, Broadcast	Recreation & Culture	5%	16
	Military & Law Enf.	5%	16
Self Employed, Public Admin, "Manager", etc.	Public & Business Admin.	9%	26
Stay-at-Home Parent/Spouse, Household Staff, Home Care Services	Household Admin.	5%	15
Retired, Unemployed, Disabled, Student	RUDS	16%	48
	Sciences	2%	6
	Prefer Not to Say	5%	16

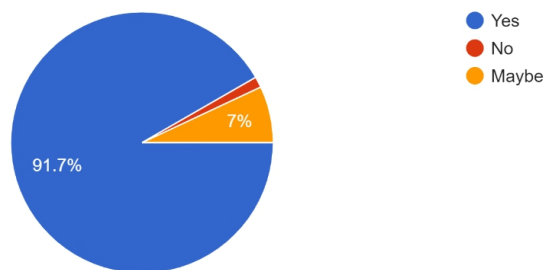
Do you believe Bigfoot exists (300 responses)

Yes 275 91.7%

No 4 1.3%

Maybe 21 7%

Do you believe Bigfoot exists
300 responses



What do you think Bigfoot is? (300 responses)

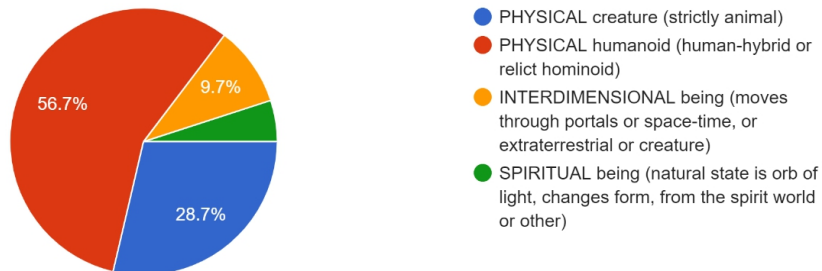
PHYSICAL creature (strictly animal) 86 28.7%

PHYSICAL humanoid (human-hybrid or relict hominoid) 170 56.7%

INTERDIMENSIONAL being (moves through portals or space-time, or extraterrestrial or creature) 29 9.7%

SPIRITUAL being (natural state is orb of light, changes form, from the spirit world or other) 15 5%

What do you think Bigfoot is?
300 responses

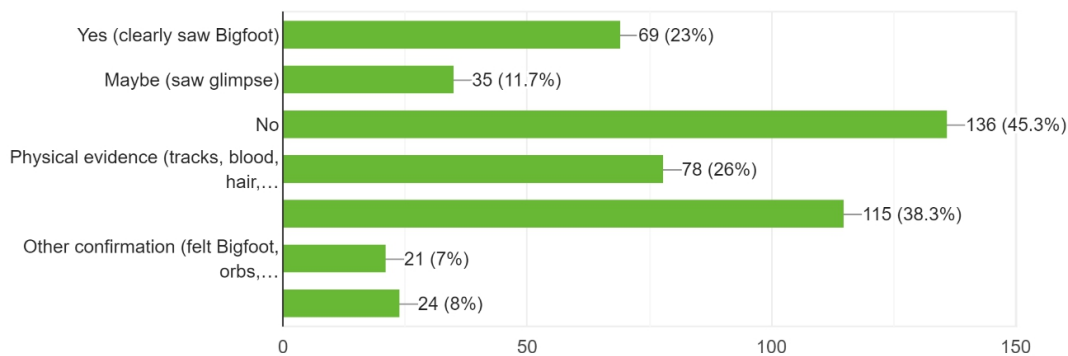


Have you seen/experienced Bigfoot? (chose all that applied)

Value	Count
Yes (clearly saw Bigfoot)	69 23%
Maybe (saw glimpse)	35 11.7%
No	136 45.3%
<u>Physical evidence</u> (tracks, blood, hair, scat, nests, rock stackings, tools, broken branches)	78 26%
<u>Anecdotal evidence</u> (eyeshine, heard wood knocks, camouflaged/hidden, smells, heard calls)	115 38.3%
<u>Other confirmation</u> (felt Bigfoot, orbs, shapeshifting, invisibility/camouflage, portals, mindspeak, zapped)	21 7%
<u>Exchange</u> (gifting to and/or from Bigfoot, habituation events, audible communication)	24 8%

Have you seen/experienced Bigfoot? (CHOOSE ALL THAT APPLY)

300 responses

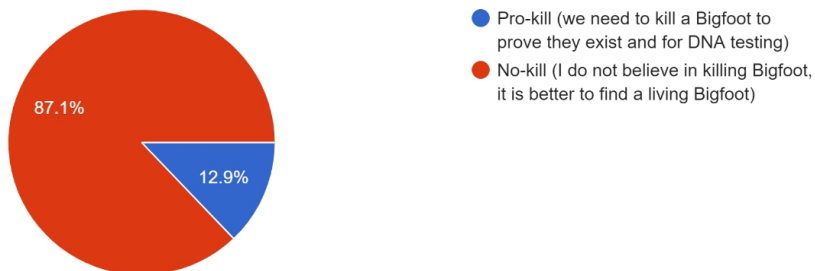


To find Bigfoot I believe in... (295 responses)

Pro-kill (we need to kill a Bigfoot to prove they exist and for DNA testing) 38 12.9%

No-kill (I do not believe in killing Bigfoot, it is better to find a living Bigfoot) 257 87.1%

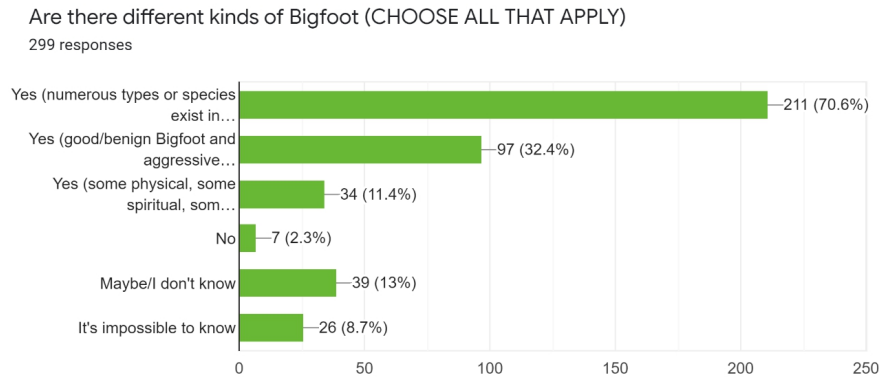
To find Bigfoot I believe in
295 responses



Are there different kinds of Bigfoot (chose all that applied) (299 responses)

Value	Count
Yes (numerous types or species exist in different places around the world)	211 70.6%
Yes (good/benign Bigfoot and aggressive Bigfoot that may attack)	97 32.4%

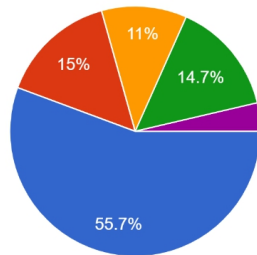
Value	Count
Yes (some physical, some spiritual, some that move in between realms or dimensions)	34 11.4%
No	7 2.3%
Maybe/I don't know	39 13%
It's impossible to know	26 8.7%



I identify mostly as a... (300 responses)

Bigfoot Enthusiast (interested in the topic, watch TV shows, join Bigfoot groups)	167 55.7%
Bigfoot Witness (have seen Bigfoot)	45 15%
Bigfoot Researcher (dig deeper into the subject to study the phenomenon)	33 11%
Bigfoot Field investigator (actively go looking for Bigfoot)	44 14.7%
None of the above	11 3.7%

I identify mostly as a...
300 responses



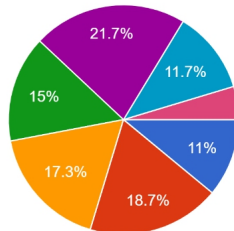
- Bigfoot Enthusiast (interested in the topic, watch TV shows, join Bigfoot groups)
- Bigfoot Witness (have seen Bigfoot)
- Bigfoot Researcher (dig deeper into the subject to study the phenomenon)
- Bigfoot Field investigator (actively go looking for Bigfoot)
- None of the above

Your Habits & Values

How often do you go out in the wilderness (walking/hiking, camping, searching for Bigfoot, working, etc.) (300 responses)

Never	33	11%
Rarely - 1-2 times per year	56	18.7%
Once in a while - 3-5 times per year	52	17.3%
Occasionally - 6-12 times per year	45	15%
Often - 13+ times per year	65	21.7%
Very often - weekly	35	11.7%
Continually - almost daily	14	4.7%

How often do you go out in the wilderness (walking/hiking, camping, searching for Bigfoot, working, etc.)
300 responses

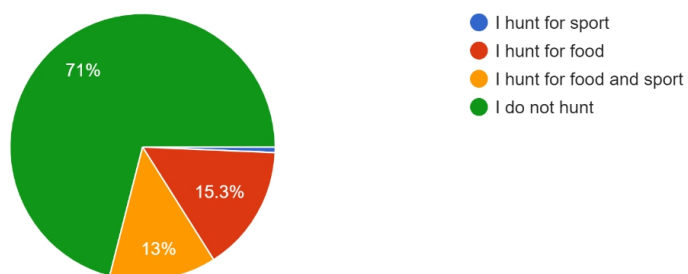


- Never
- Rarely - 1-2 times per year
- Once in a while - 3-5 times per year
- Occasionally - 6-12 times per year
- Often - 13+ times per year
- Very often - weekly
- Continually - almost daily

Hunting (300 responses)

I hunt for sport	2 0.7%
I hunt for food	46 15.3%
I hunt for food and sport	39 13%
I do not hunt	213 71%%

Hunting
300 responses

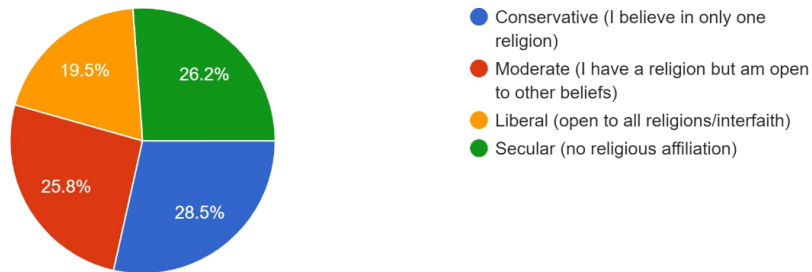


What is your spiritual outlook (298 responses)

Conservative (I believe in only one religion)	85 28.5%
Moderate (I have a religion but am open to other beliefs)	77 25.8%
Liberal (open to all religions/interfaith)	58 19.5%
Secular (no religious affiliation)	78 26.2%

What is your spiritual outlook

298 responses



Religious Beliefs – broken down to US/CANADA

Religions	Canada	USA
Christian (Catholic)	39%	21%
Christian (Protestant)	28%	50%
Other Abrahamic	4%	3%
Other Religions	4%	17%
Pagan / Earth Religions	0%	2%
Spiritual / Open Minded	0%	16%
Athiest / Agnostic	24%	23%
Prefer not to answer		

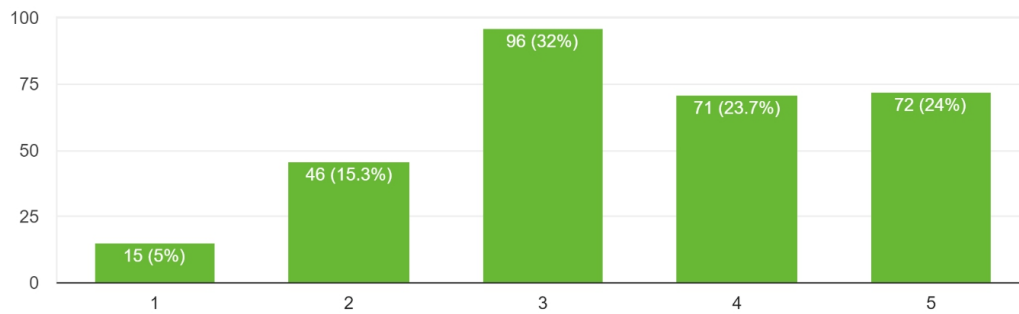
Political Beliefs (300 responses)

Value Count

1	15 5%
2	46 15.3%
3	96 32%
4	71 23.7%
5	72 24%

Political Beliefs

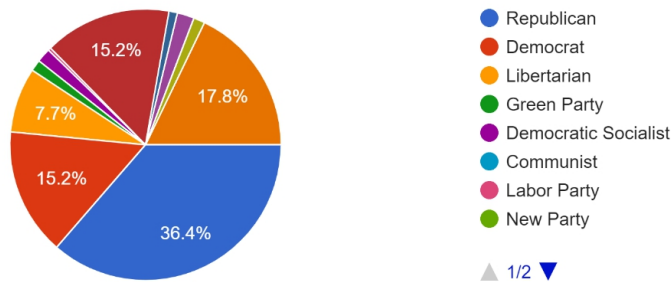
300 responses



Political preference (297 responses)

Republican	108 36.4%
Democrat	45 15.2%
Libertarian	23 7.7%
Green Party	4 1.4%
Democratic Socialist	5 1.7%
Communist	0 0%
Labor Party	1 .3%
New Party	0 0%
Independent	45 15.2%
Liberal Party of Canada	3 1%
Conservative Party of Canada	6 2%
Bloc Quebecois (Canada)	0 0%
New Democratic Party (Canada)	4 1.4%
Green Party of Canada	0 0%
None of the above	53 17.8%

Political preference
297 responses



Discussion & Further Analysis

As you can see from all the charts and graphs above, there are a few patterns that stick out regarding the Bigfoot community. Two are that of age and gender. Bigfooters break down as the majority, with **44.3% being between the ages of 50-59 years old**, while **59.7% are males**. This might indicate a high propensity for Bigfoot interest as being a hobby for gentlemen in their 50s, or that they have more time to devote to it if the children have left the ‘nest’, or other reasons.

Meanwhile, only slightly more Bigfoot believers live in the Southeastern United States (22%) versus the Midwest (21.7%), followed by the PNW (15.6%), the Northeast (13.6%), and the Southwest (11.5%). The distribution is fairly spread out, with other areas of the world falling in under that.

Out of 300 people within the Bigfoot subculture who took the survey, **91.7% “believe Bigfoot exists”, while 7% said “maybe” and only 1.3% said “no”**.

What do people believe Bigfoot is? Well, **56.7% say he/she is a “humanoid” (meaning either a bipedal human-hybrid or relict hominoid)** and 28.7% believe Bigfoot is a “creature” (meaning it is strictly an animal). 9.7% of Bigfoot believers think that Bigfoot is “interdimensional” (moves through portals or space-time or is an extraterrestrial or other creature). The remaining 4.9% believes Bigfoot is a “spiritual” being (its natural state is an orb of light, changes form, or is from the spirit world or other).

Despite that 300 people took the survey, sometimes a few people miss filling out something, or else they choose to not provide answers for whatever reason. Out of 295 responders on the **no-kill or pro-kill belief**, **87.1% stood by the former while 12.9% thought Bigfoot would need to be dead to prove they exist** as well as for DNA testing. I will be going into the *no-kill vs pro-kill* debate, statistically speaking, shortly, and yet deeper towards the end of this book.

The Bigfoot subculture identified mostly as a **Bigfoot enthusiast (interest in the topic, watch TV shows, join Bigfoot groups)** at 55.7%. Witnesses who claim to have **seen a Bigfoot made up 15%** of the respondents. That number might surprise some people, but seeing as eyewitness occurrences are rare, this is not surprising. **Bigfoot researchers equaled 11% while 14.7% self-identified as Bigfoot field investigators**. Some people might argue that there is no difference between the two, but in fact, there is. Almost anyone can do armchair research about Bigfoot online or via meetings or conferences or such, but the field investigators are the ones hitting the dirt and going into the deep woods to try and seriously find Bigfoot (researchers may also do fieldwork, however, and field investigators also do research). The balance of the people who took this survey (3.6%) chose “none of the above”.

I asked in the survey **how often people go out into the wilderness**, whether to go walking or hiking, camping, or even searching for Bigfoot (for any reason, really) and the numbers were spread fairly evenly, with **21.7% going “often” (13+ times per year) with 18.7% going rarely (1-2 times per year)**. The rest fell in at 17.3% as “once in a while” (3.5 times per year) and 15% “occasionally” (6-12 times per year). “Very often” (weekly at 11.7%), “never” (11%) and “continually” (almost daily at 4.6%) fell in line under that. So the spread, although almost even in numbers, had a wider margin in frequency between people who were going out often versus people who were rarely going into the forests.

I had already heard from other researchers/anthropologists that there were no real correlations or patterns found in the socioeconomic status of Bigfoot believers, witnesses, or researchers. I had a statistician, Allister Cucksey, go over my numbers by coding the survey to find out people’s occupations since some information about socioeconomic status can be inferred. Sadly,

as predicted, the spread was wide and no real correlations were found. Allister had provided the chart (above).

No-Kill/Pro-Kill Data

Now getting back to the no-kill/pro-kill debate... I had inductively noticed a pattern while in many of the Bigfoot groups online, as well as people who were friending me on Facebook that were apparent members of the Bigfoot community. This community aspect was easy to tell because I look at people's pages, who we have as 'mutual friends', and you can tell a bit about them by glancing at their posts, their friends, and their photos, including their profile picture and cover photo. Bigfoot images or something that gives them away as part of the Bigfoot subculture is usually present, particularly if their mutual friends (sometimes in the dozens or more) are names I recognize as being Bigfooters.

The pattern I found through simple observation over time among these new Facebook friends, and people within groups, were that there was a common theme for people who hunted with guns and were pro-kill regarding Bigfoot. These people seemed to often be some form of Christian or similar faith as well as being politically conservative (pro-nationalism or posting pictures of the American flag or Dixie/Confederate flag, pro-Republican party) as well. This prompted me to want to investigate this possibility further, to see if my observations were anything true or substantial, or if it was perhaps my own bias or some sort of fluke or coincidence that these types of people were "friending" me so much. I even considered that maybe it was because of some type of favoritism in the algorithms within Facebook because of the "People You May Know" feature that offers suggestions of friends of friends for you to connect with. Perhaps many of these friends knew each other in real life, and hung out, had similar places or styles, or shared political/religious beliefs that connected them outside of the Bigfoot culture. I did not know, so decided to ask questions of people who hunt (knowing most people who hunt own their own guns), what kind of hunting they do (for a trophy or for sustenance vs not hunting at all), and whether they were no-kill or pro-kill for Bigfoot. I also asked them about their political beliefs and spiritual/religious beliefs, to look for any other correlations between them. If there were a "type" then what would they look like? What are their ethics? How are they different from no-kill people and what might it mean? Are they a minority or a majority? Most human

behavior is enculturated, so it is very likely that this possible “type” of pro-kill Bigfooter probably learned that information and attitude from somewhere and may not even realize it.

My statistician again took the data and drew up these charts... one on Politics compared to the no-kill/pro-kill stance, and another one on Religious beliefs compared to no-kill/pro-kill beliefs. At first, the differences do not seem apparent because the majority of people are no-kill, which means the pro-kill folks are in the minority.

Politically Left/Right as it Pertains to No-Kill/Pro-Kill

(Anything majority or above 30% in bold)

	###	%		###	%
Those who are Hard Left			15		
Who believe Bigfoot is a Physical Creature (Animal)	3	20%	Who believe Bigfoot is a Physical Creature (Animal)	13	28%
Who are No-Kill	3	20%	Who are No-Kill	10	22%
Who are Pro-Kill	0	0%	Who are Pro-Kill	3	7%
Who believe Bigfoot is a Physical Creature (Humanoid)	10	67%	Who believe Bigfoot is a Physical Creature (Humanoid)	25	54%
Who are No-Kill	8	53%	Who are No-Kill	22	48%
Who are Pro-Kill	2	13%	Who are Pro-Kill	2	4%
Who believe Bigfoot is an Interdimensional Being	2	13%	Who believe Bigfoot is an Interdimensional Being	6	13%
Who are No-Kill	2	13%	Who are No-Kill	6	13%
Who are Pro-Kill	0	0%	Who are Pro-Kill	0	0%
Who believe Bigfoot is a Spiritual Being	0	0%	Who believe Bigfoot is a Spiritual Being	2	4%
Who are No-Kill	0	0%	Who are No-Kill	2	4%
Who are Pro-Kill	0	0%	Who are Pro-Kill	0	0%
Those who are Hard Right			71		
Who believe Bigfoot is a Physical Creature (Animal)	26	37%	Who believe Bigfoot is a Physical Creature (Animal)	13	18%
Who are No-Kill	17	24%	Who are No-Kill	10	14%
Who are Pro-Kill	8	11%	Who are Pro-Kill	3	4%
Who believe Bigfoot is a Physical Creature (Humanoid)	56	79%	Who believe Bigfoot is a Physical Creature (Humanoid)	25	35%
Who are No-Kill	54	76%	Who are No-Kill	22	31%
Who are Pro-Kill	2	3%	Who are Pro-Kill	2	3%
Who believe Bigfoot is an Interdimensional Being	7	10%	Who believe Bigfoot is an Interdimensional Being	6	8%
Who are No-Kill	6	8%	Who are No-Kill	6	8%
Who are Pro-Kill	1	1%	Who are Pro-Kill	0	0%
Who believe Bigfoot is a Spiritual Being	7	10%	Who believe Bigfoot is a Spiritual Being	2	3%
Who are No-Kill	7	10%	Who are No-Kill	2	3%
Who are Pro-Kill	0	0%	Who are Pro-Kill	0	0%
Those who are Middle Left			46		
Who believe Bigfoot is a Physical Creature (Animal)	13	28%	Who believe Bigfoot is a Physical Creature (Animal)	13	18%
Who are No-Kill	10	22%	Who are No-Kill	10	14%
Who are Pro-Kill	3	7%	Who are Pro-Kill	3	4%
Who believe Bigfoot is a Physical Creature (Humanoid)	25	54%	Who believe Bigfoot is a Physical Creature (Humanoid)	25	35%
Who are No-Kill	22	48%	Who are No-Kill	22	31%
Who are Pro-Kill	2	4%	Who are Pro-Kill	2	3%
Who believe Bigfoot is an Interdimensional Being	6	13%	Who believe Bigfoot is an Interdimensional Being	6	8%
Who are No-Kill	6	13%	Who are No-Kill	6	8%
Who are Pro-Kill	0	0%	Who are Pro-Kill	0	0%
Who believe Bigfoot is a Spiritual Being	2	4%	Who believe Bigfoot is a Spiritual Being	2	3%
Who are No-Kill	2	4%	Who are No-Kill	2	3%
Who are Pro-Kill	0	0%	Who are Pro-Kill	0	0%
Those who are Middle Right			72		
Who believe Bigfoot is a Physical Creature (Animal)	13	18%	Who believe Bigfoot is a Physical Creature (Animal)	13	18%
Who are No-Kill	10	14%	Who are No-Kill	10	14%
Who are Pro-Kill	3	4%	Who are Pro-Kill	3	4%
Who believe Bigfoot is a Physical Creature (Humanoid)	25	35%	Who believe Bigfoot is a Physical Creature (Humanoid)	25	35%
Who are No-Kill	22	31%	Who are No-Kill	22	31%
Who are Pro-Kill	2	3%	Who are Pro-Kill	2	3%
Who believe Bigfoot is an Interdimensional Being	6	8%	Who believe Bigfoot is an Interdimensional Being	6	8%
Who are No-Kill	6	8%	Who are No-Kill	6	8%
Who are Pro-Kill	0	0%	Who are Pro-Kill	0	0%
Who believe Bigfoot is a Spiritual Being	2	3%	Who believe Bigfoot is a Spiritual Being	2	3%
Who are No-Kill	2	3%	Who are No-Kill	2	3%
Who are Pro-Kill	0	0%	Who are Pro-Kill	0	0%

Religious Beliefs as it Pertains to No-Kill/Pro-Kill

(Anything above 30% in bold)

	###	%		###	%
Those who are Christian (Catholic)			29		
Who believe Bigfoot is a Physical Creature (Animal)	6	21%			
Who are No-Kill	6	21%			
Who are Pro-Kill	0	0%			
Who believe Bigfoot is a Physical Creature (Humanoid)	16	55%			
Who are No-Kill	15	52%			
Who are Pro-Kill	1	3%			
Who believe Bigfoot is an Interdimensional Being	5	17%			
Who are No-Kill	3	10%			
Who are Pro-Kill	2	7%			
Who believe Bigfoot is a Spiritual Being	2	7%			
Who are No-Kill	2	7%			
Who are Pro-Kill	0	0%			
Those who are Other Abrahamic Religions			6		
Who believe Bigfoot is a Physical Creature (Animal)	3	50%			
Who are No-Kill	2	33%			
Who are Pro-Kill	1	17%			
Who believe Bigfoot is a Physical Creature (Humanoid)	3	50%			
Who are No-Kill	3	50%			
Who are Pro-Kill	0	0%			
Who believe Bigfoot is an Interdimensional Being	0	0%			
Who are No-Kill	0	0%			
Who are Pro-Kill	0	0%			
Who believe Bigfoot is a Spiritual Being	0	0%			
Who are No-Kill	0	0%			
Who are Pro-Kill	0	0%			
Those who are Pagan / Earth Religions			14	5	
Who believe Bigfoot is a Physical Creature (Animal)	3	21%			
Who are No-Kill	2	14%			
Who are Pro-Kill	0	0%			
Who believe Bigfoot is a Physical Creature (Humanoid)	8	57%			
Who are No-Kill	8	57%			
Who are Pro-Kill	0	0%			
Who believe Bigfoot is an Interdimensional Being	2	14%			
Who are No-Kill	2	14%			
Who are Pro-Kill	0	0%			
Who believe Bigfoot is a Spiritual Being	1	7%			
Who are No-Kill	1	7%			
Who are Pro-Kill	0	0%			
Those who are Christian (Protestant)			139		
Who believe Bigfoot is a Physical Creature (Animal)	44	32%			
Who are No-Kill	31	22%			
Who are Pro-Kill	11	8%			
Who believe Bigfoot is a Physical Creature (Humanoid)	78	56%			
Who are No-Kill	69	50%			
Who are Pro-Kill	9	6%			
Who believe Bigfoot is an Interdimensional Being	8	6%			
Who are No-Kill	8	6%			
Who are Pro-Kill	0	0%			
Who believe Bigfoot is a Spiritual Being	9	6%			
Who are No-Kill	8	6%			
Who are Pro-Kill	1	1%			
Those who are Other Religions			6		
Who believe Bigfoot is a Physical Creature (Animal)	2	33%			
Who are No-Kill	2	33%			
Who are Pro-Kill	0	0%			
Who believe Bigfoot is a Physical Creature (Humanoid)	3	50%			
Who are No-Kill	2	33%			
Who are Pro-Kill	1	17%			
Who believe Bigfoot is an Interdimensional Being	1	17%			
Who are No-Kill	1	17%			
Who are Pro-Kill	0	0%			
Who believe Bigfoot is a Spiritual Being	0	0%			
Who are No-Kill	0	0%			
Who are Pro-Kill	0	0%			
Those who are Spiritual / Open Minded			14	6	
Who believe Bigfoot is a Physical Creature (Animal)	1	7%			
Who are No-Kill	1	7%			
Who are Pro-Kill	0	0%			
Who believe Bigfoot is a Physical Creature (Humanoid)	6	43%			
Who are No-Kill	6	43%			
Who are Pro-Kill	0	0%			
Who believe Bigfoot is an Interdimensional Being	6	43%			
Who are No-Kill	6	43%			
Who are Pro-Kill	0	0%			
Who believe Bigfoot is a Spiritual Being	1	7%			
Who are No-Kill	1	7%			
Who are Pro-Kill	0	0%			

As you can see, there are no serious patterns that are noteworthy, although there are some interesting eyebrow-raising trends. Nothing to speak of for correlations.

Interestingly, comparing the pro-kill group only to itself yielded the best information, meaning comparing religious or political backgrounds of the no-kill group and the pro-kill group together was not that revelatory. However, the religious and political backgrounds of the respondents who voted pro-kill ONLY regarding Bigfoot is quite fascinating. I will cover this in a later chapter.

This chapter's summary is about organizations and research. Although there are many, a few of the Bigfoot organizations included here are the BFRO, TBRC, and NAWAC. Dr. Paul Kingsbury covered cultural geography of research organizations, which ties the organization and its groups to the places in which they exist and work in. This includes how people define their space and place, and different aspects of the phenomenon in which

they research. This can also cross into the paranormal aspects of encounters and how people define their experiences in the geographic context of the field. Bigfoot organizations also have public perception associated with their status--whether they are scientifically 'reliable' or 'unreliable' in the information they turn out, whereas some have mixed results. The no-kill versus pro-kill debate shows that most Bigfooters take the belief of a no-kill stance. This is tied into not only the ethics of the individuals who believe, but also their personal cosmologies. Bigfoot researchers and the media in which produce reports, and even published university papers, can sometimes reveal the cosmologies of those researchers/investigators. Most researchers have beliefs and biases of their own, regardless of whether they agree with the phenomenon. Bigfoot Researchers Questionnaires were given to 23 researchers and their responses were provided in detail, showing the beliefs and experiences and motives behind their involvement in the Bigfoot phenomenon. This author's opinion/beliefs were also stated in a self-interview of the same questionnaire, for the sake of public knowledge/official position. Additionally, a semi-structured survey was administered to 300 Bigfoot believers to record their responses about their beliefs about the existence of a large hairy being, including the statistics and analysis of those responses.

CH 8: Hoaxes & Misidentification

First things first... it is not my intention to discuss known hoaxers outside of very few examples, mostly to not name names and give credit or more fame to people who are outright liars. Hoaxing is unethical and does not deserve our attention. That said, the concept of hoaxing is important in any discussion about Bigfoot and belief because some people are quick to believe the hoax is real because they *want* to believe.

Some people look at the famous Patterson-Gimlin film as one of the greatest Bigfoot hoaxes of all time, while many Bigfoot researchers galore will defend its authenticity. However, this book will cover that topic in more detail later. In the meantime, there are other famous stories that are also considered hoaxes; for example, the Muchalat Harry abduction story from Vancouver Island, BC, Canada or the old Jacko story about a gorilla caught near Yale, BC, Canada. There is neither time to cover the ultra-numerous, potentially untrue stories here in this section, nor is this book about covering hoaxes or hoaxers. If any hoaxers' stories wound up in this book, it was surely unintentional (except where I speak of it as a hoax to make a point). The idea here is to show what people believe about Bigfoot, not just what they disbelieve.

It is easy to just say “Bigfoot has never been caught on any trail cameras, not even one; therefore, Bigfoot must not be real and all the stories must be hoaxes.” Oh, if it were only that easy to count non-evidence as “evidence” against whether something exists or not! It is impossible to prove a negative (something did NOT happen, something does NOT exist). Science, fortunately, does not work that way. Belief does, however.

Note: For readers who want to look up the logical fallacies concerning not being able to prove a negative, here are a couple of Wikipedia articles on the topic:

[https://en.wikipedia.org/wiki/Burden_of_proof_\(philosophy\)#Proving_a_negative](https://en.wikipedia.org/wiki/Burden_of_proof_(philosophy)#Proving_a_negative)

https://en.wikipedia.org/wiki/Evidence_of_absence

Some people say that Bigfoot see the trail cams and purposefully avoid them. Others say they avoid all things technologically related, and that they can see in the dark (nocturnal) so can visually spot infrared, so avoid FLIR cameras as well. While this may be true, there are also numerous stories that people create to explain away the lack of a single adequately conclusive photograph of Bigfoot. Some are more believable than others.



Outside of attention, money, or fame, there are times when someone will promote a fabricated story as true. These reasons include: 1) they do not know if it is true but *believe* it is (blind faith), 2) they do not know if it is true but think it *might* be (curiosity with bias), 3) they *want* it to be true (emotional involvement), or 4) they were somehow involved but have plausible deniability as to its authenticity (denial). There could also be other reasons. Even if someone did perpetrate a hoax, I would not want to give them credit here. As a truth seeker, the thought of hoaxers and liars irks me, as it does most serious Bigfoot researchers. It gives honest people and the entire field a bad name.

When new stories arise, whether in groups or by an individual, the typical response by listeners is to give them the benefit of the doubt until contradictory evidence becomes known. However, it is important to deal with media involvement differently. The media outlets need to do background and fact-checking to verify a story's authenticity before publication. Too many hoaxers have gotten airtime and the story blew up in the media's face—much to the chagrin of everyone else too.

Monkey Suits & Fake Feet

Monkey suits... first of all, they are not monkeys. Likely every Bigfoot researcher I know would probably say that using the word “monkey” in regard to anything Bigfoot related just shows the ignorance of the person stating it (unless what they saw actually did appear to look like an actual monkey). Monkeys are generally small primates *with tails*. Great apes, including people (which are also primates), do not have tails. People use the term “monkey suits” when they should mean “ape suits” or “Bigfoot suits”.

Nevertheless, there are people in suits in pictures, art, TV commercials, videos, films, and other media. This includes those done by hoaxers who hope to gain a minute of fame. This fame backfires as they are shunned by society and their reputations are forever tarnished publicly as liars and never to be trusted again.

One person told me that Bigfoot is not a real creature, that they are humans who are merely wearing a type of 'biotech ghillie suit' (a ghillie suit is camouflage clothing with pieces of foliage hanging from it) and that the whole deal is 'all technology'; however, that is just one opinion of many differing opinions. Speaking of opinions, a lady named Marian said this:

I was thinking of that image of Patty, and her arms don't look like they are below her knees in length. This came to mind when I thought about Marfan's syndrome, a genetic disorder where the person can have abnormally long limbs. Perhaps a hoaxer could have Marfan's... Just a thought to add to all the others!

Aside from "monkey suits" or other hairy garb, there have been some witness accounts where Bigfoot wore clothes. According to Loren Coleman on Cryptomundo, in an article titled "Random Reports of Bigfoot Wearing Clothes" (May 4, 2009), some of the Bigfoot or Wild Men or Bushmen had been seen wearing human-style coverings, including things like:

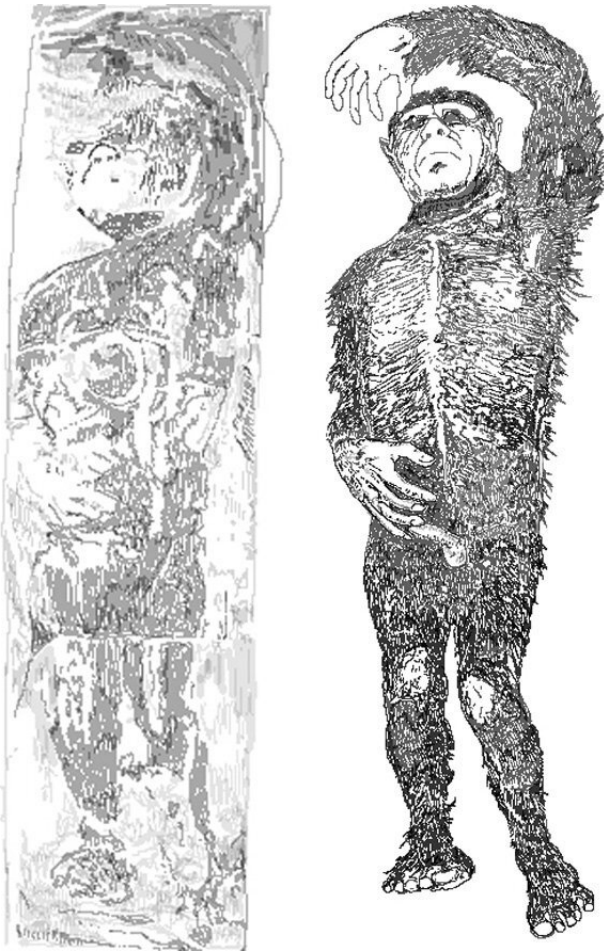
- Tattered plaid shirts & ragged shorts
- Checkered shirts
- Discarded clothing & boots (formerly used by humans)
- Hard-soled shoes & head scarf
- Moose skin (around the waist)

(source: <https://cryptomundo.com/cryptozoo-news/bushman/>)

These could be younger juveniles that had stolen clothing because they saw people wearing them, or it could have something to do with some of the people who go missing in the forests. Another option is that these Bigfoot sightings are simply a case of misidentification or similar mistakes. Others insist that these are sightings of the plaid-shirt-wearing apparitions, which is a strangely common theme. Despite these options, many people consider the clothes-wearing Bigfoot to be hoaxes. I personally say 'kudos' to the investigators that documented these sightings because many field researchers might ignore this kind of data, whereas there is no reason why a younger juvenile Sasquatch might not be opportunistic and copy what people wear if given the chance to try on their clothes. It is fairly telling that

the clothes they wear are common items that humans might wear into the forest, rather than things like business suits and dress shoes, or wedding dresses and high heels.

One well-known hoax was the Minnesota Ice-Man. It was supposed to be a corpse trapped in ice that looked like a "missing link" between humankind and Neanderthals. In 1968, it was examined closely and found to be a latex form. Despite this, it went around the country and was displayed at carnivals, fairs, shopping malls, and the like well into the 1970s.



**“The Minnesota Iceman: frozen, and as described
by Bernard Heuvelmans
and Ivan T. Sanderson”**

Source: Wikipedia – Public Domain

Fake Feet/Wrong Feet

Hoaxers may try and create some oversized false feet out of wood or other material(s), then use them to walk around to make it look like Bigfoot was in the area. They will often bring others to see these tracks, or sometimes they cast them with plaster and then show them off as if the real thing. These fake tracks/casts are obvious fakes to those in the know and lack proper size, shape, cracks, and pressure ridges or dermal ridges, as well as other features of a track made by a real foot. Grover Krantz (now deceased), one of the older generations of serious Bigfoot researchers went into more detail of what real vs fake tracks look like in his book *Big Foot-Prints*, published back in 1992. Others have written similar books since then too.

Sometimes someone will wind up as the ‘boy who cried wolf’

(or cried Bigfoot, as the case may be), known as the community liar. Others would not believe them simply because of their lack of knowledge. Meanwhile, others purposefully try to fool the public with their hoax.

Aside from outright lying, misidentification is an amazingly common issue regarding Bigfoot footprints. A tracker with experience can tell if a human has come through the area, the approximate height and weight of the person, as well as

how long ago they came by. It is common for people to misidentify tracks of animals, and an experienced tracker will know the difference at a glance. There are animal track books available for people wanting to learn how to tell the difference, plus anyone interested in studying Bigfoot should investigate what typical Bigfoot tracks look like compared to human tracks (and other animals). Eliminating the possibility of making a mistake by refusing to double-check—and then promoting it as a “real bigfoot track”—is not only obvious ignorance to those in the know, but it borders on lying and hoaxing by the individual who may not know better, and definite hoaxing by those that do.

Here are a few examples from two Bigfoot researchers who had a conversation and said this about misidentified footprints:

Thomas Marcum said, “The guy posting the coon tracks was getting hot because he knows it was a baby bigfoot hand print ...I was like gee whiz ...I have seen 1000's of coon tracks...it is a coon track buddy.”

Thomas also said, “Many researchers can't identify bear tracks... seen them post up pictures of bear, coon and possum tracks and claim it is bigfoot or baby bigfoot... and here I am... fighting the good fight everyday and have a hard time getting followers... I don't get it.”

Daniel Benoit's response was, "Yes same here multiple times. And cat tracks and claim them as dogman tracks."

Daniel also said, "I know people who actually cast an opossum track and embarrassingly had it on display as a baby bigfoot track at my 1st year bigfoot conference."

These kinds of occurrences are super common within and outside of the Bigfoot community.

Blurry Bigfoot & Blobsquatches

Pseudo-hoaxes can come from photos of blurry Bigfoot creatures that you cannot make out; these are what people call *blobsquatches* (blobs that people think are Bigfoot), and less often blurry photos of Bigfoot are called *blursquatches*.

Blurry Bigfoot

"Maybe Bigfoot was born blurry," someone said in one group. Of course, she was being sarcastic because it seems like every photo taken of an alleged Bigfoot in the woods is nothing more than a blurry image. They could be of a bear, a shadow, a bush, tree, or other plants, a person wearing a coat or suit, or several other options that might be good examples of using 'common sense'. The problem with blurry Bigfoot pictures is that, well... they are obviously blurry. Making out any features to claim a positive identification for these fuzzy images is near to impossible. Honestly, I do not even think it counts as very satisfying or compelling anecdotal evidence. Super weak! If a person has to point it out and explain where it is in the photo or describe what is there, or what features are "visible" then it is probably a photo that belongs in File 13 (the trash).

**I think Bigfoot is blurry, that's the problem.
It's not the photographer's fault. Bigfoot is blurry,
and that's extra scary to me. There's a large,
out-of-focus monster roaming the countryside.
Run, he's fuzzy, get out of here.
~ Mitch Hedberg (Comedian)**

So why even post a potential “Bigfoot” picture that is so blurry you cannot tell it apart from any other fuzzy blob? For one, people are hoping it is a Bigfoot, while others I have spoken with admit that they saw the creature clearly but by the time they got a chance to grab and focus their camera, it just did not focus properly. There are also other reasons people think the images come out fuzzy. I collected some random ideas from people in the *Blue Ridge Sasquatch and Crypto Group* about blurry Sasquatch; these ideas or comments include things like:

- An energy-based mechanism that Bigfoot has produces a blurry effect
- People are not setting up their camera properly
- Their hair does not absorb the lighting that surrounds it, for camouflage purposes
- Bigfoot is moving around too much
- Person taking a photo is shaking because of fear
- The folks with really good pictures do not share them with others for fear of ridicule
- The government confiscated any authentic or clear pictures
- They can sense trail cams (or the electricity, seeing the light, etc.) so avoid them
- They have abilities that make camera equipment fail to work correctly
- Poor quality camera
- Novice picture taker
- Shots are taken from too far away
- Zoom is not high enough
- Low film quality or damaged film
- Sasquatch can manipulate electromagnetic (EM) fields
- Adrenaline makes the camera-holder rush and jump around too much
- Person hears something but cannot see it so takes a photo and they notice it later
- Photographic anomalies
- Batteries dying (or Bigfoot draining the batteries)
- Particular rocks, stacked or placed strategically, have high EM fields that affect electronics
- Fields caused by water flowing underground affecting electronic cameras
- Bigfoot can manipulate natural energy around them or affect equipment
- Bigfoot can cloak and the image is picking up the partly-cloaked version

- Bigfoot is found in areas with naturally or artificially high energy levels
- Photos taken over ley lines or near high power lines
- Infrasound a Bigfoot emits matches the electronic resonance of the camera, disturbing autofocus

As you can see, there are a million excuses.

Blobsquatches

A blobsquatch is an image/photograph of an alleged Sasquatch that, like blurry Bigfoot images (blursquatches), looks like more of a non-distinctive blob than an actual Bigfoot being. Images of blobsquatches happen quite often due to discrepancies in photo taking. Taking pictures in the field is not the same as talking about how it should be (the map is not the territory). For example, I saw my cat in a cute position one day and wanted to snap a picture of her. In the time it took for me to get my phone out of my pocket, turn it on, get past the screen lock, turn on the camera, and focus the image, she had moved from the position. I tried snapping it anyway, but she moved and it was a blur. I snapped a few more and not a single one of five images turned out worth seeing anything. Change the situation from my living room to the forest, from a few feet away to a few yards away, from nothing between us to obstacles and trees in the field of view, from a lazy cat to a fast-moving Bigfoot. Add to that the fact that my cat loves attention, while Bigfoot would try to hide from the sounds or smells of a human. Put all that together and you have a very low chance of getting any image, let alone a distorted one. Such are the circumstances that are wrought in the field! Even if you have an SLR camera or similar high-quality camera, and even if you have it out, ready, and have autofocus, there can be issues of timing and movement. This is a collection of reasons why blobsquatches are so prevalent. As a researcher, my only issue is that people promote these pictures when clearly they are... not clear.

People love to show off their blobsquatch pictures to others. No idea why unless it is for attention, or to seek a second opinion to see if group consensus makes it seem more “real”. The images are so out of focus or show nothing but a shadow or nondescript form so unidentifiable that they have to put red (or another color) circles around the blobs to identify their whereabouts on the photo(s). *If circles or outlines are necessary, then it counts as a blobsquatch* and will probably never be considered good enough as photographic evidence of being an actual Sasquatch. As T.R. put

it, “Seems the Bigfoot community focuses so much on imaginary Squatches that it misses finding a real one.”

TODAY'S BIGFOOT



COMMUNITY

Add to this blobquatch (circling issue) the problem of pareidolia, where people see images and faces or recognizable features of something in the mish-mash blur of the blobsquatch image. Just because you might see Mother Mary in the wallpaper does not mean it is really her in there, nor a sign that she has visited you. Matt H. said, “I can't stand people that post obvious pareidolia. Been kicked out of groups because I asked questions. One fool was literally adding 2 red dots to his pics trying to pass them off as dogman... and you could zoom in and identify the Microsoft Paintbrush tool he was using.”

It seems that some people want to believe that they have seen a legendary creature like Dogman, Mothman, or Bigfoot so badly that blobsquatch photos become the very lack of evidence they need to promote their belief. It is equally unfortunate that there is no absolutely verifiable photographic evidence as of yet. The unidentifiable blob takes the place of the desire to see an actual Sasquatch, allowing the viewer to feel like they witnessed the legendary creature they sought. From a psychological or anthropological view, this makes sense since it fulfills a need within the person making the claim.

From a social geographical point of view, the blobsquatches (and their photos) in the forest locations create the substitute object sought by those claiming to see them. These people are also promoting them as Bigfoot when in reality their identification is obscure at best. Perhaps the witness

felt themselves being watched by the “Squatch” (in the blobsquatch photo) and felt the need to take the photo. This urge, this awareness, this pull by the desired object, and its psychological intricacies, in a sense, can be called the ‘gaze’.

The ‘gaze’ was first introduced by Jacques Lacan, in a seminar in 1964, and is a difficult concept to understand because it has nothing to do with the eyes but can be likened to the feeling of being watched. According to Scott (2015), there are four ways to conceptualize the gaze: 1) as a lost object (something lacking from vision), 2) a substitute object (serves as a symbol of the lost object), 3) a cause of fascination (a feeling of strangeness, like a dream, a lure), and 4) a cause of separation (a lack that permits detachment from ego). Regarding the second way of understanding the gaze, what it is and means, in regards to the object of desire, or rather a lack of that object (which is desired), is that “the latter [substitute object] is not, crucially, what the eye lacks, but rather the imagined object that comes to fill in for that lack. It is the substitute object rather than the radically lost object” itself (Scott, 2015, para. 6).

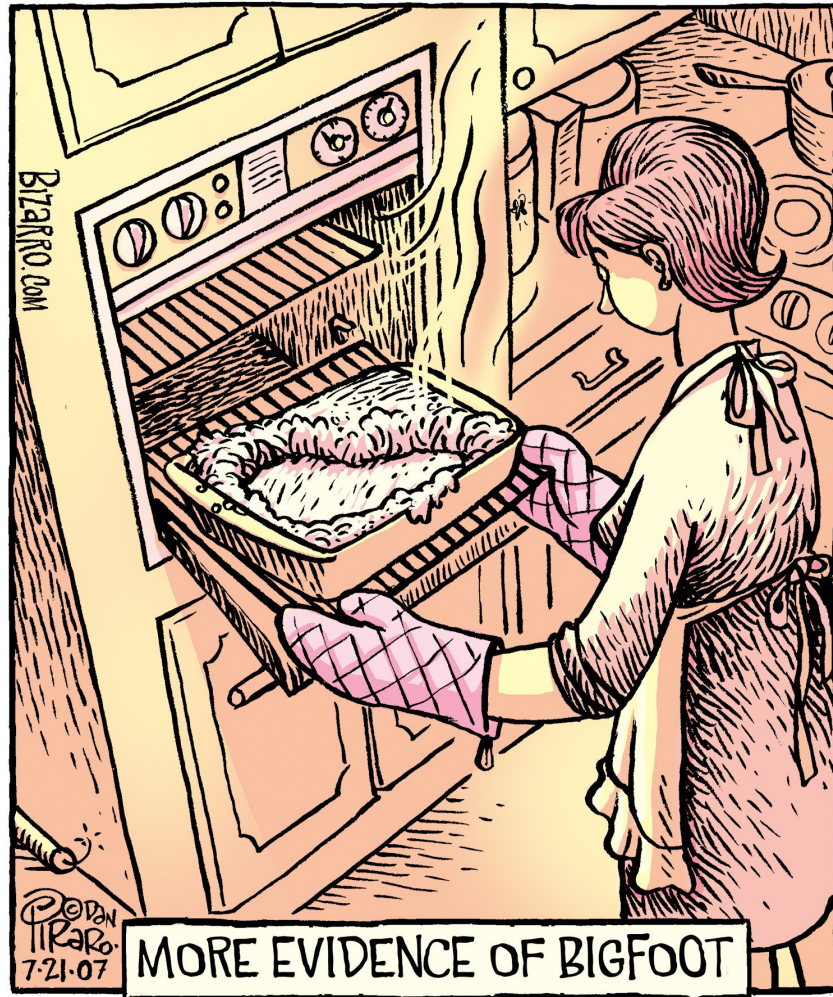
According to Paul Kingsbury (2019b), a social/cultural geographer who discusses the gaze in terms of the landscape where someone senses or thinks, perhaps to say, that they might see Sasquatch hidden among the trees, he says:

Geographers, most notably Gillian Rose, have theorized the landscape in terms of the ‘gaze’ wherein the former is looked upon by the latter. ... [plus] an alternative theorization of gaze and landscape in terms of the “‘unformed’ (that which has no signified, no significant shape in the visual field) and the “‘inquiry’ (the question posed to representation’s presumed reticence”. I argue that this Lacanian gaze qua the impossibility of seeing what is lacking and the object-cause of the subject’s desire is central to the role of landscape in two Sasquatch investigations in British Columbia. Specifically, I illustrate a gaze located on the side of the object (rather than the observer) that neither sees nor validates in the following two ways: first, in terms of the unformed or the faults in landscape’s representations exemplified by blurred images (known as ‘Blobsquatches’), faint pathways and footprints, and so-called ‘observation decks’. Second, in terms of the inquiry wherein landscape’s representations are questioned via investigators’ calls, wood knocks, and sound recordings. (p. 1)

I spoke with Paul and he clarified that the “inquiry” he is speaking of in the last sentence above “refers to the various methods that the Sasquatch researchers use wherein they respond to strange movements, sounds in the form of a question e.g. a call would be an attempt to elicit a response and ascertain if there was a Sasquatch lurking nearby” (2019, personal communication).

Looking for footprints because of this sense of gaze might find some impressions in the soil, which may or may not be actual footprints. However, one might call them footprints in the desperate search for 'proof'. In terms of social geography, this aspect of gaze makes it seem like the footprints are looking for the looker, rather than the other way around; and in terms of photos of blobsquatches, the concept of gaze can still apply as the “squatch” (blobsquatch) is watching the photographer. There is a definite pattern to the phenomenon of identifying something that simply is not present visually, but that we think is there, or know is there but cannot prove it; hence, we search longingly for it so it can be explained or known.

Bigfoot researchers that are familiar with this, in an opposing concept of the gaze, would call it *pareidolia*. This is a psychological phenomenon that occurs when people use their eyes (and imagination) to see patterns in random objects or shapes. These shapes are typically interpreted from a human perspective, assigning characteristics to them (like seeing Jesus' face on a piece of toast). Human characteristics are found in everything... faces in clouds, shapes of people or animals in foliage, random patterns in nature, the wallpaper pattern on a wall, in rocks and the rain and fog, in tea leaves in the bottom of a cup, or a piece of clothing hanging in the dark that looks like a person standing in the room, and so on.



Bizarro cartoon published as per license agreement

Imagination fills in the blanks. To the psychic or sensitive this could be a sign. However, to the wishful thinker, the wanter, the yearner-for-that-which-he-desires, the void, or lack of the thing they desire becomes substituted with what they make up and place there. They give it the name of their desired thing, thus calling it officially into being. This is like a magickal summoning of daemons or manifesting spirits through a Ouija board simply by naming it “Sasquatch”. Belief makes it grow and talking about it makes it somehow real... at least in the mind of the person seeing it, or the people who gullibly follow suit and believe without seeing.

In reality, it takes intellectual honesty to know and admit it is an unidentifiable blob on a photo, which is not proof of diddly-squat. Anybody can see anything in blobsquatch photos, whether real or not. Even if a sighting of a creature were really to happen and was 100% true, a resulting

blobsquatch photo would be a terrible indicator of its presence or reality. “Just do not do it” is the call of many a serious Bigfoot researcher and field investigator—at least the ones who use scientific methodologies or have their senses grounded in reality and practicality rather than illusions and wishful thinking.

Interestingly, another researcher feels the same way I do. Soon after I wrote the above, Daniel Benoit posted this about people who post blobsquatch photos on Facebook: “You think just because other people post blurry unidentifiable photos it's legit? No, it's called wishful thinking, fantasy, but when shared and claimed to be legit it's really called hoaxing.”

Read that last part again “... when shared and claimed to be legit it's really called hoaxing.” Hello!

Other people and serious researchers have similar issues with blobsquatch photos too, saying things like: “I also call bull on these types of photos”, “every shadow is a bigfoot, yeah right”, “if it's not clear then it's just an empty claim”, “people see what they want to see”, or “why don't I just post a picture of a blurry spot and call it an alien—same thing”. From there people just start getting more sarcastic as their anger and intolerance for ignorance grows. Blind followers believe without using critical thinking or even common sense.

Thomas Marcum deals with blobsquatch promoters using humor: “Sometimes I post this and say I found a bigfoot in my bell pepper ...lol”.



Picture source: new-akiba.com (via TinEye.com)

Wesley Seal said it well: “If it has to be outlined in red to even find it and then blown up a hundred times above normal chances are it's not worth the time to study any further.”

The bottom line by Bigfoot researchers regarding claiming a Bigfoot is in a blobsquatch photo is to please refrain if you want to be taken seriously. Do

not look like a hoaxer.

Stump-squatch and Cactus-squatch

Sometimes other bushes or logs, trees or branches, or other foliage or flora (or even rocks, cliffs, etc.), including a stump or a cactus can appear to be a Sasquatch under the right circumstances. One woman, using her sense of humor, said sarcastically to “Look! I got a photo of a cloaked Bigfoot! See? He’s invisible! Now you guys don’t go and tell me that his facial features are just a stump. We know there are no such things as stumps in the forest! You people are just jealous of my excellent evidence!”

Many years ago, I used a photograph on my website once as an example of how misidentification can happen more commonly than people realize. From a distance, driving on the road outside of El Paso, we looked across the desert and saw what at first looked like a Bigfoot crouching down. It did not move, even after we stopped and drove back to see if it was still there (it was). We pulled our vehicle over and I snapped a picture of it with an old flip phone camera because it was all I had on me at the time. Because it did not move, some people might have thought it was ‘acting’ like a yucca stump or something similar, or the other option was, perhaps it was a stump. Maybe it was a camouflaged Stump-squatch! But after it still did not move after a few minutes we left, and more importantly, we drove back later to the same spot (we paid attention to landmarks to be sure we had the right spot). I had already blown up the images at home and by zooming in had figured it was some kind of cactus stump, but we wanted to go back into the field to see if it was still there, just to double-check everything. A Bigfoot or cloaking ‘stump-squatch’ would have moved by the next day, while a real stump would not have.

This time we looked closer and determined that not only was it still sitting in the same place, but it was actually a fake cactus-squatch! Meaning, a very large barrel cactus. I had never seen a barrel cactus that tall, and we figured from the desert plants around it that it was as much as 3-4 feet tall, with a dead flowering spot on top. Remember, it only becomes a hoax when something like this happens and people promote it as a Bigfoot rather than what it really is.



Cactus-squatch - Example of misidentification

Hoaxes Against the Bigfoot Community

Lastly, here is an example of a different kind of hoax within the Bigfoot community, perpetrated *against* the Bigfoot community, as opposed to the public at large. I had been part of a group where, in private, I was told some alarming information by someone (who shall go unnamed) who knew the founder of a particular group for many years. I will call this “Group X”. There was evidence and personal knowledge by this individual that Group X had administrators (admins) that were not real people.

The admin of Group X allegedly created fake Facebook profiles for use in the group, plus for the purpose of trolling other Bigfoot groups. Trolling is when people go onto social media to systematically search for people’s posts (whether individuals or in groups) and use direct or acute verbal and emotional abuse to wreak havoc or attack them, destroy their confidence or objectives, and generally create turmoil and chaos. These negative tactics used by trolls are typically bullying in nature and can be signs of a person with emotional or mental issues or who have manipulative/controlling or even narcissistic tendencies. However, trolling other Bigfoot groups is just the beginning.

At the time I learned this about Group X, it only had around 100 members compared to the 10,000+ members that most of the other Bigfoot groups

had. The few numbers of followers showed how unpopular Group X really was (there are usually obvious reasons for that), and the fact that the founder was claimed to be using multiple fake profiles was disturbing. These are some of the reasons why:

- 1) When you look at the individual “admin” profiles, you can see there are no real photos of the alleged individuals (admins) on their respective profile accounts—they typically have the appearance of stock photos, not real people living life, and taking photos of themselves.
- 2) The alleged “admins” have whole conversations among “themselves”, typically supporting each other, and ganging up on people who do not agree with “them.”
- 3) Simple observation over time reveals that the writing and communication style and intimidation techniques of the alleged admins are also strikingly similar to the founder (I am not the only one who recognized this).

All of this, together with the warning from the informant to me about the founder, points to the likelihood that the group is based on fraudulent behavior and hoaxing the public into thinking that these are actually different people when they may be one and the same.

This act of forming and perpetrating fraudulent profiles and other “people” in their communication performances within the group is a form of hoaxing and lying to the public—and more importantly, to their members—since it would indicate an intent to defraud through dishonesty and deception. (not the same as having a pen name for an author, or a stage name for an actor, etc.) Using these fake profiles to create a fabricated appearance of group solidarity among the “admins” would be more evidence of that. This gives new meaning to the term ‘groupthink’. There were, of course, some real people who were dedicated admins in Group X as well, but whether they knew about this potential trickery amongst themselves is unknown because sometimes people only know each other online rather than in person. I did not go that far as to ask—instead, I left the group and blocked all of them.

I avoid this group and would do so with any others like it due to ethical reasons. Because I aim to warn others in the Bigfoot community who are honest and want authentic or organically created information, rather than to

expose hoaxers outright (by naming names), I am only mentioning this so that people can be aware and make informed decisions on their own. It is up to people to educate themselves and independently investigate in the search for truth... even and maybe especially, within groups.

One thing is for sure, there is drama to be found within the Bigfoot community. The vast differences and divisions of beliefs surrounding Bigfoot are enough to create all kinds of social tensions. There are disagreements as to what exactly Bigfoot is, what Bigfoot does, how it behaves, and even the questions of what evidences are true or not.

This brings us to physical evidence... but first, I want to share Jay Michael's story about a possible Bigfoot sighting he had once that he thought was not real at first, and the importance of taking pictures even if you think it might be a blobsquatch or pareidolia.

False pareidolia story by Jay Michael (paraphrased and approved):

One day in southern Mississippi around Beaumont, where the 'Beaumont Booger' (local name for Bigfoot) is seen, some firemen and a pastor and others were there to look for Bigfoot. Jay had a digital camera in his hand and was beside his car looking into the woods, waiting alone (no one was with him), and in a clearing area he saw a shape—head and shoulders, like something was standing there. Despite that he had his camera with him, he was thinking it was pareidolia because he did not think it was actually real. After a few minutes musing in his head that it must be a "different pattern of foliage", he then turned to look at the street and woods behind him, and when he turned back... the shape was gone! What?! He moved back and forth, side to side, to see if that visual would appear again but it did not. He walked towards the area where it had stood but nothing was there. He wondered what it was for sure (a person? Bigfoot? Other?), but something definitely had been there. He could have taken a picture, and then taken another picture after it was gone, in order to compare the photographs. He regretted that he did not think to do so. His advice was this: Even if you think something is nothing, take a picture of it anyway because you may need that picture later.

Good advice.

In summary for this chapter, hoaxers do not deserve the attention of the media or this book. Hoaxes are fabrications, lies, or other untruths attempting to claim the existence (and proof) of Bigfoot without any

evidence. Some people in the Bigfoot subculture think the PG Film is a hoax, while others do not. So-called "monkey suits" and fake footprints/tracks are among some of the false 'evidence' that Sasquatch is said to not be real. Other 'evidence' includes blurry Bigfoot pictures called blobsquatches. Pareidolia is a common cause of people thinking they recognized a Bigfoot, when it may not be the case. Tree stumps and other features in nature may also be misidentified or misrepresented by 'witnesses', whether on purpose or not. Proliferating potentially false information as 'real' to others (in person or online, etc.) may be a form of hoaxing. Hoaxes may also include groups of people who attempt to discredit others (including Bigfoot researchers), otherwise attacking/humiliating them, or making claims that Bigfoot is not real when there is no definitive accepted scientific proof one way or the other. 'False pareidolia' is another issue among witnesses, where people think they saw something, but explained it away or ignored it, only to find out later it was something real but now have no proof of it.

CH 9: Physical Evidence

Evidence of Bigfoot is widely debated. There are two main types of evidence:

- 1) Physical evidence
- 2) Anecdotal evidence

The scientific method relies almost entirely on the first one—physical evidence. Anecdotal evidence is a collection of interesting stories, but are not proof by themselves. They point to proof, but to know something is true, you typically need hard physical evidence. This type of evidence that can be seen, heard, tasted, smelled, touched, or otherwise documented, studied, and tested repeatedly to confirm and validate the findings. For the scientific community to acknowledge Bigfoot as an authentic hominoid, several steps would need to take place. Firstly, a body (or live specimen) would need to be brought to a reputable scientific laboratory for DNA testing. Secondly, those results would need to be replicated by other independent labs. Lastly, a peer review would occur to analyze the findings, discuss them, and disseminate the results.

In this chapter, I will discuss the different types of **physical evidence** and associated concepts, including:

- Misidentification (including feral children & apes)
- Bigfoot Evidence
- Bigfoot Attacks
- Blood, Hair, & DNA
- Scat (poop)
- Tracks/Footprints
- Handprints & Fingerprints
- Trees & Nests (including nest-building, branches and trees)
- Rock Stackings
- Clubs & Tools
- Vocalizations or Sounds
- Photographs & Video

Physical evidence, often indisputable, is also called empirical evidence. It is defined as verified data or information that is based on observation and/or by performing experiments or tests. Scientists typically observe or test in the field and then record the data and do an analysis on it; this process is called the scientific method (source: <https://www.merriam-webster.com/dictionary/empirical>). Science is not a belief system; it is merely a *method* of how to understand our world in a real way.

Anthropology's hard science branches such as biological (a.k.a. paleo-), and physical anthropology use the scientific method. Paleoanthropology deals with hominoid/hominid/hominin fossils and remains. The softer of the social sciences, such as cultural anthropology deals with things like participant observation, thick description in ethnography (or ethnology), interviewing informants, using active observation, utilizing language, the emic versus the etic view, and fieldwork. Fieldwork may include things that deal with gender, conflicts, or race, and the anthropologist develops a relationship with the study population.

Misidentification

The first order at hand when an eyewitness testimony comes in is to make sure it is not an animal such as a cougar, bear, moose, or others. Many scary calls in the night have been misinterpreted as a Bigfoot call when it was a catfight, or a bear hollering out, or a moose calling during mating season, or other large animal (or human(s)) making audible noises. Statistically, even if Bigfoot is a real being

running around in the woods, their numbers would be so minuscule (because sightings are rare) compared to other animals that it is far more likely to be a misidentified animal than an actual Bigfoot. If no creature is seen, then the likelihood goes down even further that it could be a Sasquatch. Belief is a funny thing. It can cloud the minds of otherwise logical people. This is a two-edged sword... one side is where people disbelieve, and the other side is where people do believe; both pose a similar issue because it can be illusory or defy common sense.

Marian's Cougar Sighting

It is a common issue to misidentify something as an animal because someone *believes* it is, even when it is not actually that animal. The opposite problem to misidentification of animals is believing that it cannot exist, and so therefore “does not exist”, even if there is evidence that suggests otherwise. Take for example, the sightings of cougars in the Maritime provinces of Eastern Canada. My friend Marian was positive she saw a cougar near our house in Southern Nova Scotia (N.S.). No historical records exist regarding a specimen of a cougar in N.S., yet according to the Government of Nova Scotia's Department of Lands and Forestry website, Eastern cougars have been visually spotted for decades:

From 1948 to 1971 evidence from 220 cougar reports from New Brunswick and 26 from Nova Scotia were documented. Based on this evidence Wright estimated that by 1972 there were approximately 100 cougar in eastern North America, including the 25-50 living in Florida. On the strength of these estimates in 1977 the Canadian Wildlife Service initiated a process to formally document cougar sightings in the Maritime region. Since that time over 425 reports from Nova Scotia and New Brunswick have been filed. Over 265 of these reports are from Nova Scotia, with the majority reported from the eastern half of the province. A number of these reports have resulted in comprehensive investigation. Unfortunately none has brought us conclusive evidence of cougar existing in either Nova Scotia or New Brunswick. While many reports of cougars have been nothing more than house cats, deer, coyotes, or tracks made by two-litre pop bottles, there have been a number of sightings and even encounters with animals that would support the existence of these large mysterious animals.

(source: <https://novascotia.ca/natr/wildlife/conserva/eastern-cougar.asp>)

While our friend Marian was taking a walk in our neighborhood in rural N.S. in September 2020, she saw what she believed was a cougar. Interestingly, she was not the only witness; another neighbor lady was driving toward her and was about the same distance away (no more than about a hundred yards) from a large tawny-colored cat that ran across the road between them, leaping into the woods and disappearing into the thicket. Both women saw it from opposite sides and described the exact same cat; specifically, with a long tail. Bobcats are occasionally seen in N.S. too, but they have dark spots and short tails. Immediately both ladies exclaimed to each other that they had seen a cougar.

Marian came back to our house and told us about her sighting and searched online for what a cougar looks like compared to a bobcat, and indeed, the cougar descriptions matched what she and the other neighbor had witnessed. She emailed to the officials to report the sighting. Upon telling another neighbor about this “cougar sighting”, they did not believe it. Even this decades-long seasoned hunter was convinced she misidentified what was really a bobcat because “cougars do not exist in Nova Scotia”. This is the opposite problem of actual misidentification—it is a form of denial due to the status quo of people thinking something “does not exist” when, in fact, sightings have and do happen occasionally.

There is little (if any) evidence of cougars in this area, yet there was this sighting, confirmed by two people who said they saw the same exact thing—the long tail on the large tawny cat that when compared to photos online, looked exactly like a cougar. Sometimes you have to call a spade a spade. Other times, when the situation or sighting is not so obvious or lacks multiple independent witnesses, it is far more likely that misidentification can occur. Misidentification can especially happen regarding a creature like Bigfoot, who unlike cougars, have not been proven to exist yet, at least not to the scientific community.

Identifying Details

Details are needed to ensure a Bigfoot sighting actually happened as people believe it did. Even in situations where the witness sees a creature, it might not be clear for a number of reasons. Perhaps something is obscuring the view, or the lighting may be unusual. Examples of things that can obscure

the view are trees, bushes, telephone poles, differences in elevation, distance, lighting, weather, or even time of day/night. What about its coloring or behavior? Anatomy or other physiological features/characteristics? Did it walk on two legs or four? Was its face flat or did it have a snout? Arm and leg lengths? How broad was it? What did it do? Where did it come from? Where did it go? Did it run or walk, hop or drag itself along?

Bear walking on two legs for long distances



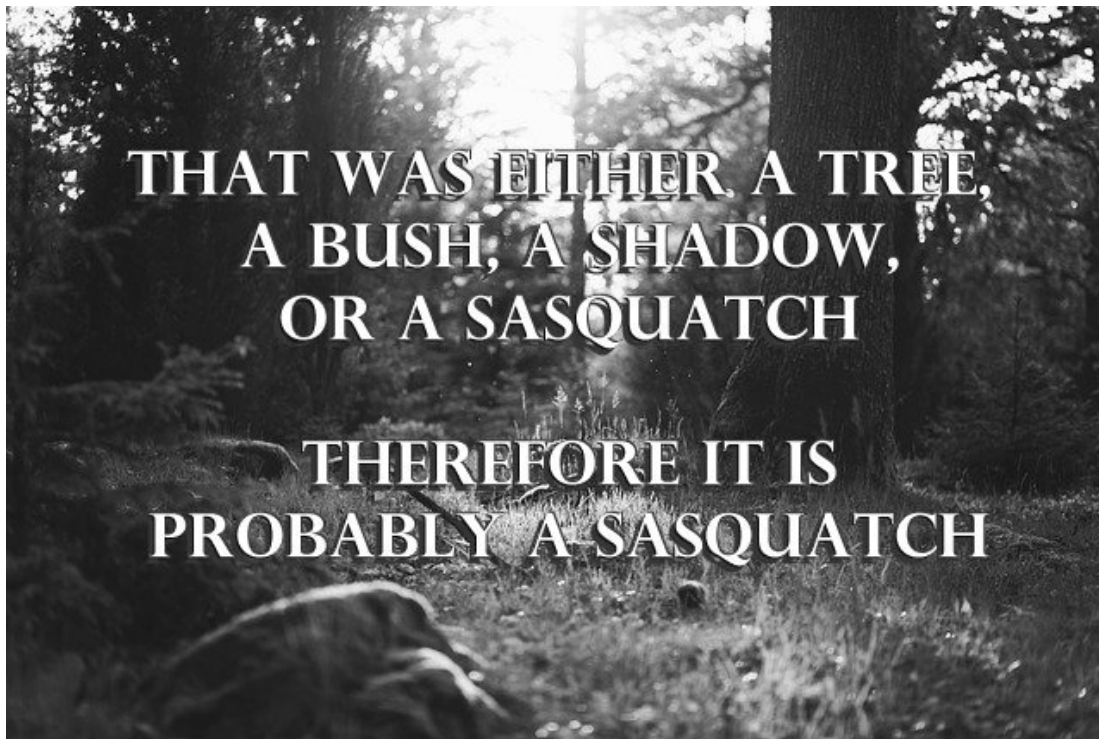
Source: YouTube video “**New Jersey’s Walking Bear Mystery Solved**” – ABC news
(<https://www.youtube.com/watch?v=kcIkQaLJ9r8&t=49s>)

What other limitations might there be that could prevent proper identification... back weather, the witness has vision issues, the mind sees something that is not realistically accurate, a dark area is thought to be dark hair when it is just a shadow, a “face” seen staring from behind the bush when in fact it is *pareidolic* (seeing familiar faces or shapes that are not truly there), or other factors? Mostly, one must view this issue with common sense. This is especially true for the witnesses, before they make over-eager claims to Bigfoot researchers/investigators, to avoid wasting their time.

Steps to Help Prevent Misidentification

If you think you have had a Bigfoot sighting, it is important to write down what happened in as much detail as possible within a short time after it occurred (within 24 hours) and draw a picture of what you

saw, no matter how
badly you draw
Taking photographs is
even better.



If possible, look for physical evidence before you leave the sighting area, or go back later if that is not possible (preferably in daylight). When you take photos of possible evidence make sure to lay a common object (such as your shoe or a dollar bill or coin) by any objects or impressions on the ground. If you are trying to determine the height, you can place a person or stick in the photo to compare it with something you saw (a tree you recognize, for instance—even tying a ribbon around the tree) at the time of the sighting. If the head of the creature was near a limb and a person is well below that in height, and you know the height of the person, it can help you deduce the height of the creature. Mark the exact spot where you stood. If you took a photo or video of the creature, then go back another day to the same spot and take a photo in broad daylight to compare.

If you have photos, get them developed or save them to a backup source if they are digital pictures. If you have videos or recordings of sounds, do the same. Compare all visuals and sounds with known animals—do some research online or at your local library or animal organization (zoo, animal rescue, animal control, etc.)—speak with experts. You may have to try to rule out that what you saw was a person as well, which can get tricky. The point here is to falsify (disprove) that what you think you saw was Bigfoot. Yes, you read that right... you should try to prove it false if possible! When you have tried everything within your power, covered all your bases, and still cannot prove it was not Bigfoot, then and only then will you have potentially decent evidence.

If you cannot falsify (disprove) your sighting as an animal by yourself, then contact your closest Bigfoot group or organization. Request a researcher to discuss the sighting with and to try to help you disprove (or prove) the sighting. It is just important that you do not jump to any conclusions as to whether it was Bigfoot (just in case).

On some occasions people purposefully hoaxing, or young people playing around with costumes may be the source of your “sighting”. Consider all options.

If the researcher still thinks, after discussing the story with you at length, that it is the real deal, then it may be safe to tell your story to others with some confidence as to it being a real sighting.

The researcher may use your account to write up an official report, which may go into a database, website, or other documents for the record. Know that they may retain the rights to publish your story, so if you do not want your real name attached (can be anonymous or use a pseudonym), you need to let them know.

Feral Children & Apes

Some animals go feral, meaning they are lost or run away and run wild. This has occasionally happened to apes, monkeys, and other animals from zoos, which occasionally escape. Other times people have exotic pets and they somehow get loose. They could also be set free because the owners cannot handle them anymore, or laws change and they do not want to be caught having them in their possession. There are many reasons why animals go feral, but some feral or lost apes or chimpanzees have been suspected as possible misidentification sightings for alleged Bigfoot.

One historical example, complete with its own folklore, surrounds the tale of the Honey Island Swamp Monster, which is an ape-like humanoid cryptid that allegedly roams the swampy areas around Louisiana. Nick Redfern (2016) listed this account in his book *The Bigfoot Book: The Encyclopedia of Sasquatch, Yeti and Cryptid Primates* about this monster, allegedly loose chimpanzees that mated with alligators and created the creature. The article was in the January 28, 1921, *Times* edition titled “Chase Gorilla to Mountains,” from Gettysburg, Pennsylvania. Supposedly, the chimps escaped from a circus car when it wrecked and started roaming the countryside, wreaking havoc as feral chimps over time, bringing life to the legend (Redfern, 2016). This is but one example of many feral animal stories that exist.

“This is what I believe Bigfoot to be, feral humans...”

~ Joe Welch

However that works out in rare and rural areas where such animals exist in the wild or in places where they should not be, it is also true that on perhaps an even rarer occasion, human children get lost in the woods or go feral. There are many stories of children raised by wolves or similar. Some people think Bigfoot is nothing more than humans who went feral, even sometimes just being homeless people who never shave and have long hair and beards, or are hairy, and are living a hermit lifestyle, or perhaps clothed in animal skins.

Joe Welch said this about feral children and their lack of development for intelligence, language, and inability to mature culturally:

Studies on feral children have revealed that their brains (like all human brains) hardwire in different areas by certain ages of development. If I remember right, the earlier age children are lost is even more crucial than the duration of time that they were missing. Once found and placed back into human society, they have trouble integrating and cannot talk because those speech centers are pretty well set by then. If they aren’t feral too long, or if they already possessed human speech before they became feral, then they stood a better chance at learning.

Joe was accurate about how the brain development of a child slows down once a child loses their culture, sometimes losing the use of language (unless they had it before they went feral) or just simply not developing it. The younger a child is when they disappear, and the longer they are feral, the greater the consequence of their ability to learn later in life, even if they are found and an attempt is made to reintegrate them into society. Many times, so much damage has been done that they do nothing more than grunt and growl like animals and run around on all fours, acting like the animals that may have helped save them by feeding them and keeping them warm.

Here are six examples from “History” (History Stories – Feb 3, 2013, & Aug 22, 2018):

1. John of Liège

John was a boy from the age of five who was lost alone in the Belgian forests in the mid-1600s. John lived 16 years in isolation, eating berries and roots, but once found had lost the ability to speak, was nude with long hair, and could sniff out food like a dog, although this ability diminished once he was returned to civilization.

2. Peter the Wild Boy

A teenage boy was found in 1725 after living alone in the wilderness of northern Germany. He was brought to King George I in Britain and the "wild boy" was named "Peter". He would run around on all fours, never spoke, and liked to sleep on the floor instead of a bed. He died in 1785.

3. Marie-Angélique Memmie Le Blanc

In a French village (Songy) in 1731 a young wild woman who donned a wooden club—once killing a guard dog with it—had escaped after being kidnapped. By the time they found her she refused to speak, only killing and eating raw meat and making squeaking noises and animal-like whoop sounds until she learned French later on. She was originally thought to be Meskwaki Indian from Wisconsin who had been brought to Europe as a slave.

4. Victor of Aveyron

A 12-year old (or so) boy, later named "Victor", was discovered roaming the woods in 1800 in Aveyron, France. He was naked, mute, wild, and full of scars. He despised being touched by other people, washed, and had selective hearing, so he would ignore people and sometimes became violent. Despite being taught cultural norms such as bathing and wearing clothes, he could never speak the language, even until his death at age 40.

5. Kaspar Hauser

A teenage boy who called himself "Kaspar Hauser" was discovered on May 26, 1828, in Nuremberg, Germany. He said he had been confined in a room with only a few toys made of wood and some 'man' who brought him food daily. Having been majorly neglected, he had some strange quirks, including remarkable night vision, yet would remain unemotional and uninvolved when offered new experiences. Some felt he learned language and writing too easily, so questioned his past, complete with conspiracies about his origins.

6. Dina Sanichar

Dina Sanichar was found sleeping in a cave 1867 and called the "Wolf Boy" because hunters thought he was an animal when discovered (Bulandshahr district of India). He was age 6 and scrambled around on all fours like the wolves he had lived with. Brought to an orphanage, missionaries tried to teach him things but he never learned to speak before his death in 1895. All he preferred eating was raw meat and gnawing on bones. His story, it is said, inspired the storybook "Mowgli" in the "Jungle Book" by Rudyard Kipling.

(source: <https://www.history.com/news/6-famous-wild-children-from-history>)

Where a feral human could be misidentified as Bigfoot, one has to question (if a creature is seen close up and clearly) the anatomical proportions and traits that may not match with human anatomy and consider all options carefully.

Bigfoot Evidence

Some of the information about Bigfoot that leads to this being a physical animal or being is that it leaves real tracks in the soil or mud, leaves behind scat, hair, and blood. The tracks alone tell of the weight and sheer size of a creature—any good tracker will tell you. There are even, allegedly, different types of Bigfoot all around the world, all of which go by different cultural names. However,

it is the potential reality of these creatures having physical bodies that attract so many Bigfoot researchers. They will tell you about the photographic and physical evidence of different kinds from different regions. The words ‘hominid’ and ‘hominin’ are more specific terms, which is why Sasquatch is considered a *hominoid* in general because nobody knows for sure what it is yet. According to the late Lloyd Pye (one of the many Bigfoot researchers and someone I considered a friend for almost two decades before his death in Dec 2013), the types of Bigfoot and what a hominoid is, he described as thus:

“Hominoids” is the collective term for all the different species of bipedal apes, including Bigfoot and dozens of others. Technically a hominoid is any member of the biological superfamily of Hominoidea, including modern great apes, humans, and several extinct ancestors and relatives. The term has fallen from favor with modern scientists, who want to categorize humans and the so-called prehumans as “hominin.” Thus, “Hominoid” has been adopted by alternative researchers to describe the controversial family of upright walking hair-covered primates that live on every continent on Earth except Antarctica.

The various hominoids around the world have adapted to live in different environments, and have very different physical appearances as well as different names given to them by the local people: Bigfoot in the U.S., Sasquatch in Canada, Yowie in Australia, Yeti and Abominable Snowman in the Himalayas, Alma in Eastern Europe, Pinyin and Yeren in China, Waterbobbie in South Africa, Sisimite in Honduras, and various other names around the world.

(source: <http://www.lloydpye.com/intervention-theory/homoinoids-bigfoot-sasquatch-yeti/>)

Lloyd Pye went further on to say in an article written for Hidden Mysteries in the section called “A Bit of Mea Culpa”:

I’m being facetious and even a tad mean-spirited here because I want to be certain no one misses the point: Miocene apes are perfect candidates for all the various hominoids that are alleged to live around the world, and not just the bigfoot kind. There are at least three other types of varying sizes (two different man-sized ones and a pygmy type), and quite possibly multiple examples within the four size-based categories (the way there are two distinct types of chimps and gorillas). **There seems to be at least three types of bigfoot. ...**

For as radical as that scenario might sound at first, the facts as they exist make it far more logical and probable than the current anthropological dogma that all Miocene apes were quadrupeds, and that despite living in stasis for millions of years, dozens inexplicably went extinct and left only the six we classify today. And please don’t harass me with this old saw: “If hominoids are real, why don’t we know about them? Why don’t we ever see them? Where are they? Where are their dead bodies?” People who ask such questions are simply ignorant of an astonishing array of valid research and hard data that exist but are ignored by mainstream science because it doesn’t conform to their current dogma.

(source: <http://www.hiddenmysteries.org/mysteries/life/ancestor.html>)

Lloyd was known for challenging the status quo; despite that, I did not always agree with Lloyd on every single point, I truly loved that about him because he had guts and would dig deeper and look at alternative viewpoints than most to find the evidence. He forced scientists to look at the existing physical evidence rather than what they often do... ignore it, or worse, suppress it. A good many Bigfoot researchers and field investigators feel the same way, as do others in the Bigfoot community.

One person (anonymous) in the Facebook group *Washington Bigfooters: Research and Bigfoot Sightings*, said he believes that there are reasons why scientists do not look at the evidence for Bigfoot. His reasons included that:

- Scientists claim there are no bones (directly linked to their lack of funding to discover them)
- There are already several existing types that people do not realize are Bigfoot – Neanderthal, Au. Boisei, H. erectus, and Gigantopithecus, plus maybe another pre-Homo species
- Scientists at universities and corporations want (need) to keep their funding so they do not lose their jobs—they like their tenured faculty positions and high-paying jobs so that they do not have to actually go out and look for Bigfoot and possibly get eaten or disappear

Of course, this is just one person of many who has ideas about why physical evidence for Bigfoot is not accepted by the scientific community, but it is a common phenomenon that scientists blatantly ignore sighting accounts due to bias and lack of funding to pursue such “pseudoscientific” topics.

Bigfoot Attacks

If Bigfoot physically attacks people—and accounts for this are rare but not unheard of—then there is usually some kind of physical evidence, whether to the person or something nearby. People who are attacked by a Sasquatch, Bigfoot, Skunk Ape, or whatever may live to tell the tale, but they may not know how to gather physical evidence or may not realize that they should get officials involved who can document or collect such evidence. Sometimes, there are photos, which is one form of physical evidence, but if physical harm occurs, going to a physician can also help to produce a medical record of the occurrence.

Someone asked the question about Bigfoot attacks in the Facebook group *Bigfoot the Real Truth*. I spoke with the person, Ben Carter, who posted it and received permission to post his name and the question, along with exact quotes of people's responses (they are kept intact—including spelling or other errors—and anonymous), so only official group members can access.

Question by Ben Carter (2019): **Has anyone ever come face to face and survived a physical Sasquatch attack and lived to tell the tale?**

- Bigfoot Siege at MT St Helen's
- my old football buddy from high school tragically had his throwing arm savagely ripped off. Really sad I think he could've made it to the pros. ... my friend [name removed] was on the trip up north where it happened... was about 8/9 years ago up in the Machikanee Forest. We had been sitting around the fire all night when myself and 2 other buddies went to bed. Woke up to our one body who had stayed up screaming with a bear like creature on top of him. Not sure if it was hungry or what! We did have food sitting out..I'll never forget the almost human like face. It was no bear! Bi pedal and when it ran off it went on all 4s like a gorilla...It was over before it started. We were all in shock and obviously called an ambulance. ... probably about 4 clicks in [into the forest]....so a decent ways. We had camp chairs setup around a bonfire pit. I was in the tent and awoke to the ordeal. When I opened the tent the creature (whatever you'd like to call it) was on top of him. Also I have never contacted a sketch artist. The entire ordeal was frightening. ... sadly we lost touch. The entire ordeal was tough on all 4 of us. He's battled with addiction on and off quite a bit throughout the years. Can only reach out to someone so many times before tough love is needed.
- Theres been several accts of people taken and escaping or being released Google it
- Don't pee in front of one
- I read about a bigfoot attack at frog lake mt hood interesting read
- Sasq wants the jerky - give it to him !
- **Kidnapped by Sasquatch: The Story of Albert Ostman** EXEMPLORE.COM
- You know there was a movie made about just that thing called *The legend of boggy Creek*. Based on actual events.
- I've always believed most "attacks" are like the Silverbacks "attacks". Frightening charges... Sometimes they may knock you down... Might drag you a few feet and then dip out... Just enough to say: hey buddy, you don't belong here and i could really hurt you badly. You need to leave now.
- I live in the deep south... We have the Honey Island swamp monster a few miles from me with sightings in my county... Southern bigfoot isn't like big tree bigfoot... They will fuck you up... I leave them alone.. I do have a story though.
- I was seeing a woman that lived between Bogalusa La., and Picayune Ms. Not far from the Pearl River. We were talking and I hadn't been to her house yet... She called me one night around 2 am in a panic screaming... I could hear her screaming at someone "you better go!!! I have a

gun". In the background i could hear something beating on her trailer.. Loudly.. This went on for like 4 days... She'd call every night at the same time in a panic... She was about an hour drive North of me. I figured she was drunk and freaking out.. She liked to drink... So, I got a weekend off and drove up. First thing I noticed was the crack barrel 12ga by her sliding glass door... I went to her back yard which was only about 10 ft of yard before the treeline. Tin was ripped off the trailer with a giant indentation on it... Im a size 13 Wide and it dwarfed my foot... I could see where something was beating on the trailer higher than i could reach... Im 6ft and long armed... The fence was a roll wire fence and it was pushed down like someone put their hand on it and stepped over with a very well worn trail into the swamp... I tried to step over the fence and I couldn't... I stayed a few weekends and nothing ever happened ... We never left after dark though... I pulled up her trailer on GPS and she had no neighbors for miles. The fence did have a few hairs stuck on it as well. Never collected the specimens. If anything like this was proven real to the public every asshole with a 4x4 and a pump 12 gauge would be in the woods looking to bag one.

- Honey island swamp monster?... This a Sasquatch or something else?... Just curious...
- My friend spent some time with a family doing research back in the late 70s Somewhere up in Northern Canada. Said they were very friendly . They had a cave they stayed in and ate a lot of raw Jack Rabbit. Thanks
- **Colorado: Hunter claims he was sexually assaulted by a sasquatch**
WORLDNEWSDAILYREPORT.COM
- Lots of folks have google the story of ape canyon
- If a person goes out and chase through the woods shining flashlight and waving a gun you get what you get. The ones I have encountered are peaceful. As long as you respect them
- Check out the [You Tube](#) video of '**Nine Year Old Alberta Native Boy Takes Pics of Sasquatch From 10 Yards Away**'...was being stalked by one
- Yes there is a young boy who was a wild life officer who got attacked really really bad from a group of them and did interviews on a channel I forgot who's it was I need to find it bc somebody on YouTube was askin me about it ... **The Game Warden out of Hospital Bigfoot Attack** story [YOUTUBE.COM](#)
- Yes. 2 men on an island. Recent story. One got ribs broken and punctured lung. Harbinger island? Usual encounter sites. S.chronicles. Sorry I can't remember more.
- ... this is the story you are talking about, but it was two cousins that went fishing and were attacked on an island on a lake in Ohio. So scary! **Ohio Bigfoot Attack And Fed Cover-Up | Sasquatch Chronicles** SASQUATCHCHRONICLES.COM
- If you go on [YouTube](#), **check out Dixie cryptid and look for interview** about this guy who survived an attack. He was 13 at the time in West Virginia, it is so scarey what happened to him.
- Russian 9, **Russia Reopens 1959 Mystery Case of 9 Hikers Killed at Dyatlov Pass** | Adventure Journal ADVENTURE-JOURNAL.COM
- I ran into one in my backyard one night back in 1998 I lived on the Magnolia river in Baldwin County Alabama it was at the trunk of my car and I was reaching for the drivers side door , when it stood up and growled/ roared at me it was like being hit harder than I've ever felt before and I've been hit by some big SOB's. I instantly without giving it any thought turned and ran for my back door and cleared 6 steps in one stride , with that being said I've never been a flight person when it comes to fight or flight I've always stood my ground but not with that BEAST . it's a very rural area no street lights and a cloudy night what I can say is that it was blacker than black and huge but when that thing roared it felt like it hit my organs I new instantly I wanted nothing to do with it ... I've shared it with a few relatives and was ridiculed

so I've learned to keep my encounters to myself , I've had a few other encounters that were witnessed by others including two very nervous park rangers , I'm in the ICU right now and just felt I needed to share while I can so again thanks for taking the time to listen. ... That happened in 1998 my brother lived on 20 acres on the fish river and he's also experienced a lot of strange stuff and no it wasn't enough to scare us away but you could tell that it didn't want us around for whatever reasons it had so when it wanted us to go we listened .

- ... the story of man getting his arm bitten by bigfoot ... **Man Has Arm Bit Off- Sasquatch Chronicles** Nov 4, 2015 SASQUATCHCHRONICLES.COM
- I listen to sasquatch chronicles alot. There was a story someone told about his dad back in the 70's who was a drifter. Hitch hiking and camping in the forest as he went. One night, asleep in his sleeping bag, that was zipped up tight, his bag was grabbed and he was dragged through the woods. He had a handgun and other items in his bag with him. He shot through the bag and it let him go. Thought it was interesting.
- I have came face to face dozens of times. Not all are aggressive. Some groups are mean. Some are curious and some just avoid people. The family group I deal with are curious
- I had five friends go hunting in Honey island swamp, all grown men was in the their tents sleeping and something hit the tent, then something else hit the tent they all got up took their guns and went outside and yelled at someone to quit throwing rocks at their tents, few minutes later big log started being thrown at them they started shooting up the woods and was scared to death they said at daylight they all left left their tents and all their other s*** there took their guns and went home said they never going in the woods again so all is hunting equipment at least that's a story he told me
- ... does 40ft count at night with something very large n smelly on 2 feet i was with 2 other people we were armed but only with blanks and flash bangs only to have whatever it was go up an incline on a hill that we couldnt scale Northumberland UK military training area iv never been back since as at the time i was in my teens 1 other teen and 1 adult, we were told we couldnt speak of it to anyone by top brass and 2 guys in suits, that was 40yrs ago
- I was not attacked, but I believe it may have turned out bad had I not been armed. One came running up behind me then veered off from about 30 yards, after I swung around with my rifle. I thought it was a bear, but the grizzlies aren't that big and don't run on two legs where I'm from.
- **Listen to cryptid brothers** I forget the episode let me see if I can find it. The guy had broken ribs and many stiches in his face.
- yes w myself and my cousins were about 13 or 14 when it happened. We were clearing land by hand at the family mining claim. When darkness came we were sitting around the fire. My one cuz was laying on a log we chainsawed into a couch. He was picked up by the shoulders and when he woke was face to face with ? He ran and flew into his tent. I stood up to see my cuz in the air. That's when I saw the log (6 feet approx) flying at me . It landed beside me and stuck in the ground. I grabbed my knife and a chainsaw to protect myself (not understanding what was going on) that's when my other cuz threw fuel on the fire. And we all saw it standing by the log my cuz was laying on.it starred at us as we were frozen in our tracks. It took approx 3 steps and was gone towards the river. At daylight we then saw the damage that was done . Trees were pulled out of the ground . Now at no time did we at all hear the ?. The only adult we had with us had fainted and was a total loss for support. I ran the several miles to a hyway were there was a phone. I called my parents who were a couple hours away. That's when the forestry guy came down the road to tell us that the area had been shut down from the lake to the hyway. My cousin who was face to face never went back and would have problems for years about driving in the area. Years later I took my friends from school (age now 18 to 19 years) to the

area to camp. That's when I saw it again across the river at day break. The river is small so approx 60 to 80 feet across. Then it ran up the bank back into the bush. For years now I have been researching for as much info as I can. I have been blessed with one more sighting at a different location many miles away. Where I was camping alone when I heard foot steps and saw through my tent mesh a figure walking between the lake and my camp. It took my sugar which was on the table and walked away. So I hope you can figure out that as kids we were tearing up it land and that's why it attacked us. At anytime it could have been a final meeting for us. But as I know now it was there and we showed up and tore apart it yard or home. How would you react if somebody tore up your house. I have received a lot of criticism for speaking up. By those that don't believe. But have kept tellin our experiences. To to people who are interested. Thank you for your interest it greatly appreciated. To those who still don't believe. I hope someday that we will be justified. But not at the expense of my friends

- There are several types of Sasquatch and beings who aren't Sasquatch but are also kept secret by TPTB. Just like humans, there are some who are dangerous, and just like humans, most are peaceful and will only be seen/heard when needing to protect themselves and their families from overeager humans with guns. I'm a hunter and I never go anywhere without a gun but the Sasquatch I encounter are friendly, like most humans, and they understand that the gun I wear is for self-defense or when hunting game just like they do.
- My brother and I were hunting and had one confront us it was voicing his displeasure and snapped a 6 inch round Poplar tree and threw it in our direction we backed our way up the trail and left 3 days later it was icing up and we went to feed our horses the water was shut off so we went to the bridge and was lowering buckets down we heard a loud roar and a large log came flying and hit our truck we hauled but out of there ... I was 12 yrs old my brother was 16
- They believe that it also break a dears legs, to slow it down.
- Yes my great grandpa, my grandpa told us about the night they were walking home from town with a cow his dad had bought, it was pouring rain and dark something comes out of the woods and tries to get the cow , he said it was so dark you couldn't see but you could smell something affull, what ever it was it picked up grandpa and through him across the road, grandpa went right back at it this went on for it seems like a long time but was really just a few minutes, he said grandpa got his pocket knife and stabbed it, it let out an offull yell and run off, the next day they left their home and moved to town
- 2 bluff charges
- You would love to **listen to dixie cryptic or buckeye bigfoot stories in YouTube**. Tons of stories like what you are asking.

The very first answer above is the 'Bigfoot siege' that allegedly occurred near Mount St Helen's volcano in southern Washington State and the story of which was published in the July 16, 1924 issue of *The Oregonian*. This became known as the "Ape Canyon" event, which is one of the most well-known stories about Bigfoot attacking men at a cabin because they were shooting at the creature earlier that day. No one knows for sure if the event is true, but it is interesting, nonetheless. I could have paraphrased people's responses above, but there is so much detail in some of them that it would be doing a disservice to their stories if I did not leave them intact. People's stories are about real life and their reality and perspective, not perfection.

El Paso County (Horizon) Bigfoot Attack

One of the most recent Bigfoot attack stories came to me personally through Lon Strickler as he posted an alert that he needed an investigator to check out what happened near El Paso, Texas on June 30, 2019. Since that is my hometown and original study area, I called on Dr. Bruce Cornet—my original Bigfoot research partner—and asked him to investigate in person since he was on the ground

there locally at the time and I was not (I went several months later). The victim of the attack was Yuliana Perez, who was stargazing with her husband and 6-year old son out east of Horizon City, east of El Paso and due south of where my family used to live in the Hueco Mountain range.



Bigfoot attack site: Hueco Mountains on a gravel road east of Horizon City, TX (east of El Paso)

Yuliana went to the bathroom behind a large tree and then her dog ran to the south in between the brush so she followed him. The dog sniffed around and suddenly made a whimpering sound—she looked in the moonlight and saw a large 5’-6’ (or so) diameter hole in the ground with a large hairy head peeking out. The dog ran off! The creature’s hands were up to the sides of his face/head as if he had just lifted the dirt or something else. She heard a long deep grumbly breath, and then a second one, so she ran away quickly thinking she would be killed if she were to hear the third breath.

The creature jumped out of the hole in the ground and ran after her, touching her lower back on the way so that she jerked forward to keep him from grabbing her. She was screaming for her husband, “Help me! Help!” She ran forward and around through the scrub but it was difficult to see and the next thing she knew he was in front of her, standing in the only opening between two tall mesquite bushes—but he was much taller! She could see his full black silhouette under the moonlight... very broad shoulders, and at least 7’-8’ tall or more. Her glimpse of him was brief as she whipped back around and tried to escape through some other trees and bushes that separated her from the road and from her husband who was freaking out trying to call back to her, and her little son who was scared and standing by the car.



Yuliana Perez showing where she ran under the brush

She climbed under a tree and through the mesquite and felt the creature grab at her legs (she was wearing shorts), both of which scratched her legs, she said. As she scrambled on the ground on all fours screaming, her husband was trying to reach through the brush to help her (unsuccessfully) when something hit the front of his shoulder hard. She managed to run out, down the clearing she had originally come from, and found an escape to the road. Her husband met her there and they and their son and dog all got into the car and they rushed away.



Yuliana's leg scratches (part bushes, part Bigfoot) Yuliana burn marks on back

They went directly home and Yuliana was scared and hurt from the scratches. The spot where the Bigfoot touched her back started burning and had two red marks. The marks felt like they were burning through her skin all the way to the bone. This burning lasted for three full days and was very painful before it started healing. Her hair and body smelled of sulfur during those same three days. She reached out and told her story because she felt that people should know this kind of thing could happen as it scared her badly and she never wanted to go stargazing at night again in the desert (especially at that location). This is not the first Bigfoot sighting in the Horizon Blvd area, but it is the first Bigfoot attack that we had ever investigated in that locality. I interviewed Yuliana and her husband (who also got a glimpse of the creature) and her little son who was markedly scared at hearing his mother's screams.

A case like Yuliana's begs the question... what if she had not escaped? What would have happened to her? Was the creature benign to have left these marks of physical evidence on her legs and back? Did it just want to take her back with him because he liked her and she ran, which caused the marks? Were the burn-like marks on purpose, or was there something else at play that caused that, such as a poison plant essence, chemical burn, energy, etc.? If she would have been taken and had gone missing permanently (or worse), would it be like in David Paulides' research where some people that disappear (covered in his book *Missing 411*) might be attributed to Bigfoot encounters or attacks? The answer is... unknown... but sometimes there is physical evidence that points in a certain direction.

Other Cases

Another of my witnesses was the late Larry Kelm who lived in Oregon. I met him back in 2004 and kept in touch with him for years. He became one of my informants and I spoke with him at length many times, both over the phone and by email, plus in person. I knew his wife Claudia too. He was also attacked by what he called a "Grinner" (a taller, thinner version of Bigfoot, which had long thin hair and sharp fingernails and would make an evil-like grin on its face). One of these Grinner Bigfoot

tried to grab him from behind, just *barely* scratching the side of his neck as he backed up and escaped, running miles away before he was too exhausted to run anymore.

The difference between Larry's account and Yuliana's is that the scratch on his neck, although minute, became terribly infected and took forever to heal, unlike any scratch he had ever gotten in his life. He questioned if the Grinner Bigfoot's spade-shaped fingernails (very pointed at the tips) had been dipped in some kind of poison. This event changed Larry's life and made him fearful; he did not go back into the woods for years despite being an avid camper and hiker all his life. He, like Yuliana, experienced post-traumatic stress disorder from the attack.

Pearl Prihoda (2014), a long-time friend and colleague of mine, wrote in her book *Man-Otang* about an aggressive attack that occurred to her and a man who went with her into the forest in Washington State. Her explanation for the aggression by Bigfoot was due to the man she was with—she said he was the wrong type of person, with the wrong smell, and had a gun, which he was shooting off occasionally for target practice. They were in the forest and suddenly noticed they were being followed. The creature tailed them all the way back to their camp, even disturbing Pearl's little dog, making him nervous. It was getting dark, so they made a fire. They felt they were being watched, and the dog was growling as well. Within five minutes, an entire log (a tree!) was thrown at them, which hit the cedar tree next to where they were sitting. It shook the ground and the roots of the trees. No human could have lifted this tree and tossed it at them from such a distance. They had the biggest fright of their life, but she convinced the man with her not to fire the gun off because she felt it would end badly. The dog continued to growl for up to an hour when they saw something duck behind a tree, alarming them all over again. The man shot the gun off and nothing happened after that. In the end, they were able to get out of the forest by morning, after keeping the fire high all night. It would be 10 years before Pearl would return to that spot to sleep overnight.

Blood, Hair, & DNA

The hair of the Sasquatch can vary, depending on the region. Sometimes it is brown, dark brown, or black, and occasionally you will hear of reddish hair, combinations of colors, or even greying/white hair. In one case from Marc Timmons, a smaller Bigfoot was seen that had orange-yellow hair, which conjures up images of the "strawberry blonde" color in humans (which is more of an orange-red blonde).

Marc Timmons' account is here:

I've seen Sasquatch twice. Two different sizes. And two different colors. One was a sort of orangish yellow hair, under 6 feet tall walking across Creek Road late night in 2019. The other time was in the upper Ojai mountains approximately 20 years ago. It was trying to hide from me in a very bizarre way. It was hinged over with its head down and its arms out to its side pointing downward as though it was trying to create the letter A with its body, not moving and pretending to be invisible. It was very hard to see what color it was. Possible dark brown maybe even black. Who is very large. First I thought it was a bear, and then I realized, "that's no bear." Turn around and walked back to my car. Didn't realize what I saw it until years later when I saw the video of a bike rider pick up the exact same thing. And under six feet tall. Their faces are absolutely strange looking. Not what you would think.

One of the areas I have been told had Sasquatch with grey hair as if they live to be quite elderly, is Louisiana/eastern Texas near the swamps. One man said he also saw a grey Bigfoot in Kentucky. Similarly, when my oldest son Tyler and I purchased land in rural Oregon near Hebo (closer to Dolph) in 2018, the mountains often had snow, except in summer. There were tales of ‘white Sasquatch’ roaming the hills there. This makes you wonder if the light colored fur of the local Bigfoot was an adaptation to the cold and snowy conditions, or a natural camouflage to hide in the fog. This



Bigfoot having brown or black hair is common

(stock photo, not of Bigfoot)

could also be an indication of age, with light-blonde fur for the juveniles, darker brown for the adults, and white for the elders. This would be something like how Caucasian human babies are born with blonde hair and turn to darker hair later. The different hair colors could simply be like other animals who have varied colored coats, or it could be congenital albinism (like Snowflake, the albino gorilla). Alternatively, they may just live into old age. The locals in Hebo told us about a group of loggers (one of whom had been logging for around 30-40 years and had never seen or believed in Sasquatch) who saw one of the white-haired creatures walk right in front of them. Turned them into believers! I have attempted to find out the name of the head logger since, who was the one who had told the story to people he knew in the area, but without luck, because I ran out of time—he goes locally by the nickname “Rooster”. A lady I know claims to be seeing one of these white-haired beings near her property on a fairly regular basis, but I am no longer in the area to investigate in person and am not sure of the validity of the claim as it would need an in-person follow up and possibly further investigation as it is an alleged habituation area. Where we were (in a rainforest with a creek on the property) seemed like a great place to set up a rural off-grid Bigfoot expedition headquarters.

I put out the word to other Bigfooters in many Bigfoot groups on Facebook and heard of others who had seen or heard of white/grey haired Sas’. Besides the yeti in the Himalayas, north American white-haired beast sightings occur in places like Alberta, and have also been spotted in the western (near Willamina), northeastern, and southern (Bolan Lake area near the Oregon caves) areas of Oregon. They have also been seen in Colorado, central California (near Patterson), Pennsylvania, Ohio, Lake

Conway area of Arkansas, Desoto National Forest in southern Mississippi, Alabama (called “Alabama White Thang”), western Tennessee, Rhode Island, and southern Maine, among other localities.

This next account, concerning one of the rare white Bigfoot beings, was seen by Joe Longdin in the De Soto National Forest in Mississippi. He posted this on October 30, 2019 (and shared his account with permission) as thus:

Sighting of White Bigfoot:

This sighting happened in Desoto National Forest during the week of Thanksgiving in 1979. We went to check out the fields around a old trailer back in the woods to look for deer. It was around 10:00 at night. We had walked down a long single-track drive to the trailer. It was very grown over and thick. We entered the clearing facing the trailer which nobody had lived in for a long time. The lane made a 90 degree turn to the left to the end of the trailer then turned 90 degree to the right and went back behind the trailer. As we made the right turn my girlfriend stopped and was shining her flashlight to the left and stopped. I continued toward the back of the trailer.

I stopped about 50 -60 feet from her and told her she needed to keep up. She then asked me if I knew what she was looking at. I shined my light in the direction she was looking. I was looking for a four-legged animal so when I saw a head and face watching her over some tall grasses I couldn't figure out what I was seeing. I could see the deep-set eye sockets, flat nose, straight line mouth and a pronounced brow line. I called for her cousin who was with us to come and tell me what I was looking at. When he walked up to me, we entered the field to approach it.

As we approached it, it never turned toward us but kept facing my girlfriend. As we approached to about 30' it ducked down below the top of the bushes. When it disappeared from sight it flashed in my mind that we were unarmed and a long way from any help. We backed out of the field to the dirt lane. As we did this it raised up to look over the bushes again. For whatever reason he remained keyed on my girlfriend. I decided it was time to go and we moved toward where the lane entered the woods.

As we started my girlfriend said she saw it move off and I looked but couldn't see from where I was. She said it was crouched down but it walked on two legs as it moved off. We entered the woods and as we walked away, she kept shining her light back toward the opening of the dirt lane. She stopped and I turned to help her on and when my light added to hers shone into the opening, he crossed the opening. He was massive with white or near white hair. He was looking at us as he crossed the opening. His arms hung to just above his knees with a massive body.

We ran out of the woods and ran into her dad and uncle. We told them what we saw and went back to the house. They kept telling me that I saw a bear or hermit but I know what I saw. We got some guns and went back to the clearing. They told me to stand where she stood and tell them where it stood. When they looked behind the bushes they called me over. They did not walk behind the bushes but stood beside them till I approached. This is an over grown field with very thick, very tall grass. Behind the bushes there was about a 3' to 4' spot that was flattened, where the grass everywhere else was calf to knee deep. I stepped into the spot and turned toward the bushes. I'm 5' 10" and the top of the bush was roughly 6" above my head. He had to be around 8' tall to have his whole head above the bush.

Joe Longdin



White Bigfoot

Contributing Artist: William Asmussen

Back to different hair colors on these creatures. One fellow said he saw a Bigfoot near Mount Rainier, Washington State that had smoky grey and yellow hair (perhaps similar to a Kermode bear, where it looks semi-blonde). Regarding the more common, darker-haired species... in the desert areas between mountain ranges all of my witnesses all described what appeared to be the same species of creature, with dark brownish-black hair, a reddish tinge, and the tips looked faded, as if sun-bleached or white. One aspect of this common description was that the forearm hair was quite long, which I purposefully withheld from my reports (until much later), yet it showed up repeatedly through unrelated witnesses in two states, without fail. This kind of pattern then became a strong indicator that we were dealing with a species of Bigfoot that was traversing the southwest desert region of southern New Mexico and West Texas (my primary focus/study area), if not even further. However, none of the witnesses I interviewed were able to retrieve any hair samples; therefore, no DNA tests were done, sadly.

Alleged Bigfoot DNA

It is important when doing DNA tests on tissue samples (hair, skin, or blood) to avoid contamination with human tissue. The studies themselves require a reliable and scientific authority who will not

tamper with the results or lie about them. Because of the chance for this, or reputable companies not wishing to be associated with alleged Sasquatch accounts (for fear of losing business or going out of business due to some hoax or legal issue), it is difficult to find a lab who will do the testing. Then there are limitations due to cost. I know someone with an alleged creature of another kind that is sitting in their deep freezer due to a lack of funding and not having a reputable lab that is willing to test it.

I asked some Bigfoot researchers that were into scientific evidence for reliable testing on alleged Bigfoot DNA studies and, according to their recommendation, it was the late anthropologist, Dr. Warren Cook, of Castleton College who they said qualified for that status. One of Cook's writeups was listed on [BigfootEncounters.com](http://www.bigfootencounters.com) from 1984 discussing samples that were tested and their results. He took the subject of Bigfoot seriously and exclaimed that if Bigfoot goes extinct it will be because science does not take the subject seriously enough to document and study and fully collect data and test for physical evidence, which he blamed on outright "scientific neglect". (source: <http://www.bigfootencounters.com/articles/warrencook.htm>)



Gorilla with receding forehead

According to Dr. Jeff Meldrum, professor of anatomy and anthropology at Idaho State University (ISU), there may be differences in a species via ecological adaptations and a restricted gene pool may have an effect (such as a sagittal crest, musculature on the face by a receding forehead, the head not quite as peaked as a gorilla). You can see his quick 3-minute video interview from Sep 5, 2017 (Mattsquatch Presents) titled "Dr. Jeff Meldrum on the different types of bigfoot" video on [SasquatchChronicles.com](http://www.SasquatchChronicles.com).

Some DNA tests have been done by Bryan Sykes, which researchers say are reputable (I was told, "... just not if Melba Ketchum was involved" by more than one researcher). Although results of one particular set of tests were done that involved Sykes, and although it seemed hopeful when they began testing, it ultimately proved difficult to obtain results that showed conclusively that it could be a "Bigfoot". This is because the samples were not from authentic sources as hoped, and misidentification is common. Genetic tests were done on 30 hair samples of what was originally

deemed as “anomalous primates” (Bigfoot, Sasquatch, Yeti, Almasty, etc.) from the USA, Russia, India, Bhutan, Sumatra, and Nepal.

The journal article information for the analysis in question is:

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PMCID: PMC4100498

PMID: 24990672

Genetic analysis of hair samples attributed to yeti, bigfoot and other anomalous primates

Bryan C. Sykes, Rhettman A. Mullis, Christophe Hagenmuller, Terry W. Melton, and Michel Sartori

Abstract:

In the first ever systematic genetic survey, we have used rigorous decontamination followed by mitochondrial 12S RNA sequencing to identify the species origin of 30 hair samples attributed to anomalous primates. Two Himalayan samples, one from Ladakh, India, the other from Bhutan, had their closest genetic affinity with a Palaeolithic polar bear, *Ursus maritimus*. Otherwise the hairs were from a range of known extant mammals.

Unfortunately, the results of the testing revealed that:

... Seven samples failed to yield any DNA sequences despite multiple attempts. As the sequence of mitochondrial 12S RNA segment is identical in *H. SAPIENS* and *H. NEANDERTHALENSIS*, amplification and sequencing of mitochondrial DNA hypervariable region 1 (bps 16 000–16 400) of no. 25072 was carried out and identified the source as being identical to the revised Cambridge Reference Sequence and thus *H. SAPIENS* of likely European matrilineal descent. Other submitted samples were of known mammals that in most cases were living within their normal geographical range, the exceptions being sample nos. 25025 and 25191 (*URSUS MARITIMUS*, polar bear) from the Himalayas, no. 25074 (*URSUS AMERICANUS*, American black bear) and no. 25075 (*PROCYON LOTOR*, raccoon) that were submitted from Russia even though they are native to North America.

(source: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4100498/>)

One sample was from human origin, and all but two were from known animals. The two samples not from these groups were considered a potential match for a 40,000 year old polar bear (Pleistocene epoch) at first, but a study later on disputed the finding, and another published paper described the hairs as from a brown bear, albeit a rare type.

The typical samples for DNA analysis are blood and hair. Concerning hair samples, and how to collect them, I was advised during my years in ufology in one method to prevent contamination. A researcher should never touch the sample—always use clean tweezers or a similar implement, then place it into a brand new paper bag, not plastic as moisture inside the bag could cause problems. Tests done in a physics lab on hair are often examined for iron levels and copper-to-zinc ratios since each species has a different amount of each in their hair and may be able to tell if it is an “unknown primate” compared to a human or other known animal

Scat (Poop)

A rather large Bigfoot being weighing up to 1,000 pounds or more and standing at 12-14 feet tall would potentially produce some seriously large fecal matter. We are talking much larger than a cow patty, and more like a small log or thick branch size if it is a well-formed dookie. Sasquatch excrement could be several shapes and textures, depending on their diet and hydration level and what they ate. Animal poop is generally referred to as ‘scat’ in the field, and trackers who know their stuff can tell what animal the scat comes from, what its diet consisted of, how long ago it used the

bathroom, and whether it was healthy or potentially sick, among other things. DNA analysis can also be done on scat to see if there is any genetic material in it.

Some people have found huge turds with oily fish scales in it, indicating that whatever left it behind liked to eat fish whole. Overly large poopos with seeds of berries and even little bones or bits of fur are occasionally found, but this is often bears and other animals too, so you have to be careful and know your poo! The elements may also play a role in the condition of the scat when it is first found. For instance, was it lying in the hot desert sun or on some moss in the rainforest? Had it been there for a month, or an hour? Did the rain partially dissolve it? Did other animals or people mess with it?



If someone finds a potential Bigfoot scat, human hands cannot touch it. The stool sample would need to be put into a clean container and sent to a laboratory, and it could be suspect unless it was found under the right circumstances, such as with huge Bigfoot footprint tracks leading up to and/or away from it, or discovered at the time of Sasquatch sighting. People walking through the woods who happen upon some defecation pile would need to take photographs of it and the surrounding area, any tracks, and also place a dollar bill or other known item next to it to show the size comparison before taking any samples. Also, if there is no camera available (or even if there is), then write down the details as soon as possible. Take note of the size (length and width), color(s), texture, firmness, dryness or wetness, and other features... even the smell. As gross as this sounds, this is what is done to be able to accurately compare it to known animal species' scat.

My Native informant, Crystal, from the Mescalero Apache Indian Reservation said, "... one man says there was an awful stinky 'dung' right near his home and claims that his daughter saw it (bigfoot) in broad daylight and within the same time period he claims he saw the creature looking in his kitchen window at night (they live right near each other)."

Chimpanzees in captivity will sometimes throw poop at people. Stories of Sasquatch throwing its poop is rare (considering there is no Sasquatch in captivity, and it is unknown how they would react to such). A monstrous piece of caca flying at you might be difficult to dodge, however, and would give new meaning to the word 'bomb' (another term for poop).

Some Bigfooters believe that Sasquatch buries its dung as people might, or cats do. Eloise P. said, "I found a pile of dirt once and smelled something so I poked a stick at it and found number two inside." In this kind of case, people would need to watch for freshly dug and re-covered holes where Sasquatch covered up its crap, but it might be difficult to know what—or who—laid it in the hole and covered it over. One researcher suggested, "Chances are that humans hiking the area could do the same thing ...sh** in a hole ...so watch for shoeprints and toilet paper or tissue or such to distinguish it from a squatch's." The size of any footprint impressions on either side of a freshly dropped deuce might be an indication that something large (or small, like a juvenile) was there and had a BM.

Some people think that feces of an unknown species might be more difficult to test in a lab if there is DNA within it from having eaten other animals, but either way, the chances of coming on a Bigfoot scat and knowing it is from an actual Bigfoot is perhaps as rare or even more rare than having a Bigfoot sighting.

For the most part, the most waste people should be paying attention to is the trash they bring into the forests... pack it in, pack it out, and leave the forest cleaner than when you got there.

Tracks/Footprints

Footprint marks in the soil, called "tracks", of alleged Sasquatch creatures are among the most common of the different types of physical evidence that points to an actual creature. It takes great weight and size to make a serious indentation in the ground to imprint its foot form. However, there are some rights and wrongs regarding the beliefs surrounding the tracks. I was told by researchers at the Texas Bigfoot Conference in 2004 that an easy way to tell at a glance if it might be a Bigfoot track is if these qualities are present:

- 1) the width is about one-third the length (human tracks are far skinnier)
- 2) the depth of the print is deep (indicating a much greater weight-induced impression in the soil than a human could make)
- 3) there are dermal ridges and pressure ridges (fake prints do not have them)
- 4) soil is pushed away, indicating a real foot (not a rigid hoaxed foot)
- 5) if there is a full trackway (not just a single footprint/track)

One of the older resources for such impressions in the soil were discussed by Grover Krantz (1992) in his book *Big Foot-Prints*, where he said the "evidence may be preserved in the form of photographs and/or plaster casts, and I have seen one that was excavated and brought back in its entirety" (p. 16). The Bigfoot beings' feet may have a double ball and they tend to walk on a flat foot rather than heel-to-toe like *Homo sapiens* (modern humans). The foot dimensions are different as well compared to a human foot, being much wider at the base; humans have a more prominent arch too compared to Sasquatch. Humans have a narrow heel, while Bigfoot does not, so the width of their heel area is generally one-third the length of their foot. Then there is the issue of toes, sometimes being 3-4 or 5 toes on each foot. There has been speculation as to why, including crippled Sasquatch, inbreeding, injuries or frostbite loss, to name a few.

Alleged Sasquatch tracks are similar, but yet different from humans. According to Krantz (1998), the trackways "progress over the ground in the same bipedal fashion as with ourselves, alternately placed up against either side of the line of travel ... [and] in a nearly straight line when the subject was running" (p. 17). Based on John Green's (Sasquatch researcher from British Columbia) enormous database of sightings and footprint tracks, Krantz (1992) suggests that perhaps 100,000 footprint

events exist, speculating that locals know about perhaps 100 track events for every one in Green's database.

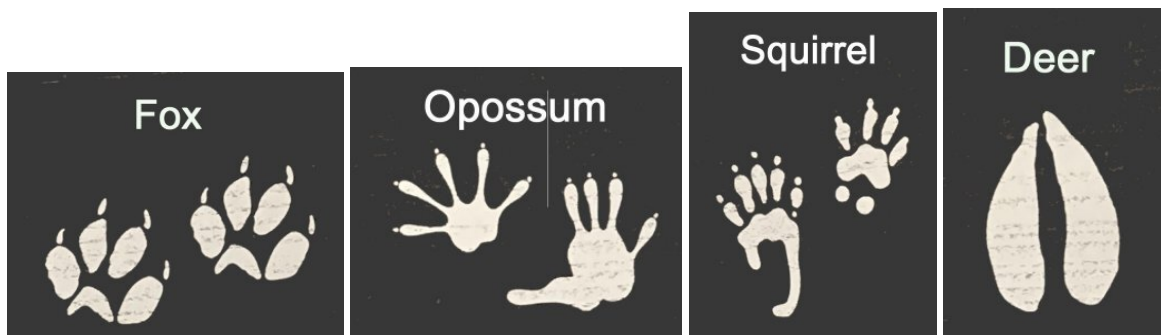
Animal Tracks

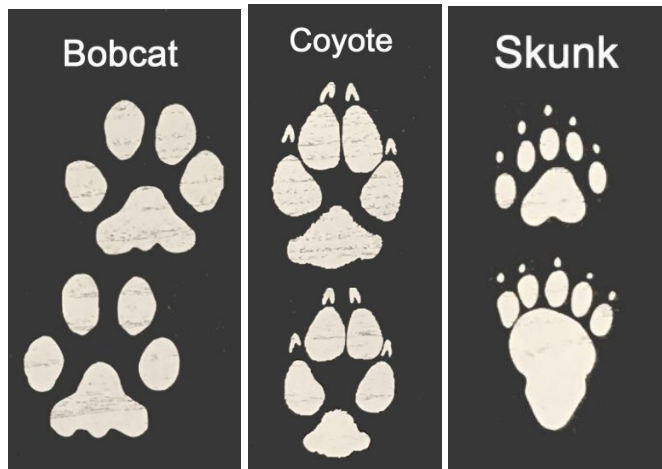
People find tracks in the forest or field and sometimes misidentification occurs that make people think it is a Bigfoot track. Even a bear's foot can slide in the mud or push off differently and appear like a larger track than the animal's foot. Bigfoot investigators know to look not just for a single print, but a full trackway to establish whether all the tracks are consistent (there will always be some variation due to soil and gait, weight and liftoff, etc.). Unless someone is an experienced tracker or has spent a lot of time in the woods so that they can recognize different animal tracks at a glance, then it is probably best to take a guide

with you or use a book or trail guide to help visually distinguish known animal tracks from what anything unique discovered in the field. If you spot an animal, follow it and investigate its tracks.



Dog footprint (track)





Bigfoot Tracks

Although a hoaxer may attempt to make some fake tracks and cast them, there are often telltale signs of which ones are fakes. Also, faked tracks are often just one or a few, and lack the full trackway that typically occurs with a large being walking through the area. My son, Jeremy (around age 9), tried to make some tracks once, beckoning me to check out the Bigfoot tracks he “found” in the desert near our home in east El Paso (we lived in a valley between the Hueco Mountains). However, upon investigating it became clear very quickly that he had faked them because they were uneven, the wrong size and shape, too close together, and lacked a full trackway in loose sand. When I asked him why he did it, he said, “I know you study Bigfoot and that you wish to see one, so I just wanted to make you happy.” Bless his little heart.

As Krantz (1992) said about hoaxed tracks, the issue with faking tracks is due to the vast number of trackways in the forests alone. He said that a hoaxer would have to work five days per week creating 100,000 individual tracks or over twelve thousand per hour all over the PNW and Lower Mainland British Columbia, which is truly an impossible feat in hopes that someone will come across a few of the tracks, and to what end? Nobody gets famous or liked by hoaxing such Sasquatch tracks.

A footprint or pace is considered the distance from the back edge of the heel to the footprint of the next heel. Although faking these might be easy to some, there are things that field researchers look for to ensure the prints/tracks are authentic. Some of those are ridges and cracks, depth and distance, footprint size, and trackways.

Ridges and Cracks

Pressure ridges are often formed inside the footprint impression when a flexible foot lifts off, leaving an area of dirt pushed back, which opens up surface cracks. They then make a plaster cast so that you can see them. Differences in the ground surface, wetness, particle size, and if the ground is hard or soft, plus the variations in normal walking, can all affect the quality of a track. In addition, there is pressure mounding around the edges of the foot outline of the print due to the force of a heavy step by a real foot.

Dermal ridges are the surface ridges on the soles of the feet and palms of the hands, sometimes called epidermal ridges, skin ridges, or papillary ridges (also known as fingerprints or toe-prints/details of footprints).

White lines, typically shown on close-ups of photographs of handprints or footprints, are the cracks that run across (between) the ridges.

Depth and Distance

The depth of the print is also a factor since a full-sized man would only impact the ground a fraction of what a 400-pound (180 kg) beast would. Soil quality (type, moisture content, etc.) and where the trackways comes and goes all play a role. Depth is often more than two times the depth of a man's footprint in the same soil, and more often four to five times as deep (Krantz, 1992).

Distance between strides is a major factor in authentic trackways. The distance between tracks is enormous and any human trying to make them would fall in any attempt to replicate what has been found by field investigators. The typical stride distance for an adult Bigfoot is at least five to six feet (between footsteps). "Patty" on the famous Patterson-Gimlin film had a stride of 81.5 inches (6.8 feet, 207 cm) (Krantz, 1992).

Footprint Size

The largest bear is the Kodiak bear, whose footprints are roughly 12-14 inches (30-35 cm) at most, whereas Bigfoot footprints are often 16-18 or even over 20 inches in some cases (24 inches being the upper end) (Krantz, 1992). However, Bigfoot feet look more like humans compared to bears—very different indeed.



Researchers will often explain the main differences between a human footprint shape and an alleged Bigfoot footprint shape; that is, besides the obvious size difference, with Bigfoot tracks being 16"-24" on average for foot length, not to mention the stride being greater than most humans. Humans have a strong arch and a narrow heel, whereas Bigfoot tracks, like the cast by Peter Byrne shown above, show a flatter foot and a much wider heel, and as mentioned earlier, the width of which is usually about 1/3 the length of the foot. Toes, although usually five in number (like humans), can vary and sometimes only show three or four toes.

Trackways

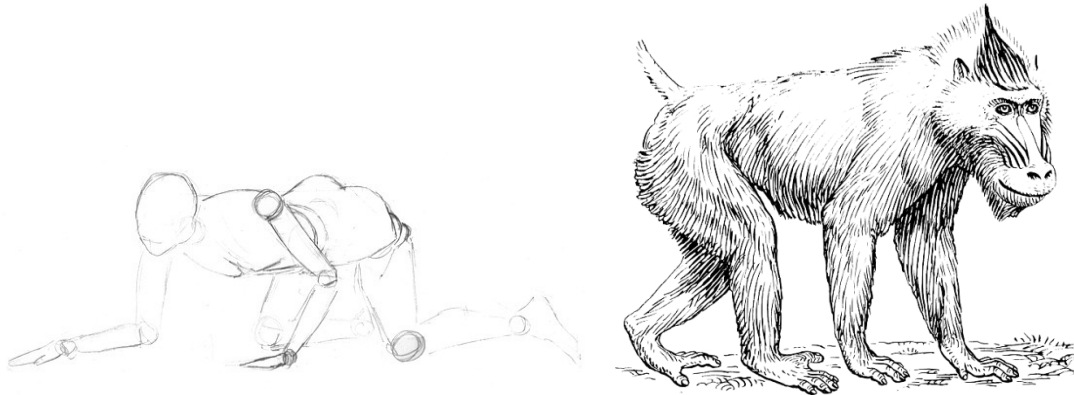
Trackways include the impressions showing the gait of whatever creature made the tracks, all in a row. A track is a single footprint, whereas a trackway is a group of footprints. The gait is part of the full set of a trackway and shows how the being or animal walked... the distance between footsteps, otherwise known as a stride. The inline step or inline toes include the mid-tarsal break (in the middle of the foot)—the gait—equals the stride of the creature making the tracks. This is the distance between footsteps.

Bigfoot trackways are what researchers look for—NOT single tracks! A track is a track, but a trackway shows movement and differences in step, pressure, depth into the soil, pressure ridges

differences, and distances between tracks. All of which are all equally important in determining where an alleged Sasquatch came from, where it was going, how much it potentially weighed, and what length its stride was. Stride length helps determine potential leg length and, associated with that, the height of the creature from which it came. Trackways help determine the size and type of creature, in effect.

Bipedal vs All Fours

Apes such as gorillas and orangutans, as well as chimps, bonobos, etc. will walk on two legs sometimes or all fours. Humans (also apes), walk bipedally—on two legs—due to our physiology and having longer legs than arms (rather than longer arms than legs like other apes). It is quite irregular and odd-feeling for a person to walk on all fours because it places our rumps in the air and our heads down, making it difficult to see forward; however, great apes have no problem in this regard.



Human moves on knees or else the rump is too high Baboon walking on all fours

According to the data collected from sighting accounts, most Bigfoot beings, like humans, tend to be bipedal in the majority of eyewitness sightings, whether standing, walking, or running, and rarely crouching or moving about on all fours. However, the latter does happen. Interestingly, when it does, they move naturally and faster than any person can run. Physical evidence also supports this as some footprints and handprints in trackways have been cast, photographed, or recorded on video.

When doing field research in the Bigfoot community, or cultural anthropology research, you find that through accumulating qualitative information (detailed stories) that patterns are discovered. One of the patterns, like some witnesses claim, is of Bigfoot dropping from a bipedal position onto all fours and running... often super-fast! Other times they may lope around. One story came to me (have long since forgotten by who) about a woman and man in northern BC who had a Sasquatch sighting. Its had an ape-like face, and then it dashed away on all fours. This evidently happened near the Nisga'a Indigenous lands near a bridge in the area.

One of my witnesses, Cecilia Montanez, in Horizon City, Texas—told me this story about a separate sighting she had in the area about October 2002. She had been driving home at about 9 pm. It had been sprinkling rain and as she turned the corner to the southwest (her house is 3 doors from the corner on the south side of the road) she noticed that a creature of great height was standing in the entryway of her next-door neighbor's house (the house was northeast of hers). The creature appeared to have the same shape and build as the one she had previously seen in the desert and his eyes appeared to glow red (similarly how cat's eyes glow in the dark). The creature walked upright in front of the house, then fell on all fours and ran QUICKLY (like a blur) up the street, around the corner (to the southeast) and into the desert. NOTE: Homes were being built just a few blocks southeast of Montanez's house at the time, but it was open desert beyond that (at the time of this sighting). To the northwest of her subdivision (her home was 5 blocks from there) is the edge of the desert also. The area was expanding quickly from the southwest towards the northeast at the time.

What is fascinating besides a huge ape-like beast running on all fours is that these types of stories exist all over the country. These creatures have been witnessed to run on feet and hands in different cultures around the world, and sometimes near our own backyard. Sometimes they are bipedal types and other times not. Jay Michael said, "What I saw was not a typical Bigfoot, meaning upright walking biped. What I saw was on all fours and ran unlike any animal I have ever seen. One thing it did has to do with the foot structure and how it ran, its legs and body are different from ours. This would take a while to explain."

I asked Jay to explain it, so he told me on video recording (which I paraphrased third-person, approved by Jay Michael on April 9, 2020):

This happened around 2003-2004 at one of the G.C.B.R.O. (Gulf Coast BigFoot Research Organization) cookouts/BBQ at a place they call "Monster Central" (multiple sightings area) below Shreveport, Louisiana. First of all, they found a squirrel that had been eaten and defecated out completely whole—what animal would do that?

Jay was with Rick Tullos and others on the back of a truck and were having a conversation. They pulled the truck up to listen and watch out in the woods, but while going around a small turn, he saw something over Rick's shoulder that ran across the cut-through, which was an 8' wide area (like a path or roadway). It darted across the road, on all fours. This is where it gets odd.

It was reaching its arms forward and then used them to pull itself forward in order to move itself across the roadway. Its legs were very different than humans' legs. To describe what it did with its feet, notice how you cannot bend your hand back to touch the top of your arm, but this thing could... it could bend its foot up to touch its shin, on the back legs. The front legs were pushing and pulling so quickly Jay couldn't tell if it could do it with its arm and hands, but the back feet did do that. Its knees came up by its side, and then it would pull with its front arms while sliding the back feet up and would set them down (pushing with the back feet with toes touching the shin). Feet flat on ground, knees up, and pulled-and-pushed simultaneously with its front arms and strange back legs.

It did not bow its back, but it went forward with a very fast movement across the path. Head was up, no snout, short hair on a roundish head. The hair glistened in the moonlight as if oil on it or was wet. No tail. Jay said it was definitely not a panther (MUCH larger and no tail). Two steps and it was gone.

Jay didn't say anything to Rick. He didn't know what he had seen and was not sure he wanted to tell someone about this strange creature when they really there looking for a Bigfoot. This thing's belly was literally 1" above the ground, so neither was it shaped, nor did it move like your standard Sasquatch. So later on in time, Jay was in Oklahoma where Mike Humphreys described the exact same thing, down to the details of how the thing moved and walked, just like what Jay had witnessed. Validation! So, Jay started telling people and admitted to himself that he had indeed seen one of these "southern Bigfoot" creatures. He didn't think that a regular "Patty" type Sasquatch could ever—or has ever been seen to—walk the way this creature did. The foot structure is completely different, but it did move along on all fours.

Skeptics and Tracks

Skeptics often reject tracks as 'proof' or even as physical evidence that Bigfoot exists. The disbelieving skeptics will outright deny physical evidence saying that "no credible evidence exists" at all—as some skeptics have told me—and then will add that the same evidence that points most people to Bigfoot, actually points away from it. They claim that "all" (notice the use of absolutes) tracks are either misidentified other-animal tracks or that they are hoaxed/fake. They leave absolutely no room for extremely rural tracks in the deep forests, way off-trail, where some lone hunters or hikers have spotted whole trackways. Sometimes the hunters or hikers will have sightings of a Bigfoot making those impressions live in front of their eyes, sometimes with multiple witnesses. These are very rural areas where a hoaxer would not benefit from trekking in that far for the rare chance someone might see the trackways before they would be destroyed by the elements.



Contributing Artist: Thomas Finley

The position a disbelieving skeptic will take is not necessarily always an error in track identification or faked feet-indentations as it may be in the possible personality issues of the skeptic, including the likelihood of self-deceit or denial, or maybe even fear that their lack of belief might be disproven, so to suppress all evidence favors their status quo on the subject. This is not a person with an open mind who is willing to consider ALL evidence, only evidence that fits their belief (or disbelief as the case may be). Also, if Bigfoot's existence is scientifically proven one day, these types of extreme skeptics will have to eat their words. To say something absolutely does NOT exist by "disproving" (inflated debunking) all track examples using personal bias rather than a scientific investigation is ludicrous.

Disbelieving skeptics will also claim the forefoot of "all tracks" are rigid and lack flexible parts as if they have actually investigated "all tracks" in existence. I was even told by one skeptic (who shall remain nameless) that because of their disbelief in all tracks, there was no point in searching any further for tracks, ever, because searching for such tracks that

"do not exist" would be crazy, and then dared call this "science". To 'investigate' a phenomenon with a bias toward a specific conclusion (for or against Bigfoots existence) is not science. The use of absolutes and denying evidence that does not agree with existing conclusions is also not science. Even if it were based on previous research, if their goal was always to debunk and deny, then it is clear they would never find any other "result". Tracks are not uniform, they vary in size, depth according to weight and soil type, number of beings, and change according to region, say some Bigfoot researchers I have heard say so over the years. Furthermore, fake tracks lack dermal ridges and pressure ridges found in authentic tracks.

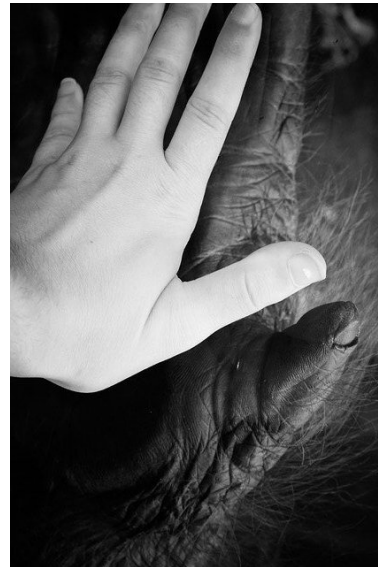
The next goal of a disbelieving skeptic is to decline ‘all’ eyewitnesses as poor judges of what a track is (including if they saw a Sasquatch), even if they are cast by a seasoned field investigator with years of experience in animal tracking. The skeptic mentioned above told me belief in Bigfoot's existence is a matter of faith, not evidence. However, this position is, in itself a matter of faith because it requires a denial of the existing evidence.

Handprints & Fingerprints

It was Grover Krantz (1992) who wrote about handprints in his book *Big Foot-Prints*, which discussed some plaster casts of prints from Ivan Marx back in 1972, which looked as if the Sasquatch had tried pushing the ground with his hands while getting up, although Marx was vague about the details regarding their origin. The two handprints (from two different individuals) were

minorly different in size, one being “10.4 inches long and 7.3 inches across the front of the palm (26.5 by 18.5 cm)” while the large hand was “11.8 inches long by 6.9 inches across the palm (30.0 by 17.4 cm) ... [and] its flexion creases are more evident than in the flatter specimen” (p. 48). Krantz admitted that to fake these would have taken very detailed skill, especially in knowing primate anatomy.

Bigfoot handprints and fingerprints are said to produce similar kinds of dermal ridges and cracks/valleys that human prints have. However, despite that many of these prints have been found, researchers have to be careful about their claims before the evidence is analyzed by someone who has the training, knowledge, or authority to properly interpret the patterns. Examiner Jimmy Chilcutt, who called himself an expert on primate and human fingerprints, analyzed some Sasquatch casts back in 1999, which he was confident were from a Sasquatch, but a double-take had to be done regarding its authenticity later on.



Bigfoot's hand purported to be much, much larger than the gorilla's hand shown in this photo

The Skeptical Inquirer brought to light an issue with the alleged dermal ridges seen by examiner Jimmy Chilcutt in the article titled *Experiments Cast Doubt On Bigfoot 'Evidence'* by Michael Dennett (from Skeptical Briefs Volume 16.3, September 1, 2006):

The Onion Mountain cast displays three distinct patterns. The most obvious of the three is a series of what do look like dermal ridges running along the outside of the track. These are the ridges Chilcutt is referring to when he identifies for the television camera his “flow pattern.” Crowley's experiments clearly show that Chilcutt's “pattern” is an artifact of the casting process, appearing in all of the tests. The other two details of the Onion Mountain print are an apparent skin crease across the center of the print (Crowley calls it a curved furrow) and more lines similar to human dermal ridges, but not characteristic of the “flow pattern.” Amazingly we can see these other dermal patterns, including an almost identical curved furrow in Crowley's

experimental casts-again, all artifacts of the process. So compelling are the Crowley experiments that Daniel Perez, who chronicles the search for Sasquatch in his Bigfoot Times newsletter, named Crowley his “Bigfooter of the Year.”

Even Jeff Meldrum, the chief academic spokesman for Sasquatch, has grudgingly conceded this piece of evidence for Bigfoot is lost. According to the December 2005 *Bigfoot Times*, Meldrum is quoted as saying, “However, I caution others not to extend the results of [Crowley’s] experiments beyond the conditions he has investigated, which apply to the Onion Mountain track site.” This is unnecessary, as Crowley has always maintained the Onion Mountain cast was a specific case and the results were the product of this particular set of conditions. But Meldrum is wrong. The Crowley experiments have a larger message: that seemingly impressive “evidence” for the Sasquatch monster can turn out to be no more than one man fooling himself. This is a lesson that is not confined to this specific track.

Obviously, Bigfoot enthusiasts need to examine claims carefully. When I spoke with Chilcutt by phone, he mirrored this sentiment, saying, “Matt has shown artifacts can be created, at least under laboratory conditions, and field researchers need to take precautions.”

Although Chilcutt admits Crowley’s work duplicated the friction ridges on the Onion Mountain cast, he maintains that the impression is of the foot of a real animal.

(source: <https://skepticalinquirer.org/newsletter/experiments-cast-doubt-on-bigfoot-evidence/>)

As experts can potentially get it wrong, amateurs certainly should be careful about coming to any conclusions about any evidence they find. Even I would have to depend upon expert advice, as I am not an anatomist, kinesiologist, or animal expert. When the right people do the testing and analysis, it can make all the difference.

This next story came from Jeffrey Gonzalez, Talk Show Host and Investigator at *Paranormal Central*, and one of the Bigfoot researchers who participated in my “Bigfoot Researchers Questionnaire” project. He found alleged handprints on his vehicle windows.

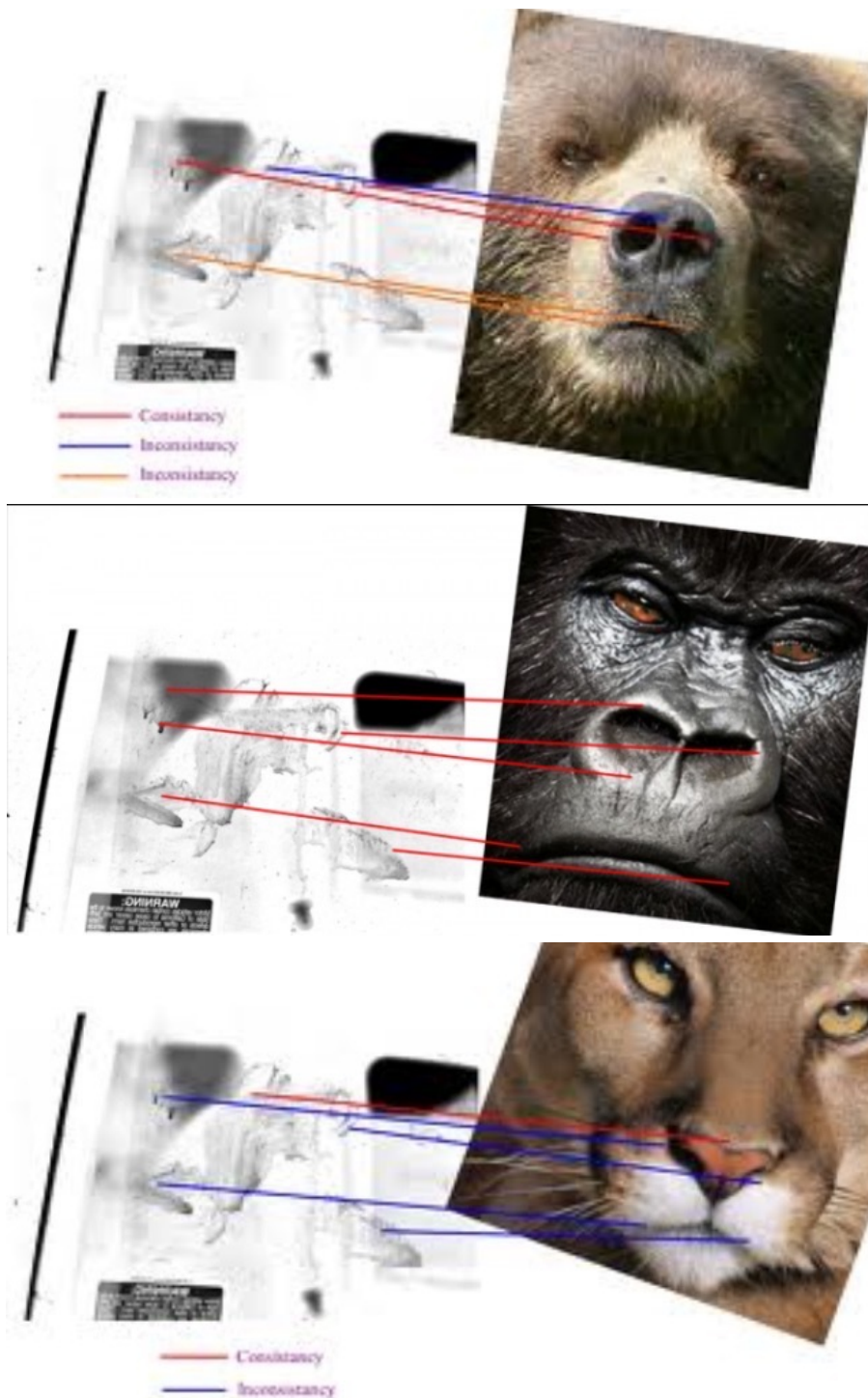
Jeffrey Gonzalez –Contributor

Hand Impressions on Truck Windows

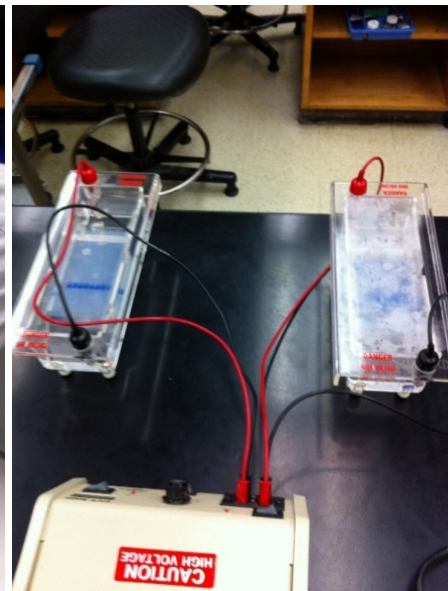
When the story of my windows [alleged Bigfoot prints on vehicle window] hit the World... obviously, many people didn’t get it. I had a forensic police officer from the Fresno Police dept, document my windows and while taking pictures; he is the one who told me I might have DNA from the snot and mouth where the creature placed its face on the window. I never thought of it.



Mickey Burrow, the officer at the time broke out his kit and scrubbed with police-certified DNA capture Q-tips and inserted them into test tubes. I didn’t know what to do with them, until my friend, who was featured on Finding Bigfoot, was asked about the windows. When the episode aired, a professor at a local college was watching that episode, did research and contacted me. He said he would test the DNA, no charge. Mickey Burrow did these mockups of the bear, lion and Gorilla... he said the lips and nostrils matched up 100% to the gorilla.



One Saturday morning we rolled my windows into his lab, took them out... the professor was in shock. He thought we were lying about the DNA. Anyway... long story... this professor is one of the top DNA analysts in the country. He and his assistants removed the DNA at the lab while we were present. From what I understand, it's a long and expensive process.



Faces blurred in DNA testing image for anonymity

The first test came back; he was confused... asked everyone who was close to the windows to swab to make sure the DNA wasn't contaminated. He did another test, which came back not human but some animal... so he brought in DNA from animals... horse, cow, dog, no match. I'm not a scientist so I don't have the correct lingo... finally, he said whatever, if it's part human and animal... at that point he had to stop because of future cost. I didn't have money to continue. At the beginning, David Paulides and Melba Ketchum requested me to send them my DNA for their project but I had to give up all rights on it... I said screw you... that's when everyone started to say what I had was fake... ya, whatever left the face print on my window had 6-inch nostrils and inch lips including knuckles.

Jeffrey Gonzalez



DNA testing and press conference is shown above.

As you can see, there are many aspects to the Bigfoot phenomenon and DNA testing and people's attempt to discover the truth about alleged Sasquatch, handprints, and other physical evidence.

Trees & Nests

Some sightings of Bigfoot have shown that they climb trees, while most sightings show them walking or standing on the ground. Occasionally, other evidence is found, such as nests made similarly to how gorillas make nests for resting. It was Peter Byrne (1976), who in his book *The Search for Bigfoot* explained about the alleged abduction of Albert Ostman (who was from British Columbia) by Bigfoot beings up on a mountain: "The family of giants slept on a cave floor with what 'seemed to be blankets, woven of cedar bark and packed with dry moss.'" (as cited in Gaffron, 1989, p. 29). According to his story, Bigfoot makes nests similar to those of wild apes. Whether that story was true or not is difficult to determine, although I am aware that cryptozoologist John Kirk has been doing some research into the Ostman story and has found some historical evidence that points to the story potentially not being true, but time will tell just what comes of this.



“Kiye”

Artist Contributor: Su Walker

Nest-building

Nest-building occurs with the great apes as a means for the construction of sleeping structures. According to Bigfoot researcher Pearl Prihoda (2014), “juveniles of all greater apes spend about 4 years to learn these complex building techniques” and that while chimps build nests similar to orangutans, they occasionally nest on the ground, while gorillas build complex nests on the ground as well (p. 57). Humans and apes are both primates and in the same family. According to the Duke University Primate Center, the list of Primates includes apes, galagos, humans, lemurs, lorises, monkeys, pottos, and monkeys; this taxonomic order of Primates is divided into two sub-orders (to divide prosimians from ‘higher primates’) as thus:

- Suborder *Prosimii*
 - Superfamily *Lemuroidea* (Lemurs)
 - Superfamily *Lorisoidea* (Lorises, Galagos (bush babies), and Pottos)
 - Superfamily *Tarsiodea* (Tarsiers)
- Suborder *Anthropoidea*
 - Superfamily *Ceboidea* (New World Monkeys)
 - Superfamily *Cercopithecoidea* (Old World Monkeys)
 - **Superfamily *Hominoidea* (Apes and Humans)**

(source: <http://www.duke.edu/web/primate/psimians.html>)

While apes and humans share the same Superfamily Hominoidea, humans make beds now rather than nests. It is believed by many in the Bigfoot community that Bigfoot may be more ape (animal) than

human because apes purportedly still make nests. The sasquatch obviously neither build beds the way people do, nor houses to sleep in. They also do not sew and wear clothes or utilize complex tools.

There are a few things that Bigfoot researchers watch for to distinguish between general Bigfoot activity and what might qualify as a Bigfoot nest. According to Pearl Prihoda (2014), Bigfoot activity might include tree bowing (associated with nest-building), tree snaps, tree twists, stick teepees, and possibly earth dens. While heavy snow weight can cause tree snapping or bowing, tree twisting is a mystery as to its cause if not done by a tall and strong creature such as Sasquatch. This is especially true where the twisting is far too high for a person to reach with a branch girth too thick for a human to be able to twist without mechanical aid. Tree bowing takes the branches and bows (bends) them, often into structures that incorporate other bowed branches.

Stick “teepees” are just as it sounds, with sticks leaned together with a wide base and crossing over each other at the top so it appears like a Native American Indian teepee (tipi). The builder of these structures, be it humans or Bigfoot, are a mystery. Any claims to know for certain are just what that person believes to be true. Some areas of woods have many downed trees (naturally, whether from storms or wind or regular deadfall) compared to other forested areas, so if teepees are found here it is highly suspect that they could be naturally occurring; at this point researchers will watch for how close the base of the broken tree is to its stump, or whether the roots are still attached, and compare that with other sticks, branches, or trees that are part of the alleged structure. Nest-building may also occur simultaneously with earth dens or burrows; however, even though certain monkeys like the Bluetail guenon do burrow for their nests (Prihoda, 2014), it is uncertain whether nests found by humans were made by a Sasquatch or a human (hiker, hunter, survivalist, etc.).

According to Nold Egenter, in his online article titled *The Nestbuilding of Higher Apes: Foundation for an Architectural Anthropology* (Sept 1990), the behavior of nest-building by higher apes had been studied (at the time of his writing) in the field for at least 50 years, with observations going back at least 200 years. Interestingly, he insists that higher apes are naturally ‘nomads’ so tend to search for food over wide ranges of terrain. A natural conclusion would be that apes tend to make nests for resting rather than making semi-permanent or permanent huts or homes as humans do. According to the majority of lone sightings of Bigfoot, or witnesses seeing a few on occasion, and (rarely) full families of Sasquatch beings, they say this would imply they tend to move about in small groups or as lone wanderers, at least the adults and perhaps especially the males.

Nold Egenter (1990) explained the stereotyped construction process of both tree nests and ground nests where:

In trees the animal stands or squats on two legs, with its arms it pulls about three thick branches towards its body, bends them, presses them down under his feet and weaves them into a stable round platform of about 60 to 80 cm in diameter (fig. 1 + 2). Then thinner branches and twigs are woven into a wreath. Finally the platform is cushioned with twigs broken off and with plucked leaves. Uneven spots are levelled by knocking with the back of the hand. ... High up in the crown of the tree it safely passes the night until the first light of the next morning.

There are ground-nests which may take the form of grass-, foliage- or twig-nests close to the ground or other constructions in underwood bushes or bamboo-groves reaching heights of 2-4 m (fig. 3 + 4). The former in general are simply made by heaping up materials in a circular form, whereas the latter are stable constructions standing vertically in space. In bamboo groves the heavy animal hangs on the bamboo stalks by his arms, bends them down and weaves them essentially in standing position into a stable framework. After checking his work the animal climbs up and lies down for sleep or rest.

The differentiation between tree- and groundnests is extremely important, because these two environments are entirely different in regard to the animal's movements. ... the materials offered on the ground are of much greater variety and this variety is accessible. ... They vary from heaped types on the ground to woven structures on bushes and to stable and vertically standing structures. ... Its foundations are naturally provided by the rooted stalks. It definitely meets two criteria generally thought as of human origin: the stable triangle in a vertical constructive frame.

(source: http://home.worldcom.ch/~negenter/081NestbApes_E.html)

This next section was written by Larry Kelm who was one of my Bigfoot witnesses and was, more specifically, one of my informants that I spent time with for in-depth interviewing. He sent this to me back in 2007 (originally published on my website for many years), and although he has since passed

on, I am finally able to present it to you here in his honor, complete with photos of what he thought was a “Bigfoot nest” he found in the shape of triangular structures, which he had discovered.

Larry Kelm - Contributor

Pictures of Bigfoot Nest



All Pictures this section (c) Claudia & Larry Kelm 2004-2007

Greetings, here are the long lost pictures of the Bigfoot nest I wrote about in my original story. We finally found the pics buried deep in some of our old college stuff. Once you study the pictures I think you can see why I was so frustrated not being able to find them. From this point on I'm going to refer to it as what it really is: a structure. The branches are clearly interwoven and placed there for a purpose. This structure could not possibly be a natural occurrence. The inside of the structure is lined with a thick layer of moss and is cleared of obstructions. There are obvious entrance and exit openings plus there is an area on the inside that consisted of a large indentation where something very large had laid down.

Some of the photos didn't turn out too well, but hopefully they can be enhanced somewhat so as to make them clearer. The interior photos are particularly bad, but they might be clearer by looking at the negative views. Also included are two photos of a possible track way near the structure.

At the time of its discovery and investigation by me, I took special care not to disturb or touch anything. I looked carefully around the site for any signs that humans had been in the area. There was none (no beer cans, gum wrappers or cigarette butts, etc.). There was no sign of chain saw or axe marks on the components of the structure. I only visited the site once and, as I said earlier, I was careful not to touch anything.

The site is in a secluded, protected place and can only be accessed by foot past a locked gate (there wasn't a gate when I discovered the site, but the property has changed hands since then). The site should be intact and virtually the same as when I took the pictures (if they haven't logged it off). It's inside a popular recreation area near a river where there have been numerous Bigfoot sightings (including one within a mile of the site). I plan on returning to the site this summer (2007) to further investigate it and get some clearer pictures of the interior and surrounding area. One of the reasons some of the pictures are a little blurry is that I had the camera in one hand and a loaded 44 magnum in

the other hand. The site was very eerie and silent with a strong 'presence' feeling. I couldn't tell if the structure was occupied until I got very close to where I could look inside. I wasn't too eager to wake up a slumbering Sasquatch. It looked to me like it had been occupied within a week of my visit, however there were no noticeable odors. I snapped the pictures and then retreated. The feeling of being watched stayed with me until I reached the main road.

1. This is the view of the site from my vantagepoint when I first discovered it. This area has been logged at least once in the past and these trees are old second/third growth. I walked by the site on a small hiking trail a dozen times before I noticed it. The structure can be seen at the base of the large tree in the middle of the photo. As can be seen, the day was bright and sunny, but the structure is well hidden in a very dark part of the forest. Also, please note that this is typical Saquatch habitat in Oregon.



[More photos by Larry Kelm]

2. This is a view of the site about halfway to it from my last position, and slightly to the north of the site.

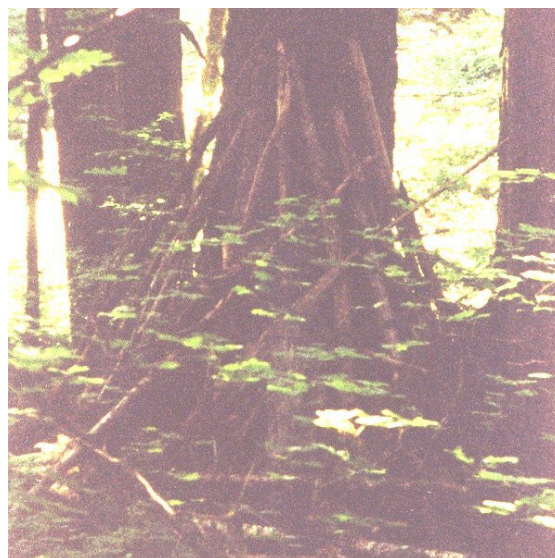
3. and 4. These are two slightly different views from directly in front of the structure at a distance of about 20 feet.



5. This is a picture taken directly in front of the structure. The main entrance is on the left (north) side. There is a smaller secondary entrance on the right (south) side. If you look closely, you can see how the branches have been interwoven in many directions. The larger poles are in the 8-10 foot range with many smaller 'sticks' woven through them.



(3)



(4)

(NOTE: the #5 photo has been enhanced for easier viewing; the originals are very dark)
[This author also lightened all photos for viewing]

6. This is a view of the entrance on the left (north) side of the structure. It can be seen as a large triangle just to the right of center in the bottom half of the photo. The interior doesn't show up well, but you can judge its size somewhat by observing the distance from the bottom of the poles on the right to the base of the tree. It wasn't until I got this close and had this view that I knew for sure that it was empty and holstered my handgun. At this point I looked carefully for hair or other evidence as to who the occupant had been but found none. The bark I talked about in my original story doesn't show up in the photos.



(6) (7)

7. This is a close-up of the right (South) top half of the structure. It clearly shows the weaving of the smaller branches with the larger ones. This picture is also good to get an idea of the size of the structure. I'm 6'0" and I took the picture standing up and looking straight ahead. As you can see, the poles continue up out of the picture. I estimate the height of the structure to be 8-9 feet tall.

8-9. These are two similar views of a track way (just to the left of the white flowers) that may or may not be related to the structure. There wasn't enough detail to say conclusively that a Sasquatch made them, but they were interesting enough to include in this report.



(8)



(9)

In conclusion, this is the most comprehensive structure I've seen to date. It's more like a shelter a primitive man would construct than something an animal would put together. Its location is extremely well hidden and if I hadn't noticed the lines from several branches that stood out from the dark bark of the tree, I would never have found it. One never knows, it might turn out to be a transient shelter or some kids 'fort' but I couldn't find any sign of human activity, and it was real enough to me that I approached it with my handgun drawn. I believe this shelter deserves further study.

Branches and Trees

Besides nests, Sasquatch allegedly also cross branches and break and twist branches for different reasons, leaving them behind so others can find them—whether other Bigfoot or humans or whatever. Some people within the Bigfoot community feel that these creations are used as a way to communicate messages to anyone else happening upon them, perhaps displaying messages such as “I went this way” or “warning” or “food direction” or whatever else anyone can think of as it is all conjecture. Whether these are truly made by Sasquatch AND whether humans interpret them correctly remains to be seen, but many researchers who are trackers and have habituated Bigfoot at their sites for many years tend to have a definite sense about what these tree structures and breaks mean.

Tree structures may include long poles or branches built into tipi type structures. Some of the people within the Bigfoot subculture calls these “teepees”, “asterisks”, “crosses” and other names. Occasionally some folks really get into this part of Bigfoot field research, while others do not think it means much. Some people get upset with all the photos of tree structures. One fellow said, “People look like lunatics constantly posting pictures of tree structures, as if it is proof of Bigfoot,” while another person said, “It makes Bigfoot believers appear like lunatics.” (interesting that both people used the same word ‘lunatics’)

Tree breaks are different than tree structures. These typically occur far up on the tree where people cannot reach, and sometimes the branch is not only broken near the trunk, but it is of a very wide girth/width much too large for anyone to break without the aid of a mechanical device, plus the branches are often twisted around and around until it breaks completely. This is beyond most human capabilities. Some Bigfoot field investigators think that the majority of these types of breaks—among other physical evidence—are warnings to leave or that you are in territory that you do not belong in.

Joey Lowell from Oregon has been in the field researching Bigfoot for many years and said this is his belief and experience about tree breaks; the signs Sasquatch gives to:

...“leave the area” is tree shaking, rock throwing, and they will block the trail (either before you enter or after you enter their area) with logs. They will also pull up a tree and then jam it back down into the ground head-first so the roots are showing.

They also will snap a tree at about the 7-to-10-foot range into an A-frame. The other messages [where food or water is located] will be with smaller sticks left near a trail. I have found some that had these messages all over the area but before I could log them all down another dumb want-to-be researcher was told by another want-to-be researcher to knock them all down.

One researcher (anonymous) said that tree breaks are originally for collecting branches that were supposed to be used for tree structures or nests, but perhaps the branch was abandoned, for whatever reason. These nests he calls 'teepees' (branches leaning against a standing tree) and believes that they sometimes make several teepees in the same manner not far apart from each other in some kind of collective, but randomly-shaped, 'grid' pattern where all of the teepees touched each other in some way at their edges or by connecting branches. Other researchers have noted these teepee 'networks' also, but speculation occurs from the mundane (nests for different members of Bigfoot families) to the paranormal (communication centers or portals). Who knows.

Mark Moeller lived in Michigan when he and his father heard trees being pushed over. He said this happened in "N Lower in Michigan in a large state forest North of Lake City. This was Nov 15, 1974, until just before Thanksgiving that year when we went home for family." His account is here:

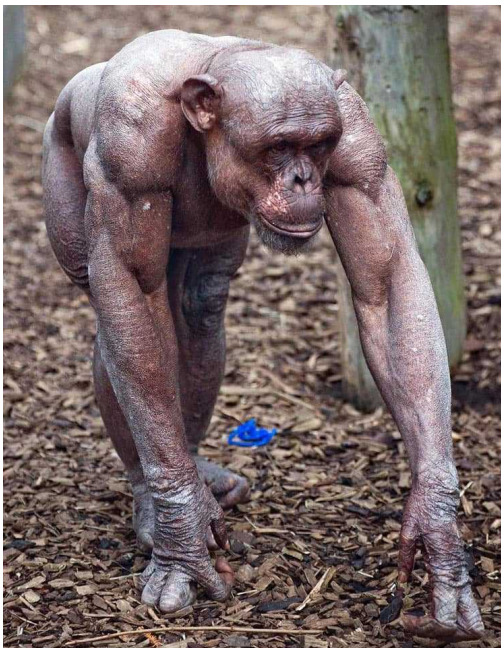
When I was 12 hunting with my father after a severe deer kill winter in the northern lower we were going to the same tree that we climbed and hunted all day. Every day several large trees were knocked down to scare us away. I thought it was a bear, my father didn't buy that and was dumbfounded by the experience. He had no idea what could do that.

They made a large crash. I had the impression they were large dead trees but wonder how he found so many? So today I suspect large live trees, as impossible as that sounds. It was pines, poplar, oaks in the sandy well drained soil.

Seven days in a row, a large animal was knocking down three or four trees around us just out of sight. Since I have never since seen a bear behave that way, and I am not sure a bear could do it, today I suspect it was a potential BF encounter but no calls, no rock throwing.

We hunted in that tree from before dark to after dark every day. Today I would investigate. At 12 I wrote it off as a bear. We weren't scared, we were just perplexed. There weren't many bear in the area in those years but there were a few.

They weren't small trees based on sound only. I wouldn't really describe it as trees breaking, it was definitely trees being pushed over and making a large crash when they hit the earth. The sound was a crash like it walked up to a tree and pushed it over. Just pushed it over! Crazy... like an elephant might do. What can just push a tree over unless its dead?"



Strength

Some of the stories about tree breaks, structures, twisted branches, or even trees being pushed over all announce the obvious—physical evidence of something that takes great strength, which in this case is attributed to Bigfoot. Although most humans are not capable of these feats that continually happen in the deep woods all over the United States and Canada, we can compare this type of strength with that of other primates... chimps and gorillas.

The *Alberta Sasquatch Organization* posted to their page this information about the photo shown here (Aug 26, 2019):

Not necessarily Sasquatch related but here is a photo of a chimpanzee with severe alopecia (hair loss) revealing his natural density of muscle.

According to the Smithsonian: "A chimpanzee had, pound for pound, as much as twice the strength of a human when it came to

Picture source: [Alberta Sasquatch Organization](#) · August 26, 2019

pulling weights. The apes beat us in leg strength, too, despite our reliance on our legs for locomotion. A 2006 study found that bonobos can jump one-third higher than top-level human athletes, and bonobo legs generate as much force as humans nearly

two times heavier.”

What is amazing about this photo, besides showing the musculature of great strength, is just how “human” chimps look without hair. Chimps can walk bipedally but also have long arms and fingers for tree swinging, climbing, and perform knuckle-walking much of the time. What might Sasquatch, who has both ape and human traits, and is bipedal (unlike chimps), look like if they were hairless? Would they look like some Neanderthal or other hominins, except for their great size and short neck and broad shoulders? Could they snap you like a twig?



What would Bigfoot look like without all that hair?

Rock Stackings

Rock stackings have become an art among people everywhere. In the past, however, they were the markings of rural hikers who were in the know of what they meant... which direction they went or came from or a warning not to go off-trail some other direction, where water or food is, and so on. Many Bigfoot researchers think that some of those rock stackings are not made by humans, but by Sasquatch instead, but how they would know for SURE which entity



Piles of stacked rocks (human-made)

made them would be difficult to prove unless a person personally saw a Bigfoot making a particular stack of rocks.

There are different reasons besides seeing a Bigfoot stack rocks as to why they attribute some of the activity to these creatures. One reason is that some witnesses saw Bigfoot striking rocks together, clacking them, breaking them, rubbing them, and even grinding or eating the ground material from them. Some people call this 'rock knocking'. Some attribute the latter (eating ground rock) to pica (desire to eat strange substances), or the lack of certain minerals or other deficiencies in the diet that they are lacking, while others think it might be for different purposes. Pearl Prihoda believes there may be some kind of natural supplementation going on aside from pica. Some think the striking of rocks, such as flint, is due to a desire to make fire. Most people within the Bigfoot subculture think Bigfoot does not necessarily make or use fire, however, simply because of the lack of evidence. Yet there are stories, and whether they are true or not remains to be seen. There is no particular consensus on the matter, with varied opinions being the rule of the day. Striking of rocks is more common, and so stacking of the rocks, like tree breaks or tree structures, could be a form of communication for Bigfoot or whoever else.

Another reason that people attribute rock stackings to Bigfoot rather than human activity is due to factors such as:

- High number of Bigfoot sightings in the region
- Tree breaks and tree bows or structures in the area
- Rural, humans rarely in the area
- Private property, no one else allowed on the land tract
- Howls and whoops and whistles are heard in the locality
- Rock clacking heard or witnessed nearby
- Correlation of other alleged Bigfoot activity in the area

Clubs & Tools

One of the markers that biological anthropologists/paleoanthropologists have used to help define whether an ancient hominid was evolving into humans (by using its brain more than other animals) was tool use. The use of tools by an animal, such as chimps using a stick to collect termites from a termite mound for eating (first discovered by Jane Goodall in the 1960s), is fairly common, so anthropologists are still debating on which hominin was the very first tool-user. Animals of all kinds manipulate their environment, however, to obtain whatever it is they desire. This would include sea otters, crows, monkeys and other primates, rats, alligators, octopuses, ravens, and ants, etc. Even pigs sometimes use tools.

Sequoyah Kennedy wrote an article for Mysterious Universe titled *Pigs Observed Using Tools For The First Time*, which was published online on October 19, 2019. Pigs are very intelligent and use tools in new ways not seen in other mammals. One pig at the zoo used a piece of bark as a shovel to dig dirt. The article reported that they also use tools to make nests, and utilized rocks to test electric fences to see if they were live. (source: <https://mysteriousuniverse.org/2019/10/pigs-observed-using-tools-for-the-first-time/>)

Another example of tool use by other animals is puffins using sticks to scratch themselves and as devices for grooming themselves or to knock off ticks (Health and Science section of THE WEEK magazine – Jan 7, 2020 article “Puffins that use tools”). Puffins are not the only birds that use tools.

New Caledonian crows, being one of the most clever of birds, not only use tools but they also make them. According to MNN.com these crows remove the leaves from sticks to create tools that can hook onto things they need. Plus, they have displayed 'metatool use' unexpectedly, which is using one tool on another tool to achieve a task. Great apes like orangutans and chimps use metatools to resolve issues, and compound tools are utilized from two or more tools to help their problem-solving endeavors. (source: <https://www.mnn.com/earth-matters/animals/blogs/facts-about-crows-corvids>)

Tool use by monkeys, chimps, gorillas, bonobos, orangutans, and so on, compare with early human tool use. Humans have used fire for cooking for at least 1.5 my, but whether they used flint for fire making, or some other means is not always as obvious. Use of hunting tools, clubs, sticks for fighting, and other things are often employed by chimps. This makes it easy for people to apply this to Bigfoot since they are thought to be between a chimp and a human in intelligence (also are very close genetically).



Multiple witnesses report the use of clubs by Bigfoot. Clubs have been found by different people, including Larry Kelm in Oregon, which he found in an area high in Bigfoot sightings. He thought it might have been a potential weapon or for beating on trees, but his favorite explanation (and admittance that there was no way for him to know for sure) was as a back scratcher since the nub of the outer end of the club had been worn down to a fairly smooth finish, which means it had been rubbed on a lot over time since it did not appear to be machined or rubbed with sandpaper, plus a small amount of natural oil looked imbedded in the wood.

Vocalizations or Sounds

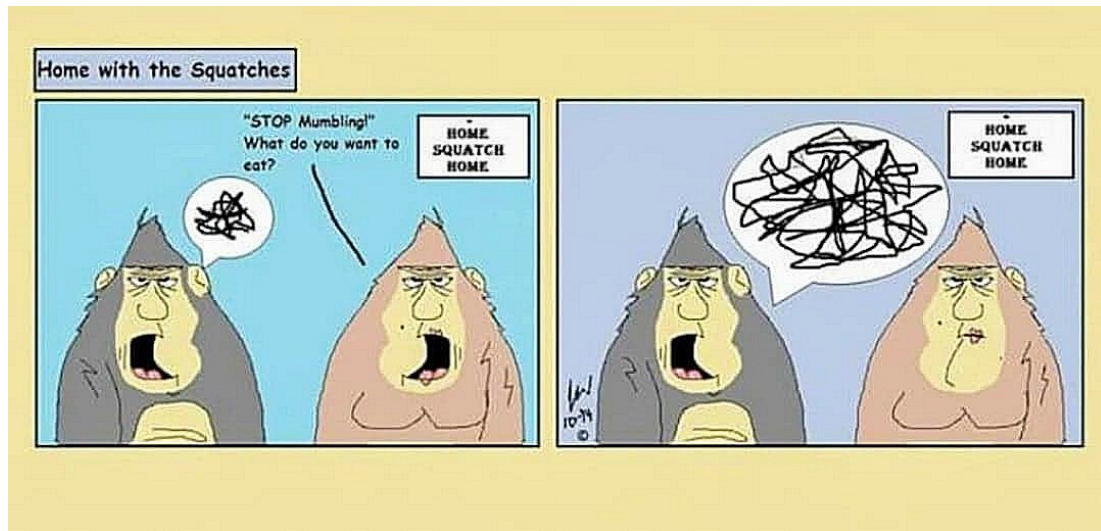
Vocals, more often called vocalizations or sounds would be anecdotal evidence by itself, but once recorded electronically (or via analog) it becomes physical evidence. Strange sounds, tree knocking, voice recordings... without recordings there is no physical evidence, only witness accounts. Researchers need to review recordings, like any other evidence, carefully. They should also review things like who recorded it, their reliability, the equipment used, the place and origin of the sounds, and many other factors.

Types of sounds encountered by witnesses may include:

- Howls
- Pops
- Volume greater than a dog or other animal
- Calls
- Screams
- Whoops
- Whistles
- Mimicry (or may be misidentification)
- Mumbling
- Language or something that sounds like it
- Other sounds

Sometimes vocalizations are heard (often at night) where no bears or cougars supposedly exist, such as Alert Bay, which is a small island off the coast of Vancouver Island, British Columbia, Canada, yet Sasquatch sightings abound. Other evidence accompanies the vocalizations there, including trees

pulled out of the ground and thrown at people, making a loud crashing sound when it lands near them (this latter experience happened to Pearl Prihoda in Washington State).



Contributing Artist: Jeff Williams

Bigfoot researchers have had to consider many of the following questions when they investigate vocalizations or other alleged Bigfoot calls or sounds...

- How does a Bigfoot call differ from the vocalizations of a bear, cougar, moose, or other animal?
- Has a Bigfoot ever whooped or called back and forth with you when you were calling out?
- Has Bigfoot ever used human words to speak? (some have heard them mimic English words)
- What does Bigfoot sound like if he/she sings?
- If the Bigfoot whistle, what is the meaning?
- Is there a Bigfoot language? How many languages?
- What kind of animals has Sasquatch mimicked and how can you tell them from the real animal?

Bigfoot's vocalizations bring up a myriad of questions, even the possibility of Bigfoot having a language, a discussion for the chapter on "Bigfoot Culture". For now, all that matters is that if the vocalizations are not a hoax or fakes then it is legitimate physical evidence in the same way other animal calls are physical evidence of their presence. Opinions scatter across a range of beliefs from there. Scientific analysis on vocalization recordings, such as the Sierra Sounds, resulted in disagreement among the experts; some of whom say it is fake, and some who say it is authentic. Go figure.

Photographs & Video

Witnesses often try to use photographs and videos to capture physical evidence of Bigfoot, yet not all of it measures up to scrutiny. Blobsquatches and blurry photos are thrown into the trash right away by many Bigfoot researchers and photographic experts, while some laypeople and Bigfoot enthusiasts/believers may love them. Personally, I think this is due to a lack of knowledge about pareidolia or having bias towards unbelievable "woo woo". Without positive identification then they are not of much use except to proliferate the stories and beliefs surrounding them. Some witnesses catch sounds on a video and attribute this to a Bigfoot/entity/animal. Tracks are another way to record

physical evidence (as well as through casts) to preserve what would otherwise be lost to the weather and time, or artificial or natural disturbance.

Here is an example of a small writeup about different forms of physical evidence, and how sometimes it contributes more to the annals of cultural development within humanity regarding Bigfoot than it does to prove the existence of any Bigfoot itself.

FACEBOOK –

T.a. Raven Flight (my Sasquatch/Bigfoot Sightings Map page)

January 28 at 9:50 pm near Montreal, Quebec ·

Book Description: SASQUATCH RISING.

Publication Date: January 1, 2013

On September 6, 2012, the cold-blooded “harvesting” of a male specimen suddenly plunged eons of a rich relationship into raw pornography; it was a low point in the history of human ego. And yet, we must take this dark occasion to turn the page and resume the authentic story, finally forging a deeper understanding. Needing no corpse, Dr. Melba Ketchum’s DNA study has revealed that Sasquatch arose some 15,000 years ago through crossbreeding between female Homo sapiens and males of another primate species. The latter remains unclassified, except for one fact: It was a fellow member of the Homo family tree. This quality of uncanny humanness has never been doubted, though, at Sasquatch “habitation sites,” places with which the hairy folk have become familiar. Throughout North America, certain people have experienced repeat visits to their homes and properties, often for years. Some have sought, in the peaceful spirit of Jane Goodall, to befriend these curious and tricky neighbors, and to foster (so to speak) an ongoing family reunion. Most of Ketchum’s 109 hair, blood and tissue samples were obtained at such locations, as was the video footage showcased in the soon-to-be-released Erickson Project documentary. The recent Texas homicide exploited yet another habitation site. Now an open season on Sasquatch may be at hand, unless halted by insight. We must welcome an immediate flowering of vivid backyard accounts, leading to familiarity, recognition, and protected legal status. Meanwhile, let us fully appreciate this historical turning point—like the moon landing only better, because instead of finding a barren new world, we’re discovering our own planet all over again. SASQUATCH RISING 2013 is the only available source to not only delve into the scientific revolution unfolding before us today but also to fill in the rest of the story, conducting readers behind the scenes at multiple habitation sites—in Iowa, New York State, North Carolina, Oklahoma, Texas, and Vermont. These first-person testimonials and the author’s own field notes show the subtle, surprising ways of our ancient living kin.

That was back in 2013 and we are still no closer to proving Bigfoot exists in scientific terms. Most researchers do not consider layman-collected evidence to be valid... things such as photographs, videos, witness testimonies, track casts, and so on. It is particularly dismaying that some people hoax these things—and it happens all the time, whether purposeful or through ignorance.

Here was a small post of a video recorded vocalization of “something”, which I recorded and hoped to gain the listeners’ perspective. The video was taken while the snow was on the ground in late 2019. The sound was deep and eerie and kept repeating, but it was not without explanation (which came later).

STRANGE REPEATING HOWLING SOUND I RECORDED ON VIDEO AND ASKED IF ANYONE COULD IDENTIFY IT

I (this author) stepped outside the front of my house in rural Nova Scotia and heard this repeating vocalized howl/call so I recorded it with my phone and uploaded the video to three Bigfoot groups on Facebook and asked if anyone could identify it. Inside of three hours I had these responses (kept anonymous):

TEAM SQUATCHIN USA (paranormal bigfoot group)

- Hound?
- Lynx or mountain lion. Most likely a lynx though.
- Hound
- Wild Turkeys squawking
- Hungry bear
- sounds canine in nature, to me
- We had a dog in our neighborhood that did that...scary
- Bigfoot

- Bigmoot [sic]

COALITION FOR CRITICAL THINKING IN BIGFOOT RESEARCH (Science oriented group)

- That's clear a dog's echo. When it's cold the sound reverberates quite well. I hear this all the time at my place in the mountains...
- Wild Turkeys
- When I first heard it I thought a donkey braying but what do I know? Wild turkeys definitely can make some weird noise though.
- Sounds like a beagle running a rabbit

BIGFOOT THE REAL TRUTH (mixed group)

- Unfortunately, that could be anything from a bull "lowing" to a large dog moaning.
- Hound..
- WOW! That would scare me, no matter what it is!
- Sounds like a mountain lion in heat.
- Please don't ever go into the woods by yourself u don't know what that might be a Bigfoot or something more dangerous
- Wolf to very large dog
- Black bear
- I mainly hear a hound!
- I have been around hounds my entire life never heard one like that
- Somebody playing a record/video

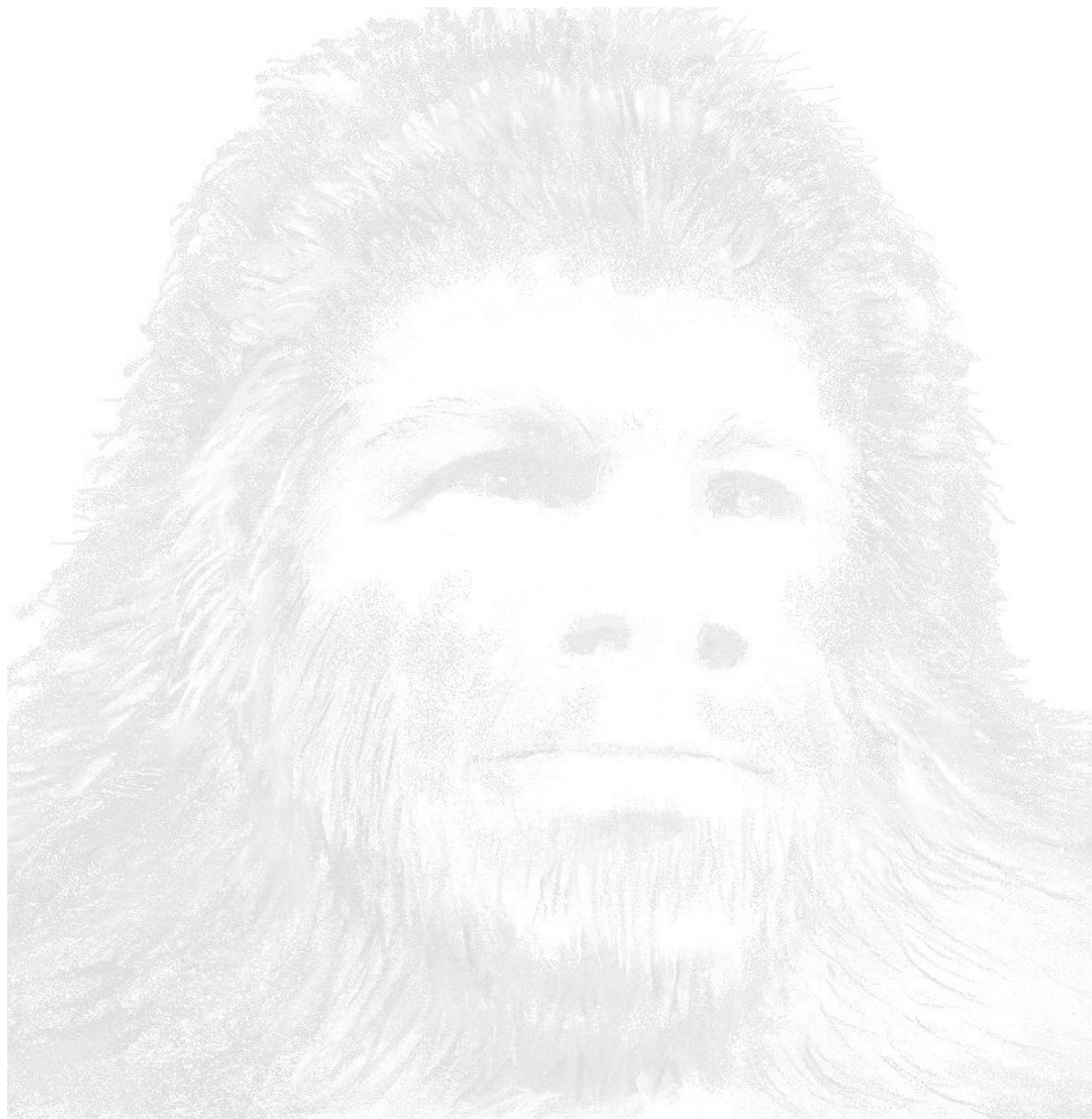
Real Answer:

I investigated the sound afterwards and it turned out to be a very large hound dog that someone had tied up in their yard. I walked around the corner and witnessed this hound in person so the mystery had been solved (and I notified the groups). This is a good example as to how easy it is for people who are not educated—or especially experienced—to misidentify a sound in the woods, or particularly in a hollow or canyon where sound can travel differently (I lived in a farmhouse on a small hilltop within such a bowl). One researcher told me he found that most of the sounds like this that people thought were Bigfoot wound up being canids (Canidae: mammal in the dog family). In this case, that turned out to be true.

In summary, anecdotal evidence relies on personal testimony or informal methods for "evidence", which is not typically scientific evidence itself, but serves as a weak form of evidence. Stories and patterns over time can point to truth but are not truth in and of themselves. The types of anecdotal evidence may include tree/wood knocking, smells, zapping or infrasound, eyeshine, camouflage, swimming, Bigfoot's diet, that the creature hunts food, habitation in caves, witness trauma/PTSD, paranormal occurrences, and what appears to be Bigfoot intelligence, not to mention people seeing Bigfoot families (juveniles) or their tracks. If these great beings are real, then anecdotal evidence supports that, but does not prove it outright.

In summary, the two main types of evidence are physical and anecdotal evidence. Eyewitness testimony is anecdotal evidence, but points to physical evidence. Misidentification can and does happen. There are also feral children and apes on the loose that can account for alleged Sasquatch sightings. Bigfoot evidence is fraught with issues, and Bigfoot attacks are rare and often unprovable, even with physical evidence. Some forms of physical evidence include blood, hair, DNA, scat (poop), and tracks (footprints), handprints/fingerprints, nest-building, crossed branches and trees, rock stackings, clubs and tools, vocalizations or sounds caught on video/recording, as well as photographs

and video. The interpretation of this physical evidence, however, can vary widely from belief to outright denial as proof of Bigfoot.



CH 10: Anecdotal Evidence

Anecdotal evidence, unlike physical evidence, refers to anecdotes such as stories collected using informal methods like personal testimony. Whether recorded or the information recorded via notetaking, or other means of documentation, it only makes the account more accurate, but it does not necessarily make it true. Some cases are hoaxes or subjective truth, while other cases are truthful accounts of what actually happened. Other times these stories may also be hearsay, where second-hand or third-hand accounts are told by someone, which reduces its chance for verification or accuracy.

Some anecdotal evidence is not only nonphysical but may include cultural factors, including beliefs or a personal point of view that can color the story in different ways. Occasionally a story is corroborated by photos taken at the time of the event. Even if it is a blobsquatch, many Bigfoot researchers insist on not only taking a photo but going back later to take a second photo from the same spot around the same time of day to compare. This produces a set of 'before and after' shots. If they can be timestamped it is even better.

In this chapter **anecdotal evidence** and the types of things we can find in that category, include:

- Tree- or Wood-Knocking
- Smells
- Zapping - Infrasound
- Eyeshine
- Camouflage
- Swimming
- Diet
- Hunting
- Caves
- Trauma – PTSD
- Paranormal
- Bigfoot Intelligence
- Bigfoot Families

Tree- or Wood-Knocking

Tree knocking, also called wood-knocking (wood knocking), is the sound of sticks or what may be club-sized wood-knocking on trees or branches while in the woods. Many researchers prefer the term ‘wood knocking’ to ‘tree knocking’. People attribute this activity to Bigfoot because of other anecdotal evidence, such as the calls (whoops and hollers, whistles, apparent mimicry, or other sounds, or sightings) that sometimes accompany the wood-knocks, as well as footprints in the area, scat (poop), or tufts of hair, smells, and so on.

What do wood-knocks mean? There are multiple ideas about this, but it may be more accurate to say that people assign meaning to these knocks, culturally speaking. Plus, humans hidden in the forest may be responsible for some of the wood-knocks as well... if not the researchers themselves, but perhaps other researchers in the same area, or kids or others just banging away for no apparent reason, not to mention that some people do it purposefully to trick others into thinking it is a Bigfoot.

Bigfoot researcher, Jay Michael, said:

Most of what people believe to be facts, are just theories and ideas they have heard so much they accept them as facts. ... Same with knocking limbs against trees. We have people who say they hear it. Maybe a couple say they have seen it. But truly we have no idea if they really do it. But you have guys out there slamming baseball bats against trees trying to call one. ... Maybe one person did see one, that doesn't mean they all do it. Inferred behavior can be dangerous because it presents something that may not be, probably is not, fact. We need facts.

Wayne Suttles (1972) documented stories from a Lummi man (Patrick George) who was born around 1875 and talked of a tree-striker (sececicele) as a “kind of person you sometimes see in the woods. He is a short and hairy man with a cane. He walks with it and hits trees with it. When he hits a tree it falls over” (p. 74).

Another tree-striker (wood-knock) story:

Louie Pelkey also knew of a tree-striker. He had once seen a tree fall and asked his uncle Harry what had happened. His uncle said it was “a person that you don't see” called seccelisele, who hits trees and knocks them down. There were many, he said, on Pender Island and he told of an encounter with one (Suttles, 1972, p. 76).

Travis J Hill thought that when you hear tree knocks it might mean you need to leave the area because, he said, as “Will Jevning theorized they were communications/during alleged BF hunting maneuvers, as exhibited by chimps. So if you hear them, you're on the menu.”

Wood-knocks, as many Bigfoot witnesses and field researchers claim, might be a way to communicate, a warning sound, or may not even be knocks on trees but their chests. The theory goes that Bigfoot uses clubs, sticks, branches, or other trees to hit against living or dead trees to create the sounds; not everyone agrees with this theory.

As a researcher, like many others in this book, I think that wood-knocks could be a form of communication because the sound (vibration) goes down through the trunk and through the roots—much like a sky-to-earth conduit—then into the earth, with the roots sending it out in all directions. This works using the simple physics principle of sound transference; solids are more efficient at transmitting vibrations four times faster, louder, or across longer distances when compared to fluid mediums like water or air (also low frequency waves also travel farther than high frequency waves). This could result in the ability of the Bigfoot to use the wood-knocks to communicate across long distances with other members of their clan, especially if they have their ears to the ground, or have a well-developed sense of hearing. What meaning might be attributed to it is yet unknown, although a plethora of people have their own ideas on the matter.

Another thought on this long-distance transference of sound is that Bigfoot, having obviously big feet, may use their feet to pick up these vibrations, and possibly different messages. If true, people who mimic wood-knocks to lure Bigfoot may not realize what they are actually saying in Bigfoot language. After all, elephants use their feet to pick up seismic vibrations in the earth and create different sounds that have different meanings. According to Mark Schwartz at the Stanford News Service, three greetings of ‘Warning!’, ‘Greetings’, and ‘Let's go!’ were tested on elephants and they responded accordingly. (source: <https://news.stanford.edu/pr/01/elephants37.html>)

Smells

According to many eyewitness accounts, Sasquatch sometimes (but not always) will give off a putrid smell. There are many different descriptions of what Bigfoot smells like, however. The smells can vary between rotting garbage, urine, defecation, rotten eggs or sulfur, rotting or burning flesh, wet dog or wet horse, and skunk, among others. I cover my own story about smelling and sensing what I believe was Bigfoot below.

Here is my account (author Sharon Eby):

The night I smelled bigfoot was a unique experience. I had to leave (10:40 at night) to go pick up my 17-year old from his job at a movie theatre in town. It was very dark outside, lots of stars. The INSTANT I stepped out of the front door I FELT IT like a blast of air. There was a breeze but this was something else. It felt like DANGER, period. It was so strong, in fact, that I went back into my house and triple-locked the back door and double-locked the front door.

I went back outside and still felt it "in the air" so to speak. At that point I walked towards my car saying a prayer over the people in my household and asked for protection, and since I felt no "fear" within the house I left the other people there sleeping. Just before I got in my car, I smelled it... the stench, although it was faint so I knew it was farther away than the nearest homes. I decided to stop and stand there and just SMELL it and NAME it. It definitely smelled like an equal cross between a skunk and wet dog. That's when I made the connection in my head that it might very well be a Bigfoot. I knew what a skunk smelled like—I am one of those few people who genetically like the smell of skunk, and this was NOT a good smell!

I got in my car and picked up my son, but when we got back all of the smell and feeling of danger was GONE. The next week I read a sighting report from the TBRC and one guy mentioned he smelled the "skunk and wet dog" mix and then it hit me all over again and I was sure that what I had smelled was Bigfoot (confirmation). Based on the smell being faint rather than overwhelming I figured it might have been up to a mile away, but it could have been less. The breeze was fairly strong and could have dissipated some of it in the process of moving the odor my direction.

This happened in the desert where there were no obstructions of buildings or trees or other things to stop or divert a smell from traveling across the plateau between the mountains. It is not an uncommon occurrence for people to smell something with a strong presence or feeling attached to it. In my case, I had a sense of danger before smelling one of the classic 'Bigfoot' smells, but some people also attribute actual sighting encounters, mindspeak, getting zapped (making focus or memory fade), or other phenomena with smells. Interestingly, some Bigfoot beings seem to have no smell, while others apparently give it off on purpose. Because some people literally crap themselves when something traumatic occurs, some people wonder if the Sasquatch is a shy creature that lets his bowels loose on

accident when alarmed by the presence of a human, which causes the stench, or else they use it as a defense mechanism or warning indicator. Some, according to some Native legends, have no odor about them at all.

Lack of odor may not indicate anything except that perhaps one is upwind of a Bigfoot, or that the creature has no real odor about him at that time, or is not giving one off. According to Suttles (1972), the Twana people near the Skokomish River in Washington State told stories about Sasquatch-like beings to W.W. Elmendorf in the late 1930s and said they were not guardian spirits but that there were several dangerous types of these beings.

Mountain and forest giants (c'íátqo) were generally referred to in English as "stick Indians," the Chinook Jargon term stik meaning "forest." These creatures were of human form, taller than normal human beings, lived in the mountains or rough foothill forests, went naked except for a breech clout, had odorless bodies which enabled them to walk up to game and kill it before the animal scented them, and could climb vertical cliffs and leap great distances. They were usually invisible. People feared the c'íátqo but seem to have suffered little harm from them beyond occasional thefts of killed game. Henry Allen had heard they could "make people crazy" but did not know how this was done. They did not function as soul stealers.

(Suttles, 1972, p. 79)

If the 'Stick Indians' did not have a natural odor, then it makes you wonder about their physiology or practices for cleanliness or ritual/practices to remove smells. Does it mean the odor/scent is purposeful? A good many Bigfoot investigators feel that the odor is meant to scare people away, so then it begs the question as to why the "dangerous" ones mentioned by the Twana people would be odorless, or are the Twana a different people than Bigfoot, or does that mean the ones emitting horrible scents are not dangerous and the 'forest giants' are merely bluffing? Gorillas bluff, although if they charge you and hit you, consider yourself possibly dead meat. Some researchers insist that smells can accompany bad feelings, from being zapped, or due to a hit from infrasound. Perhaps there is a deeper pattern here that is not evident at the surface, or perhaps there is no pattern at all and it is coincidental or circumstantial regarding people's sightings and experiences or interpretations.

Zapping – Infrasound

Zapping and infrasound—what does that mean? It is a belief that Bigfoot can hit (zap) you with infrasound (low-frequency sound, below the level that humans can audibly hear), which supposedly causes some disruptions to the human body, memory, and causes other symptoms.

One fellow, T.M, experienced being zapped while in the field with another researcher several years ago and said the following:

I didn't feel right... I have felt infrasound before but this was very different. We were having wood knocks and vocalizations in the forest in Washington and had something moving in the brush nearby. That's when we spotted him looking at us from behind a branch. Suddenly this overwhelming feeling came over us and my friend freaked out and ran. I was in the middle of trying to snap a photo but my camera equipment went on the fritz and I started having these symptoms, which may have partly been due to my anxiety... my heart started racing and a terrible headache hit me and my eyes got fuzzy. There was this terrible sense that something terrible was going to happen.. I don't know.. I just knew that I needed to RUN with my friend, but my breathing became hard and my chest was so heavy I could not catch my breath so was unable to move for a minute or so. I remembering turning to leave but I think I lost track of time and actually have trouble remembering how I got out of there.

Although Bigfoot using infrasound to 'zap' people is not proven, there is some anecdotal evidence of experiences like the one from T.M. above. Other experiences of infrasound 'zaps' have some claimed physical evidence, though mostly it is anecdotal. So, what is zapping exactly, and what does this infrasound issue really about? There exists some scientific background on infrasound and the negative health effects it can cause, which overlap with the Bigfoot zapping phenomenon. These include problems sleeping, night terrors, headaches and dizziness, nausea, ears ringing, vertigo or balance issues, palpitations, and even cognitive problems such as focus and memory issues.

According to the Infrasound Toxicological Summary, November 2001 and the paper titled *Infrasound - Brief Review of Toxicological Literature*, sources of infrasound can include: natural and industrial sources, nonlethal weapons, vehicles, therapeutic devices, and other sources; however, the toxicological data on adverse health effects in both human and animals studies due to infrasound exposure reports that:

There is no agreement about the biological activity of infrasound. Reported effects include those on the inner ear, vertigo, imbalance, etc.; intolerable sensations, incapacitation, disorientation, nausea, vomiting, and bowel spasm; and resonances in inner organs, such as the heart.

(source:

https://ntp.niehs.nih.gov/ntp/htdocs/chem_background/exsumpdf/infrasound_508.pdf)

However, what does infrasound have to do with Sasquatch? Some ufologists and scientists I have spoken with (anonymously) who do Bigfoot research, have suggested a correlation between UFO craft sightings, Bigfoot sightings, and other paranormal activity in certain areas. They have also mentioned potential military or government involvement in that same region, which merits further investigation. The source of the infrasound is a matter of debate with options not limited to a weapon, crowd control, a way to control events, a side effect of a completely different project. Potential reasons for military involvement in these areas include secret weapons testing, monitoring UFO activity, or monitoring Bigfoot activity, among other options. It is beyond the scope of this chapter or book to speculate on military involvement.

In his book, *Electric Sasquatch*, Christopher Noel ties together both infrasound and Bigfoot, specifically. His book description describes this connection that...

... offers a rational explanation for many of the seemingly “supernatural” abilities displayed by this primate species. One by one, he takes on mystical claims, showing how the capacity to manipulate naturally occurring electricity can allow Sasquatch to perform such remarkable feats as making their eyes glow, “zapping” people with pulses of energy, disrupting our electronic equipment, creating flashes of light and “orbs”...and even apparently vanishing into thin air.

(source: [https://www.amazon.com/Electric-Sasquatch-Natural-Explain-Supernatural-ebook/dp/](https://www.amazon.com/Electric-Sasquatch-Natural-Explain-Supernatural-ebook/dp/B01ETXWTF2)

[B01ETXWTF2](https://www.amazon.com/Electric-Sasquatch-Natural-Explain-Supernatural-ebook/dp/B01ETXWTF2))

Within the Bigfoot community, the infrasound effects are called being “zapped” although nobody seems to really know the source of such zapping, or whether it is Bigfoot himself/herself, or some mechanism or weapon or tool or other items, natural or fabricated. Sometimes a person feels fear or even awe when they are zapped, but they also may experience paralysis or memory loss, blood in the urine (produced later), or extreme

emotional trauma or feelings like anxiety or deep sorrow, or physical effects like when you run a fever or are ill. Some people merely feel dizzy or a sense of dread, while others hear a definite telepathic or empathic message of “Get Out!” or “Leave Now!”—a feeling that takes over their senses and ability to think logically. Sometimes there is a sense of time being off, or actual memory issues involving loss of time.

A study done by Baliatsas, van Kamp, van Poll, and Yzermans (2016) titled *Health effects from low-frequency noise and infrasound in the general population: Is it time to listen? A systematic review of observational studies*. They checked the literature databases for peer-reviewed studies on negative health effects within the general population (2000-2015) due to infrasound. Seven of these studies meet the criteria for inclusion within the study with some correlations for health effects were found due to exposure to low-frequency noise (LFN): “Some associations were observed between exposure to LFN and annoyance, sleep-related problems, concentration difficulties and headache in the adult population living in the vicinity of a range of LFN sources” (p. 163).

While the above describes people living within a certain vicinity of LFNs, the effect may be far greater if a person is suddenly hit at close range with high amounts of infrasound. My own son and nephew experienced a Bigfoot near Radium Springs, NM in 2001 where the creatures pounded and scraped the ground a few times as a warning before SCREAMING at them with a sound that was neither animal nor human, but sounded (so they said) kind of like both in one, except that there was a deep low reverberation that occurred from the Bigfoot’s voice that went into their guts and rattled them from the inside out like a ELF subwoofer. It shook them so badly and scared them so that they shot off like a rocket and ran back to our camp, literally falling over each other to get into the door of the camping trailer. The scream affected them in their intestinal areas; after doing some research we felt this might be infrasound, as a normal animal scream would not have this effect.

One researcher I know personally experienced time loss (missing time) and had some memory issues so thinks that the Bigfoot may have zapped him. He also experienced urination issues and emotional trauma associated with the event. Headaches are also commonplace with Bigfoot zapping incidents. It is not uncommon for people to feel some kind of electric current type of

feeling running through their body when allegedly zapped by Bigfoot, often running through their arms, chest, and out some other limb. Dizziness and disorientation sometimes cause them to fall down or lose their balance.

Occasionally the 'zap' sensation follows howls or whistle sounds, allegedly from the Sasquatch beings. There are also stories of witnesses and victims of zapping receiving treatment at military hospitals. Sometimes the zapping relates to cases where claims of portal openings, Bigfoot invisibility, mindspeak, or psychological manipulation occurred.

Some Native American tribes and First Nations people talk about mindspeak with the Sasquatch people as well as them being able to put people into a trance-like state. There has been debate whether such zapping occurrences and disorientation of the victim may have been involved with missing persons cases, such as David Paulides covers in his book *Missing 411*. Whether Bigfoot might use infrasound to zap people is unproven, but the anecdotal evidence appears to be solid in some cases. It begs the question to whether any of their symptoms lasted long enough for them to be seen or treated by a doctor, or whether researchers might take special frequency-detecting equipment with them into the field (trifield meters for EM or RI frequencies, or ELF detection equipment, etc.).

Whether zapping and infrasound explain what is really happening with Bigfoot sighting events and these adverse health effects that witnesses experience is still under investigation by many Bigfoot researchers, as well as the people that it happened to. However, a lot of folks who have never experienced zapping chalk it up to New Age beliefs or things like psychic abilities and think that Bigfoot may be closer to a shapeshifter or related to UFOs/aliens somehow or some other reason that makes him disappear or walk into portals and other paranormal phenomena. Either way, the health effects people experience from ELF sources are very real and hospital or doctor medical records should be documented to back it up.

Eyeshine

I have covered eyeshine in other areas of this book so will keep it brief here. As a recap, Grover Krantz wrote in this book *Big Foot-Prints* that there are numerous accounts of Bigfoot eyeshine (light reflection) but he did not understand the phenomenon so put his energy into recording the tracks instead. When it came to the often yellow or red-colored eye-glow (emitting its own source of light, as opposed to eye-shine), he completely dismissed it as impossible. Due to this personal bias (possible confusion, lack of knowledge, or outright disbelief), he may have missed, or even suppressed, some important data from eyewitnesses concerning eyeshine. Bigfoot researchers must not let their personal bias alter the witness' testimonies in such ways, as a matter of ethics if nothing else. Sometimes an eyewitness wants a researcher to keep certain parts of their event or encounter secret for personal reasons, or because they do not want it made public so people do not think them as "crazy". However, as long as the witness does not oppose, all details, even if they do not seem important or real at the time, should be part of the reports and/or notes, eyeshine included.

One man, Ray Gardner (who also researches Bigfoot), has witnessed eyeshine; specifically, on two occasions that he speaks of here:

I know I have been close in proximity to them a few times. The one that I saw when we hit it with the bright maglite light, its eyes reflected an almost neon green.

I have seen eyeshine. But I have not seen one [creature] since the first [time]. I will tell you that it appeared red. but after going through all this research I have over years I think I have a very distinct reason that it does that. It was in very low light. I had not shined a light on it. But there was a full moon. After doing research and talking to Dr Meldrum, I believe that they have what's called a trichromatic eye. Some ape species have been recently documented to have this. It allows them to find ripe fruit because they can see the reflected IR light. And what happens is their eyes when they dilate, they almost completely dilate open, so any ambient light is reflected off the back of the eye itself. I also believe this is why a lot of game trail cameras and night vision cameras don't work on them period some people say they can hear them, I disagree. I believe they can actually see the light in general. Game trail cameras don't emit an IR light all the time. But a lot do use them to trigger the camera. And in general, even if they're not in front of it every time it goes off it's going to look like a bright blue flash. So, I don't believe they're going to even go near it remotely.

The trichromatic eye Ray mentioned means having three color receptors within the cones of the eyes. Cones are in the center part of the eye that gathers light. In normal conditions, cones aid in seeing with increased color

vision. Rod cells, as opposed to cone cells, work best in dim light such as for night vision, and help with peripheral vision. The human eye has both cones and rods, but it is unknown yet what the eye function of a Bigfoot being might have.

I had another man who allowed me to use his story here but requested that I do not use his name. I will call him P.S., and he said this about his experience with eyeshine:

My first partial sighting was on a very dark night, in the rain, on a ridge near the Oregon coast in March 2013 I think.

Saw what was either "eyeshine" or "eyeglow" (i.e. emitting light) of two individuals. Two pairs of light spots approx. 6 and 7 feet off the ground, 4-5 feet apart, and 50 feet away. The lower pair moved down and to the side away from the higher pair, as if the individual were getting down on the ground.

Turned my head to tell my friends to look that way. When I turned back, they were gone. Went back the next day to verify distances. The creatures would have been standing at the treeline at the edge of the clearing we were in.

I asked him, "Were there any sources of light that could have made it eyeshine vs eye glow?" P.S. responded saying:

I would say no sources of light. The moon had set, it was cloudy and raining steadily. Very faint starlight.

Have to say probably eyeglow, but can only be subjective.

It was fair of him to say that the eye-glow may have been subjective, however, he is not the only one who has seen eyeshine/eye-glow with Bigfoot encounters. P.S. also had an experience where he saw a dark shape that disappeared, but I will cover that below in the "Camouflage" section.

Camouflage

The gentleman, P.S. who provided his eyeshine experience above also tells this story where Bigfoot disappeared somehow, which could have been some form of camouflage or “cloaking” as some within the Bigfoot community call it:

Second sighting was summer of 2015 at Bumping Lake east of Mt. Rainier in Washington.

Was sitting around a campfire with my camping friends. We were all camping there for a long weekend, specifically to seek Bigfoot evidence or contact. Month of July.

Just as dusk started to fall, I looked off to my left and saw something tall and black flash behind a tree.

Looked away, looked back again a minute or so later, and saw a big black blob at ground level at the base of a tree. Looked the shape of a Sasquatch head seen from the front, and I thought I could faintly see brow ridges.

Held its gaze for a minute or so, then started to get up to move toward it.

As I rose, a tree limb broke the line of our gaze momentarily. When I rose above the limb, the black blob was gone.

Walked over there and stood where it had to have been. No stump or rock where the blob had been. Neither saw nor heard anything.

I then asked P.S., “How far away was it when you first saw him?” He responded:

About 50 feet again I would say.

Funny thing — when I went over to the tree I noticed it was only about 15 inches in diameter. If the tall black thing flashing behind the tree was a Sasquatch, the tree would have been too narrow to hide it. Disappearance?

Could it have been his imagination playing tricks on him in the dark? He did not think so, enough that he went to investigate it. The opposite scenario may also occur... sometimes people think they see a bush or tree or large rock or other object only to find out that it was a Bigfoot ‘hiding in plain sight’ but that had be camouflaged. Take Tommy Shirley’s daylight account, for instance:

Tommy Shirley’s Daylight Sighting

Originally posted June 12, 2012

I would like to share a sighting that I had on Highway 68 between Sweetwater and Madisonville, TN. Jan and I had drove this route way over 100 times because it is a main road between the 2 towns. And when riding as a passenger I think that everyone gets use to what landmarks are along the roads they most frequent.

You could be driving along and notice "Hey look they planted a new tree or bush or whatever it be". You just notice out of place things like this. I am sure everyone knows where I am coming from on this.

But anyhow, Jan was driving along and it was in the early sunset part of evening. The sun had just went below the crest, and it was still bright enough to not need the headlights. We were heading east toward Madisonville almost to the Lost Sea entrance. There is a slight corner that you take around to the right with a group of cedar trees clumped together. So far a normal drive.

As we were close enough to the cedar trees I noticed a new bush about 15 yards off the side of the road to the right past the cedar trees. Now the right is on my side because I was co-pilot. There use to be a pasture fence years ago that was in line with this new bush. There are still 2 fence posts close to each other there. The farmer had not cut for hay yet so the grass was about knee high. Now this bush was around 5ft before the first fence post.

As we kept getting closer and closer I just thought "that is odd, there was never a bush there before, that is where the farmer drives into the field from off the road". As we were driving past I turned my view to the passenger door window, at the point of being right next to this out of place bush, I saw a kind of a gorilla looking face but not really. And the eyes had so much feeling, the eyes were looking right back at me.

It took me about an 1/8 of a mile to really comprehend what I had just witnessed. Jan is the type of driver that you just don't blurt out "stop". If you do, the brakes are slammed on and you are rear ended. So we are driving further away and I calmly but excitedly say "I just saw a Bigfoot". By now we were around the next larger corner and scooting along at 55 mph. Jan asked if she should turn around so we could go back and I could check again, I said it is probably to late and that I know what I saw.

I will never forget the feeling that overcome me when I looked at the Forest Friends eyes as we drove by. Every time we go by that spot now, I am looking for that bush that was never there before, and you know what, that bush is gone like it had never been there.

That was a time that I should of had the camera with and ready, but that sighting was never expected there.

This is not a fiction story, it happened to me.

Tommy Shirley

There are numerous stories (too many to count) by witnesses who claim to have seen Bigfoot turn from an object into Bigfoot or the reverse. Sometimes they just disappear completely or vanish in front of their eyes, which is a different form of camouflage. This is when they start mentioning it was *almost* visible, but actually invisible, with some kind of semi-transparent outline where you can only see it if there is movement, as they say, “like on the movie Predator”.



This aspect of an invisible Bigfoot that is present, still standing in front of you but that you cannot see, is a scary concept for a lot of people, yet it has happened to people more times than I can count. As with shapeshifting into a bush or tree, or even an animal like a wolf or coyote or whatever else, it brings up questions as to the true nature of Bigfoot, who or what it is. Perhaps much can be learned from Native stories of Sasquatch who, they sometimes say, have these abilities to cloak or move into other realms. Are they dreams? Visions? Creatures from another realm? Are they shapeshifters making

themselves look like a Bigfoot by pulling images out of people's subconscious and manifesting those forms? Is it someone playing mind control tricks? Or maybe they are animals or some kind of 'forest people' with powerful psychic abilities that affect the mind of the witness and make them think they saw something happen when in reality they are still standing there in full view (just you cannot see them, much like a "Jedi mind trick"). The list could go on and on as to options or possibilities as

people reach for meaning, using their personal mythologies and cosmologies to help them understand what happened to them. Other times people see the Bigfoot transform into light orbs, or back again, or consider them multidimensional beings.

Until something is proven, all cards are on the table. Skeptics might say all cards are off the table, but that is not how science works. If everyone gave up trying to find answers to strange mysteries then we would not know all we know today regarding science and quantum physics, as well as technological and medical and neuropsychological advances. It is the people who do not give up or call it short of proper investigation that have the most success, even if it took them a lifetime.

Despite the paranormal connection in some cases, some people do not believe that the Bigfoot are magical in any way. They propose that the strange abilities of the Bigfoot beings are scientifically explainable, not supernatural. My friend and colleague, Pearl Prihoda, has developed her

own hypothesis she calls “PPIT”, which stands for Photosynthetic Piezoelectric Induced Transparency. She had developed this hypothesis based on many, many years of research in trying to explain what she referred to as her “life-altering encounter” of Bigfoot invisibility that she personally witnessed (Prihoda, 2014, p. 157).

Here is Pearl’s story about a Bigfoot that disappeared as she told it in her book *Man-Otang*:

I had spent the afternoon down at the river and was walking a forested trail back when I noticed something was following me. Very subtle sounds, nothing loud or obvious, and if I had not been living the primitive life style I was I might have not even noticed, but I did. I could hear small twigs snap and the wrestling of the leaves behind me. It didn’t really frighten me very much, although I did get a sense of relief when I came out of the woods and into the clearing/building site. We had just moved out of a camp trailer and into an old single wide we picked up for a thousand bucks. As I entered the trailer I walked to the ice chest in the kitchen to get a drink. As I was standing there drinking, I got the overwhelming feeling of something standing behind me. Thinking it was my husband I turned around fully expecting to see him standing there, but that is not what I saw. As I turned around I found myself looking right into the eyes of a Sasquatch, no kidding! I just froze and stared at him and he stared back at me. I saw his facial expression change when he realized that I could see him. I had seen him, see me, see him. Right after this change of expression he just vanished! This all took place in a matter of only a few seconds but it has changed my life forever. Right after he disappeared I actually fell to the ground and crawled across the floor to where he was, or had been. I placed my hands on the floor and began to softly weep. Wow! This encounter left a lasting image of his face locked in my mind; a kind face, in my opinion. ...

It was not until years later, around 2000, when I got my first computer and went online. Naturally one of the first things I looked up was Bigfoot reports of invisibility; boy, was I ever shocked and delighted to read the many accounts, historical and new-coming, from many places... no valid scientific explanation for what I had witnessed. I read scientific journal after scientific journal. I subscribed to magazines like Bio-technology, Nature Photonics, Photonics Spectra, BioPhotonics, and more. Night after night I would read and search for information, on several occasions nearly falling out of my chair because I had fallen asleep. ...

I am also a high school graduate with a few college credits, a US Army veteran, a five-time published poet, as well as a licensed forestry and wildlife conservationist. So please understand that when I tell you or anyone of what I have seen, I am saying it knowing full well of how strange it sounds. I would never make something like this up, nor would I intentionally put myself in this situation.

(Prihoda, 2014, p. 157-160)

As you can see, this event of Bigfoot camouflage/invisibility placed Pearl into a headlong search for answers as to what she saw happen before her eyes. Bigfoot not only seemed surprised that she could see him but then he disappeared further and she could no longer see his body standing there. He “winked out” so to speak, like a complete rather than partial “phase-change”, according to what some people call it who have seen similar

things or had similar encounters. Others have seen Bigfoot walk into an “invisible wall” such as John Bohannon (one of my witnesses from Three Rivers, NM). Did he actually walk into a portal, or did he just phase-change at that moment? What might be the difference, if any? People see a Bigfoot only for it to disappear, whether they witness how it happened or not. Many times, the witnesses have no explanation for this. Other times, it seems to be a plant or shrub or rock or tree or stump, only to change into a Bigfoot as it stands up, or vice versa. In Matt Johnson’s book *Bigfoot: A Fifty-Year Journey Come Full Circle* (2017), the Sasquatch, which he calls the Xanue, can turn into Orbs, which he claims are a natural state for them to present themselves. The nature and question of what Bigfoot is has been made far more complicated because of testimonies of people who have witnessed it for themselves, not always because of being enculturated to believe in this, but because it happens to folks who never expected it! Pearl Prihoda is one of these people and a good friend of mine for many years. Yet, her explanation for it (scientific) is wholly different than Matt Johnson’s (paranormal).

Pearl and I had found each other online back in the early 2000s because I had been mapping my research for Bigfoot sightings and had correlated them to caves and underground geological connections. Specifically, the correlations were connected to geology in ways of granitic areas, potassium, hydrogen sulfide (H₂S), zeolites, caves/caverns, fault lines and earthquake zones, volcanism, geomagnetism, and so on. I also utilized pattern watching and focused on inductive research combined with deductive reasoning. By this time, my research led me to Pearl’s research (also geology and biology, IR, UV, ELF and VLF, rubidium, etc.) in Washington State on the same topic of ‘disappearing Bigfoot’, but for completely different reasons—I had not had a sighting personally as she had. My witnesses in the southwest desert had been seeing Bigfoot disappear into holes in the ground that were not visible as if these beings could just walk straight into the earth without any opening that could be seen with the eyes. They were very serious about it and it scared them. Multiple Bigfoot were also observed walking into invisible walls or portals, so Pearl and I shared this overlapping phenomenon in our search for the truth. We shared information for years until I moved to Washington and we were able to continue our search by meeting up in person. We were eventually on the Bigfootology team together, along with others, until it

more or less went defunct due to health issues surrounding its founder, Rhettman Mullis.

Pearl's ongoing research continues for Bigfoot invisibility, while mine took the more cultural route, which eventually turned into the research that helped me write this book (and others). Pearl Prihoda's Bigfoot invisibility hypothesis is called PPIT, or Photosynthetic Piezoelectric Induced Transparency. Sticking with a short explanation, photosynthetic means energy from light; piezoelectric means 'pressure electricity'; so her hypothesis is a combination of those and factors like geophagy (eating dirt/minerals) and potassium channels for using environmental rubidium salts as a neurotransmitter (and sulfur/H₂S as a waste product, accounting for the smells given off by Bigfoot) to biologically induce transparency. Pearl states that "With the consumption of critically interchangeable elements, electromagnetic energies from the earth, and very low or extremely low frequencies that mirror a given environment, it is proposed that transparency may be gained" (Prihoda, 2014, p. 203). Although there is much, much more to her hypothesis, she hopes that one day she will be able to help explain—from a scientific standpoint—how a physical being could make themselves invisible, like what she saw Bigfoot do in front of her own eyes.

Swimming

I once heard a “swimming Bigfoot” story from Rhettman Mullis who publicized it many times; as he told it to me, he was out by the water (ocean), when not too far from shore he clearly saw a dark-haired Bigfoot swimming, head above water, arms stroking, just as humans do. He said it evidently swam quite a distance too. It sounded unbelievable, but if people can swim, why not Bigfoot?

In 2005, I volunteered at the *Save the Chimps* facility in Alamogordo, New Mexico, run by Dr. Carole Noon and Jon Stryker. Jane Goodall was also involved and would make visits; however, much to my disappointment I did not get to see her. Two months after my time there, they relocated the chimps to numerous small islands near Fort Pierce, Florida. I recall that while I was there I was told that chimps are not good swimmers. The island habitats were ideal for the chimps because they cannot swim, so the water itself would be their barrier, keeping them in place and safe.

Similarly, other great apes, such as orangutans and gorillas do not typically swim. That said, however, Bender and Bender (2013) who published the first (ever) scientifically documented report in the *American Journal of Physical Anthropology* (AJPA), said that a chimp and Bornean orangutan were taught to swim (by humans) and were able to tread water for short distances and dive underwater.

It is important to know that some eyewitness reports include Bigfoot swimming. While these reports are rare, they are important. Bigfoot reports exist on islands like Vancouver Island, Canada and islands in the South Pacific, so how did they get there? The Bigfoot could have migrated to the islands over an ice bridge during the last Ice Age, or swam across the shorter distances before the sea level rose. Some say they perhaps swam to islands or floated over on a natural raft, whether in North American islands or other areas of the world. Although the sea rose around 400 feet (120 meters) worldwide between 19 kya-6 kya (Gornitz, 2007), it was even lower in the distant geologic past, exposing possible land bridges (like Sundaland was in prehistoric Indonesia), which is how some hominids were thought to arrive in multiple localities within Indonesia from the Asian continent. Swimming may have helped their arrival, for all anyone knows.

One unproven hypothesis about humans becoming hairless since pre-humans were originally more hairy—perhaps like Bigfoot—is the “Aquatic Ape Hypothesis”. Although it is also called the “Aquatic Ape Theory” it does not qualify as a supportable scientific theory since mainstream science still rejects it overall despite that it has become increasingly popularized. This hypothesis claims humans lost their bodily primate-hair over many hundreds of millennia (or longer) due to living near bodies of water and swimming a lot, just as mammals who took to water (and evolved into dolphins, whales, etc.) also lost their hair over time. While intriguing as this idea is, it is beyond the scope of this book. I will leave that there since obviously it would not apply to our very hairy, giant cousin Bigfoot, even though the act of swimming might.

Diet

The diet of Bigfoot falls under anecdotal evidence because we only have stories of what they eat, based on either what people believe, or due to eyewitnesses seeing them take, hunt, steal, or otherwise glean or forage for food. Habitators have left many, many food items and food products out for Sasquatch, which have been taken and either nothing left, or remnants left; sometimes something is broken, placed, or left in return. In the wild it would be presumed that Bigfoot would eat wild berries, small-to-large animals, wild nuts and herbs, roots, fish, fowl, or if wandering across roadways (how they are often seen) Sasquatch may even take advantage of occasional roadkill.

There has been debate on the diet of the Sasquatch. Albert Ostman had claimed to have been abducted by Sasquatch and stayed captured briefly with the creature's family in the deep woods of British Columbia. He said the Sasquatch family of four had eaten "grasses with sweet roots, spruce and hemlock tips and tubers that the mother and son collected" without any display of eating meat, which Dr. John Napier (primate biologist) thought "does not ring true" since creatures like this would require a more comprehensive diet to support such a great weight and size (Gaffron, 1989, p. 31-32). John Kirk, as of early 2020 as per his public Facebook posting (to give credit where credit is due), has been researching the Ostman story and said he is fairly sure by now that Ostman could not have made the trek to the location Ostman claimed in the time he said he was allegedly abducted by Bigfoot. I am sure he will reveal more later, but due to this new information the whole story may be in question, not just about the Sasquatch diet, but everything there.

Some think that Bigfoot is a vegetarian/vegan, considering other large vegetarian animals exist; however, these creatures have been caught stealing pigs and chickens at people's farms, and hunting is covered in the next section so I will not discuss eating animals too deeply here. Most every mammal likes fruit and some vegetables, so it is wise to admit that Bigfoot would eat these items (perhaps even milk, since hominoids are mammals and lactate to feed their young). Bird eggs and fish are commonly taken by many animals in the wild, including by bears and birds of prey, so

‘vegetarian’ would be more likely than ‘vegan’ based on witness’ accounts, and ‘omnivore’ would be even more likely than ‘vegetarian’ based on many, many eyewitness accounts, including habituators.

Bigfoot hunting for flesh—even hunting mankind—may be on the menu in some rare opportunistic cases since the Native stories of Sasquatch call them “cannibals”. Perhaps they even eat their own, in certain circumstances. According to Larry Arnold (the expert on spontaneous human combustion), who alerted me to a new show recently on the History Channel about Bigfoot, said it covered sightings in the Southwest, especially Navajo and Zuni areas; the focus was on cannibal/meat-eating Bigfoot. So, who is to say there is not something to the cannibal idea. People go missing in the woods for many reasons, so maybe some of them disappear because Bigfoot took them. More on this later.

One thing is for sure, if they are anything like other large hairy apes or humans, the Sasquatch probably *enjoy* eating (whatever it is they eat), and it would take a LOT of calories to fulfill the body’s energy requirements for such a huge creature. In that light, they probably enjoy eating a lot. Even gorillas sing—or rather hum—songs to communicate happiness with eating. (source: <https://www.newscientist.com/article/2078781-wild-gorillas-compose-happy-songs-that-they-hum-during-meals/>)

Hunting

People hunt and sometimes see Bigfoot, but this section is about Bigfoot doing the hunting. Maybe there are different kinds of Bigfoot, just as there are people—some who eat meat, some who do not. Anything is possible. There are reports of Bigfoot carrying deer, killing wild or domestic pigs, taking fowl, and so on. Therefore, if these reports are true, then this would make them carnivores, if not omnivores. Some people question if they hunt people, and as mentioned earlier, Native stories about cannibals (some place-names even exist) are abundant. Even if Bigfoot were “nice” and did not eat each other or humans, many people have voiced their belief in Bigfoot stealing people, whether full-grown men or women, or even children.

Diane Kerr from Canada mentioned a story about a child who went missing and was later found alive and well in a cave with nothing or anyone around, yet the small child was safe, warm, and appeared fed. This took place on a Reserve in Northern Quebec, Canada and they searched with helicopters, snowmobiles, and search parties. Also, it was winter! The child should never have survived without help. These stories are rare, and unusual, but not unheard of. The story was eerily similar to one covered by *Inside Edition* (posted on February 12, 2019) where a boy in North Carolina was missing for three days and claimed a “bear” took care of him for two of those days. Whether a bear thought he was a cub worth saving, or it was a Bigfoot and the three-year-old did not know it, is lost information. The story is titled *Did a Bear Really Take Care of a Missing North Carolina Boy?* and can be found at this website: <https://www.insideedition.com>

While the possibility of bears being mistaken for Bigfoot is one thing (or vice versa), some Bigfoot field researchers have studied how the Sasquatch hunt. Joey Lowell, a Bigfoot researcher in Oregon, said:

I have found that the Sasquatch hunt coyotes and other herd animals the same way the chimps do in Africa. The leader will have his group circle the animals and at the right time the leader will make a scream and the rest will start also making a scream sound. As they move in this stops the animals from running away and when they are close enough, they attack. As far as I know I am the first researcher to find this type of hunting skill they use.

Just days before Joey said this, I had read an account from another person (anonymous) who told their story about how Bigfoot beings surrounded their camp where they were sleeping and broke branches, and made noises and threw objects at them for hours. The people did not sleep for a few hours that night. By dawn, the activity had ceased, and they found broken tree branches/saplings all around their camp. In this case, it does not appear they were hunting as much as warning the campers that they were not welcome there.

When it comes to true hunting, and eating food, many stories exist about how they are not just omnivorous but also opportunists, sometimes taking animals people hunted, or fish from creeks or rivers and other times killing deer, or stealing chickens and pigs from homesteads. I decided to do a survey asking people if they had personally witnessed these types of accounts. 12 people responded, plus others, but some of those were jokesters so I did not include their answers as they were irrelevant.

Survey: Have you seen Bigfoot eat or take or catch food?

Group: Bigfoot Community

Results:

No = 4

Have seen it = 4

Have seen evidence of it = 1

Have seen it on video = 1

Have heard of it = 2

Details:

Of those who have seen or heard evidence of Bigfoot eating or obtaining food somehow, here are some details from those responses:

- Seen a clan eating a kill on a video before
- A friend said she saw one digging for clams
- I have a friend that they took his chickens twice and left rabbits in return. 🙅‍♂️❓❓
- Crawfish and onions and berries
- Yes moose [said he witnessed that]

- We have a corn field across from us and I have seen a large male coming from there many times ... the corn had not been harvested yet so I saw him coming from there and we found empty cobs around
- Yes. ... We walked over the rest of hill and there 14 ft away was a female Sasquatch. Knees to chest half in a cave. She was eating something.

[NOTE: this last account is displayed in full in the 'Caves' section]



Contributing Artist: Jeff Williams

One fellow, Steven Eric Titchenell, told his story of seeing a Bigfoot while hunting that brings up a good point since hunters (being out in the woods) often see Bigfoot, even if the Bigfoot is not the one doing the hunting at that moment of the sighting. What Steven explains is why it is unlikely someone would be hoaxing a Bigfoot out in the middle of nowhere:

While Turkey hunting in 1997 in West Virginia. It was fall Turkey season, when either sex is legal, so I had no need of binoculars or telescopic gun sights, so I couldn't see details since it was about 100 yds. away. It was about 6' tall and maybe 250-300lbs. Completely black, with broad shoulders. Nobody knew I would be there and no reports have come from that area, so I think a hoax is extremely unlikely. Hoaxing during any hunting season would be really stupid too.

Hoaxers would likely become targets dressing up in fake animal fur in the woods, particularly during hunting season—they would more likely get shot than gain fame. It might even qualify for the 'Darwin Awards' (people who select themselves out of the gene pool due to poor choices they made).

Bigfoot Hunt Humans?

Regarding people who die in the woods, or at least get lost in the woods, it is David Paulides who wrote the book *Missing 411* and covers unusual missing persons reports, which appear to be possibly linked to Bigfoot or other odd or strange circumstances (including alleged paranormal accounts). I spoke with one of the Administrators for “*David Paulides’ Missing 411 Case Oddities*” Facebook group (evidently a fan group who follows Paulides’ work) and asked her about any patterns they may have seen in Paulides’ Missing 411 cases and she said:

“David Paulides has a list of profile points/characteristics. I ... look[ed] at our spreadsheet & report back. We have some awesome researchers in the group.” She details the information below.

411 Missing Criteria:

- Germanic surnames (Northern European)
- Rural location
- Canines involved
- SAR dogs confused; refuse to track
- Disability/mental impairment
- People found had fever
- Found in unconscious/semi-conscious state
- Disappear in afternoon or early evening
- Swamps, briar patches & berries involved
- Location includes word "devil"
- Found w/ clothing or shoes removed
- Found in or near creek bed
- Found in area previously searched
- Victim can't or won't remember what happened
- Body not always found
- Bad weather hits when or right after people disappear
- German descent
- Young Caucasian intelligent men

This list could likely include further information as time progresses.

What types of cases does David Paulides rule out?

Any case where there is clear evidence of:

- Animal predication
- Mental health issues or suicidal intent

- the person deliberately wanted to walk away from their life & not be found

- a crime

- a drowning

However, these cases may be included due to the circumstances surrounding them (got[to] look at the whole picture)

(2020, personal communication)

The late Larry Kelm (one of my witnesses) was afraid that the Bigfoot he called the 'grinner' type was trying to lead him into a trap at the top of the mountain ridge. For those who do not recall, the 'grinner' type of Bigfoot was one of the tall slender ones with a large smiling mouth and thinner hair (where you could partially see skin through the hair). He saw the creature as it tried to grab him, so he backed up and ran back down the mountain. He did not stop running until he got very far away and was completely exhausted. Because he felt like he was prey for (and almost caught by) something in the woods, he did not go back for years because of how deeply it affected him. He considered that anything could happen (regarding Sasquatch) while out in the deep forest and that you could be kidnapped or worse.

Perhaps it is better to think of Bigfoot being a creature that eats animals more than humans. The scenes are no less gruesome sometimes, however.

Bigfoot Steals a Hog

Mike Stallings had this encounter, which he shared publicly for the first time and permitted me to publish:

I watched a Sasquatch from my tree stand kill a wild hog while I was out hunting a few years ago. [It was] Around 150 yards [away].

I was sitting in my tree stand watching these hogs when literally out of nowhere this thing runs up smacks one of the hogs right in the gut picks it up and takes off with it; it happened in probably about 10 seconds flat.

The hog squealed once really loud and that was it.

[It moved] Insanely fast... when she hit the hog she stopped, and the hog rolled a good another 15-20 feet. It squealed she walked over to it picked it up turn back towards me and walked away. I was completely terrified.

I'm pretty sure it was a female because I saw breasts bouncing around when it ran at the hogs.

When she picked it up, I could see blood dripping from its mouth.

She was dropped down on all fours like a gorilla; it was so fast at first, I thought it was a gorilla, until she picked the hog up and turned around and walked away bipedal. I believe she dropped down on all fours to pick up speed. I don't know, that's my guess. I believe they run like that all the time but do walk standing straight up like we do.

[They can move] 40+ mph, is my guess.

And I really don't care who believes me or not this is one of my first times ever talking about it.

***Someone asked, "Were you scared?" Mike responded:

You have no clue. F***ing terrified.

I'm an atheist so there's that. I was a non-believer. If I can't see it it's not real in my eyes. I look at life in a totally different way now since my encounter.

Mike Stallings

Shaun Birch posted this story (printed with permission, unedited):

“I seen bigfoot in West Virginia break a deer legs”

I was 14 at the time I'm now 42. I remember it like it was yesterday,

Me and a friend of mine was building a deer stand and we was just finishing laying down the plywood for the flooring. We was sitting there just looking out. And the view we had was just a huge open space and out the brush, I would say about half off a football field away from us, it came out the brush into the clearing with the deer left [rear] leg in his hand. The deer is standing still by this point.

The deer [buck] was alive. The thing had the deer by the back of the deer's left leg in it's right hand at first when he came out the brush with it. The bigfoot then turned around now facing the woods while the deer is facing the clearing. He [crouched down] now had three deer's left leg in its left hand and with it's right hand he hammered punch the deer twice in the back of the deer's leg.

It then pick the deer up... with its left hand it grabbed the bottom of the deer's neck. And with its right hand he grabbed the bottom off the deer which I will say was the part of the belly near its rear legs. And I notice how big the hands were. Because its hand the right hand that was under the belly, its fingers reached the top of the spine.

And also note that the leg that it broke was the leg it used to hang it from as well. It stabbed its back leg up high into a branch [squatted, turned to his right] and just leaped back into the woods. When he turned to his right it was kinda fast like if he seen or heard something both. Because it turned quick and about 3 seconds later it leaped off of it's right foot and when the left foot came up I could see the bottom of it and notice that it was like either white or a light gray from what I could see.

And the next day we went down to tree to see the deer and it was gone. And it was at that time me and my realized just how big this thing was. Cause where he hung the deer at it was eye level with the big foot.

Also note that the bigfoot was very dark brown. It looked blacked but on certain areas you can see slight brown as the sun hit it. But in the shade it was black. Also when it jump into the woods I can see the bottom of its left foot while it was in mid jump that the bottom of its foot looked gray or possibly white sorta like powder I could say. And from the knees down it really didn't have much hair on it. You can clearly see a calf muscle looked just like a person's leg. And looked like a caveman in the face. And the face was dark too.

And standing next to that tree and seeing just how high up that branch was that the deer was hanging from. Was just insane.

I never told this story before only to close friends and family. But when we told the story to friend parent's they said a lot of people up there are used to them. I was up there the whole summer up until the middle of September and that's when I seen that. I ain't see or hear anything the whole summer until September.

I don't remember where in WV. Been there one time at 14 and never been back since.

Shaun Birch

While doing wildlife observation it is important not to let the animals know you are watching them, so you can observe their natural behavior in their natural habitat. The knowledge of being under observation will alter how they behave. While technically everyone in social media groups are under observation by every other member of those groups, as long as they feel that all the members in that group believe as they do, they will respond 'naturally'. Think of the members in a social media group like a herd of deer; the deer can hear and see each other and do not alter their behavior because they know their fellow deer belong there. However, add in one human and the deer will scatter, even if the human is being peaceful and calm. This concept carries over into anthropological research. It is important for an anthropologist, like me, to observe people doing their 'thing' so they do not worry that they are being watched and alter their behavior. It is kind of like the feeling of being hunted or trapped for some people, or they change their stories simply because they know they are being studied. Since I do not always create official surveys and post them in groups (some know that I am writing a book), I occasionally just observe other people's comments while browsing different groups, and then if I see something that is relevant, I respond accordingly. The answers can often be more authentic.

In that spirit, here is an example of answers gleaned from people discussing stories they heard of how Sasquatch killed deer. Some of their stories were witnessed or experienced, seen or heard on videos or podcasts, etc., but as they mostly received these stories via some form of cultural sharing, they, in turn, shared the stories of how Bigfoot hunts here similarly (group and names kept anonymous):

- I've heard a couple of stories where the Sasquatch tore a deer's head off. I can't remember who they were but they claimed they witnessed it first hand while hunting.
- The majority of stories I've heard have them twisting necks and using their bulk to bum rush them. Plus, sound mimicry.
- I have found a kill site my clan uses where the deer bed down. They grab them by the back hip area, snap the hips so the legs are facing backwards. Neck snap then eat the inners.
- I think I've heard once or twice they fold them backwards, head backwards towards butt, and heard once they punch through they're abdominal wall and disembowel them, and once they

slap them across the head...the effect being what you would expect when a 700lbs+ frying pan sized palm does that!!!! 

- Grizzlies and Brownies head swat their prey too.
- I've heard they break their backs then neck...
- Hunter said that Sasquatch will tear off deers limbs....mutilate them.
- I've heard of them snapping or pulling off legs in the sierras.
- A gentleman I know that lives in Akwesasne told me he has found they use large rocks as well. He found a large rock with blood all over one side as well a drag trail where he found deer hair. The rock was way too big for a human to lift or even throw. So they do utilize the environment.
- Brian Sullivan's Glag series started off with the witness saying he saw an aloha male chase an elk with a large rock in its hand. Wes's show the Insider had a man who said they tore chunks of meat off while the deer was alive. And other stories have eyewitnesses state they saw the deer thrown, ripped, and pummeled to death. I would think with their power that each kiss based on their personality, the animal, the chase, the hunt, and how they are feeling.
- I heard of two instances: One, Squatch came up behind a deer, grabbed a front leg and pulled the deer's head back breaking its neck. And the other, grabbed a shot deer picked it up with one hand on its front hooves and the other on the rear. Ripped it in half and tossed one half to the hunters who shot it.
- I've seen one chase a deer it started running like we do then it was in like a L shape then it went down to all fours. But what got me was a day later and I hear a deer yell like they do when in trouble for like 5 seconds then it stop. ...
- Yes they kill Deer. They fu** Bears too. They go crazy for Beef Jerky.
- I heard they break their backs . I found a deer's leg complete with hair as if it was torn off in fort Collins CO on a common hiking trail. I guess it could be a mountain lion. There was only a leg or lower portion of the leg ..no other body parts
- Bears are not safe either...
- They will twist a leg to break it and then swing the animals head into a tree. Very effective to say the least.
- I think a Grizzly or Alaskan Brown/Kodiak Bear could/would swat, claw, bite, and tear a Sasquatch to bits.
- I'd be interested in your theory in that. I worked with Kodiak bears and I am not that confident they could survive a sasquatch of equal size. There's more to a fight than muscle.
- It's more likely they don't tangle unless it's completely unavoidable. They may habituate each other though.
- Bears have jaws and teeth plus claws. A swipe by a paw would decapitate a human while crushing with jaws and puncturing with teeth. Sasquatch have neither the fangs and claws of a

Bear. I am not of the belief of some that Sasquatch has superpowers. I bet on the Bear in a one-on-one brawl.

- They're ambush predators. Mainly they conceal themselves along game trails, lie in wait, and when dinner comes by, they break their necks.
- They've been known to break the neck or one of the back legs.
- Same I've heard it's either the back legs or necks.
- Grab them either by the antlers & snap their necks, or by the back legs, breaking them & then snapping their necks. They also skin them like peeling off a sock. My alpha eats the innards while the others eat the rest of the meat. They also like to keep the skulls as a trophy, but if they like you, they'll give it to you as a gift.
- I've mostly heard about deer (and domestic dogs) being ripped limb from limb, but that could be after the actual kill is made. Either way, messy. 🦋🦋
- Years ago in the Idaho mountains, my cousin n his family were hunting elk. They shot one and it took 4 to 5 guys to lift it up off the ground to hang from tree! An hour later everyone settling into to sleep for the night. All of a sudden the dogs bark...
- I've often heard of them following elk and deer herds. Those are a primary food source for them.
- Snap their neck I heard.
- Yes I've heard that too about them breaking the necks and or legs feel for those deer I sure know I wouldn't want one coming after me like that. I am looking forward to hearing your story there always interesting
- I've heard break legs, swatting them, throwing huge rocks at them, herd them to a choke point where others are waiting, stand real still and look like trunk of a tree and grab them and overpower them. I've heard of them grabbing the neck and folding then like a lawn chair like snapping the vertebrae and drowning them.
- Yes they break the legs off the 🦋🦋 and then rip the entire head off with their powerful arms .
- My elder friend was camping with her in the mountains . she witness a deer running by and sasquatch held his arm out and caught it by its legs. He whipped it around. His neck and grabbed its 4 legs and broke its back.
- Yes...supposedly they grab the back legs and break them!
- They dress as deers and mingle with other deer herds.
- There are many reports ways. But the weirdest is using sound to Zap the prey Deer.
- Yep. Sasquatch and/or Gugwe breaks the neck/pulls the head right off, or squeezes/constricts the animal or human to death (see Dyatlov Pass incident and many other examples). This only makes sense due to the natural strength and intelligence of the animal, and the fact that mammals are well-known to pass down advanced hunting techniques from generation to generation. Blunt force trauma with rocks and fists is also commonly reported.

Caves

A common theme found in Bigfoot sightings is the belief that they may live in caves, or use underground cave systems to move around, whether real caves or underground tunneling systems or even paranormal 'holes' in the earth to travel. I am not the only researcher who has discovered a correlation between sighting areas and caves of all kinds (whether in sandstone, limestone, granite, or whatever else). Some people in the Bigfoot community think that caves are the homes of Sasquatch, while others think they are an opening to the "underworld" or hide their portals inside them to enter into another dimension so they aren't seen traveling from place to place (so the cave opening is used, just not in a traditional way).

People have their own ideas about what caves are used for. I did a survey asking about the homes or settlements idea regarding Bigfoot, as some people think they are merely wanderers who never have any type of permanent or even temporary encampments.

Survey: Do Bigfoot have homes or camps or settlements?

Group: Bigfoot Community

No analysis on this one, just tons of responses (kept exactly as they typed them, as usual) of many types.

Results:

- Yes
- Yes, yes, & yes (...just an opinion 🤔🤔)
- I think they make nests and travel w the food source 🤔🤔
- None of the above they live in small groups of three to five and make nests or they find caves.
- Underground
- Underground tunnel systems...
- I'd guess they do. A shelter, or nest, as some call it. I think they would take advantage of caves etc too.
- No, they will shelter in caves in subzero temps, otherwise they're out all the time and sleep on the ground.

- They mostly live underground and come out mostly at dusk to feed. Other younger ones live up on big trees deep in the woods
- They have a underground cave system
- In this series, they live in underground caves (though many of them are human/hybrid crosses)...
- The controversy is were the caves built by the government or the aliens? Have seen both stories.
- Ran into a cave system playing around when I was 10 years old in Stevens country Tumtum, Washington found a family of Bigfoot
- It only makes sense they would shelter there. I just love some of the conspiracy theories done in them. My favorite is that they simply use portals to another dimension.
- Some can and some can't I've seen one disappear through thin air all I saw was a green light then he was gone in a flash ❖❖
- My guess would be that they have ranges, like a wolverine or bear, but doubtful if they could be called homes.
- I have heard of giant nest like structures being find.
- Trees ❖❖
- Yeah. They are called Wallows or Domiciles.
- Domicile's
- There is evidence that the species are mobile and make temporary beddings (the recent beddings found in the Olympic National Forest.) I talked to a man (IBC) who saw a juvenile Bigfoot, 2 ft. away hiding in a tree & sleeping. Density, remoteness, valley and ridges.
- They are the homeless of the wilds constantly wandering
- And different clans
- They live in clans and colonies
- Nobody knows
- People do know.

Side Convo:

- I seen them up the coastal mountains of BC up in the Indian arm inlet.
And footprints up in northeastern BC where I live.
- I've encountered them Northwest of the Appalachians. States.

- Cool, I do think if they had a permanent home we would have found their home by now instead of just finding where they have bedded down for the night.
- Found some pretty strange stuff up here hunting.
- They do have a permanent home.
- Maybe in your area but I don't think in mine I'm pretty sure I would have stumbled across something by now. I have seen some strange stuff maybe where they bedded down. Nothing to permanent looking. Of course there are lots of caves for shelter from weather.
- They do wander but they will stay in an area for a few months. I have one that comes back to my area almost every summer and if he is there he always lets me know with a howl, grunt, growl, snaps trees stuff like that so your kinda right.
- What similarities between the following
 1. Homo
 2. Southern man
 3. Australopithecus
 4. Neanderthal man
 5. Bigfoot?

Serious or Jokester responses? (maybe both):

- They have sanctuary cities
- Trailer parks
- Well the real estate market in the woods is stiff.. I'm jk I'm sure they home themselves some how
- I sure miss the old BF community
- I'll ask one next time I get a chance.

Joke responses:

Condos, I heard.  

They also have timeshares

Condominiums

They have magic castles...

Log homes... the older have river houses

They have villages in the woods and do livestock farming  

It depends on how much money they make

Communes

Condos in Malibu on the beach. They sublet to offset cost. That's why you see them in the woods sometimes on vacation.

Haven't you seen the purple mattress commercial.

They live in trailer caravans.

- End survey results

Bigfoot sightings sometimes happen in or around caves or underground caverns (large or small), some of which have no apparent opening. Here is what Michael Delizio said in his own words on March 23, 2020, about what happened regarding Bigfoot and its association with caves.

[I saw a] Female in a cave. Last summer. 15 feet away.

We were finishing up a turkey dinner. My girlfriend said look. I am not eating anymore turkey. You take that half a carcass and that old loaf of sourdough bread up and give it to your friends on the hill.

So anyway, I grabbed up my dog Abby and we went to the mountains. We headed to some rock caves I know of. But the one at top of hill interested me most. I felt safe but towards top of hill I got a bit uneasy. I told Abby hon I think it's now or never. We walked over the rest of hill and there 14 ft away was a female Sasquatch. Knees to chest half in a cave. She was eating something. We had eye contact for at least two full minutes. I was happy. I was scared. All of it.

I said well ma'am I suppose I'm here to see you. She never stopped chewing. Until the gunfire started probably a mile or so away. Her eyes veered to the right. Then back to mine. I said no I'm not here for that. I then did absolutely show I had one on hip. But lowered shirt over revolver and said. I brought this turkey and sourdough for you. I mean no harm. Don't get ornery. She looked interested, for sure.

Then she looked at me and showed her teeth. Big set of teeth. Like a growl. My eyes surely showed fear. But I mentioned ok. She flared out her lips like a chimp would. I took off downhill with Abby. Heard a knock. Turned because thought I'm dead. Only an orb. Look I had camera and gun. I guess it was not in my plan for a pic. I got those later.

My research shows that some of my witnesses saw Bigfoot do things that implied there was a cave or hole in the ground, by Bigfoot either rising out of the hole or going down into them. However, upon further investigation, these holes/cave openings could not be found when the exact spot was later visited; so far, there is no satisfactory explanation for this phenomenon. One theory that my witnesses have put forward is that Bigfoot can cloak itself, as well as the hole in the ground. However, this does not explain how the 'cloaked hole' can be solid enough to step on. This is not the place to go into a discussion of the potential physics of cloaking and other mysteries, but it is enough to know that many theories are floating around. The witnesses I had outside of Horizon City absolutely insisted the subterranean

cavities must be hidden because they saw Bigfoot come out or go down into the ground. I will move on to traumatic incidents...

Trauma – PTSD

One useful piece of evidence for trauma-induced symptoms regarding Sasquatch is from accounts of Bigfoot sightings by people who did not believe in Bigfoot (or even think about it much) until they had their own experience, and the result of their sighting was traumatic for them. Some even have Post Traumatic Stress Disorder (PTSD) and have to deal with the after-effects for years.

Rebecca Buttelo had an experience as a teenager that changed her world and caused just these kinds of issues. If PTSD (which is a serious long-term disorder) from seeing a Bigfoot is not a strong form of evidence from seeing these creatures, then I do not know what is.

On March 20, 2020, I had asked on my own profile page/wall if any of my Facebook friends had personally seen a Bigfoot. Here is Rebecca Buttelo's experience:

Yes, I have... the first three I saw were terrifying... took me 15 yrs. to get over that trauma... then I moved to a property, where unbeknownst to me, had them there also. I had many experiences. Had a trail partner for a few years and discovered a park where they were at... didn't have sightings there, but had a gifting tree and found a shelter structure, among many others there. Heard one scream and split a tree at the top right after. I brought [lady's name removed] there when that happened. She found a lot of areas in the park where they are. I am busy now with grandkids and stop hoping out looking for them. I obviously know they exist. And I don't trust them and was never harmed but because of that reason and more grandchildren coming to me... I traded my obsession for more time with my family.

The first time I ever even realized they existed was when I was 14 yrs. old. I had been out riding my horse... I had taken care of my horse, fed him and had come in to sit down and leaned my back up against a large picture window in the living room. I had the chair tilted back and was watching tv, when my peripheral caught a movement. I turned around to see a massive, grey creature looking down at me through that window. I went into shock and was frozen as it just glared down at me... it was traumatic. When I was able to finally move, I jumped out of that chair and then the tears came... I had horses I was responsible for feeding, and that meant going out before daylight. I would beg my mom to go out with me, but she didn't believe me at the time.

I was never hurt, but that first encounter was like getting struck by lightning. And then six weeks later, a young juvie went loping past my sister's bedroom window in broad daylight. I was just in shock again... it was then, that all the stomping and crazy noises we heard in that house we had moved into only a few years ago, had a family of what I called "those things" living near our house... it was hard at the time to wrap my head around the fact that I had seen creatures that I had never heard of and didn't know existed.

Our horses were run through fences, nightly screams, tree branches snapping at night and dozens of footprints directly across the street from our home in a heavily wooded area and smell all around our home and the neighbors. Stacked wood thrown... screams every night at sunset and incident after incident happened there while I was growing up. There were some hair-raising things that happened that caused me to just want to get away from that house and property, and after 15 years I decided that after the curiosity of what I had seen was eating away at me. I starting reading and watching reports on tv... I knew they were real and had to know more, so I started looking for books and then eventually I got a computer, where I could learn about others' experiences.

Chased by Sasquatch

Skip Fromach, had a traumatizing experience where he was chased down the mountainside by a Bigfoot in 1989 north of Mount St Helens. Skip is one of my informants (in-depth interviewing regarding his experiences) and I have known him for nine years, so I will be covering his story in more detail in my next two books. I first heard about Skip while visiting the Museum of Legends and Lore (now closed down) in Seattle, Washington in January of 2011. They had played a video of *Unsolved Mysteries* that covered Skip Frombach's story so since he was a local I asked if they knew how to contact him, so the museum put me in touch where I was able to speak with him. Here is what happened...

On July 15, 1989, Skip Frombach had seen Bigfoot accidentally roll/fall down the hill and land on the path that he was walking on. He watched the creature get up and ignore him as it started hitting rocks together. At that point, Skip freaked out at what he was watching and scrambled away down the hill, but the Bigfoot saw him and started pursuing him down the mountain! Skip would get too tired and have to stop to catch his breath, leaning against a tree, and the Bigfoot would stop too. Then Skip would start running again, with the Bigfoot close behind. Skip said, "The last time I saw the 'Bigfoot' creature I just saw its head crest the hill that I had slid down. It walked out into the open for a moment on a rock slide. ... Understand that I was running for my life."

He managed to get away but when he got home, he was absolutely fatigued and highly distressed over what had happened, which affected him and caused PTSD symptoms to manifest. Skip told me:

The experience, itself, was strange enough. Never had I imagined that I would see such a creature in my lifetime or that I would have the chance to have my soul shaken to its roots in this way. For as you may imagine it is one thing to see a living wild animal on a hillside but quite another to see something your mind tells you shouldn't exist. It is frightening, overwhelming, spiritual, and awe-inspiring all at the same time. Truly, as they say, a life-changing event. ... nightmares and unusual dreams, moments of terror (like delayed stress syndrome) and involuntary reaction to certain stimuli.

Grazed by a Grinner

Larry Kelm, another of my informants, had an experience on Saddle Blanket Mountain in Oregon in August of 1980. Although I have mentioned him more than once so far, here is his story below in his own words. As an introduction, I will just say that Larry was hiking the ridge top, and without going into too many details that would detract from the point I am making about PTSD, he was attacked from behind by a tall thin version of Bigfoot, which he called a “Grinner”. He heard it over his right shoulder and turned to look when he saw it coming for him.

Larry said:

I was so terrified I actually felt my heart stop for a moment. ... As I threw myself backward, I looked over my right shoulder. A dark colored hairy right hand and arm was reaching for my throat over my shoulder.

The hand had pale ivory spade-shaped fingernails. The nails looked clean and almost had a manicured look to them. The thumb was placed lower (towards the wrist) on the hand than a human's is. Both hand and arm were thin and powerful looking and both were covered with thick coarse black hair. I got a good look at it because the thumbnail grazed my neck (it did not break the skin) as I moved backwards.

As I continued backwards, the hand clutched where my neck had been a split second before ... My body felt like it was on fire from the adrenaline surge. I spun around and ran back down the trail as fast as my legs could carry me, and didn't stop until I reached my truck.

I was nearly two days getting to that place and about three hours getting back. ... I had terrible nightmares for years, and still haven't come to grips with what happened. My fingers are trembling and the hair is standing up on the nape of my neck as I write this.

Larry told me that after he got home it took quite a while for the Grinner's fingernail grazing on his neck to heal, even though the skin surface was not broken,—it was red, inflamed, and painful for a long period. He also did not go camping or hiking for years after this event, even though he was a life-long nature lover and had gone regularly before this event.

It is clear that some people have trauma during or from their sighting accounts/experiences with Bigfoot, and that the long-term effects of that experience include symptoms such as of fear, bad dreams, anxiety about going back into the woods again (sometimes for many years), and so on; these are symptoms of PTSD. This is not the kind of evidence one can fake, and the witnesses who reported these events and symptoms are ones that I consider credible and believable. They had nothing to hide, and nothing to gain except that they sought the truth about what these beings are and what actually happened to them those fateful days.

Witnesses with PTSD also feel they need to tell others about their experiences in hopes that it could save a life one day. They sought answers and their stories did not change over time. Anyone looking into the Bigfoot phenomena should be sensitive to these situations as not all sightings of Sasquatch are positive. Some are downright scary—traumatizing—for the people who experience them.

Paranormal



Occasionally there are claims (including in some habituation sites) there can be an interdimensional aspect to Bigfoot. Sometimes they are seen as orbs, or shapeshifters, as creatures that enter and exit portal openings, that camouflage or “cloak” in some paranormal (or scientific or technological) way... the point is that they do things that normal human beings on this planet cannot claim to do without some form of “magic” or “ritual” or “scientific” ability that goes beyond natural human or animal capabilities. Some people claim that Bigfoot are either extraterrestrial beings, or that they are their pets or related somehow to UFOs or aliens, with some alleged alien abductees claiming to have seen them on board UFO craft, or unrelated witnesses claiming to have seen them dropped or picked up by UFO craft. Researcher Stan Gordon has also documented multiple sighting accounts where Bigfoot and UFOs were seen together.

I once asked my friend, the late Lloyd Pye (researcher of Bigfoot and alternative theories in human origins) in August 2003 about whether he saw a connection to UFOs or if they were interdimensional creatures, he said, “No, no connection between hominoids and UFO's. Others will argue this point, but that is my take on it. I think they are straight animals, plain and simple” (personal communication). My take on this is... it depends on what your focus of research is. As an anthropologist and researcher my observation and experience is that one's enculturation and background/upbringing, as well as personal experience, has a LOT to do

with what type of research a person will go into, what they are willing to examine or accept. The friends that people keep, social networks and those who teach them will directly influence the researcher more than they realize. This informal form of enculturation is learned behavior, just like any other parts of culture.

Then... you have special circumstances and places such as the Skinwalker Ranch, where all kinds of strange and paranormal phenomena overlap. The 512-acre Adamantium Skinwalker Ranch is in the Uinta Basin, east of Salt Lake City, Utah and is a paranormal hotspot of the scary kind. In this area people see many paranormal entities, things such as shadow creatures that resemble Bigfoot, ghostly apparitions, poltergeist, UFOs, aliens, werewolves, giant wolves/Dire wolves, orbs, strange lights, and other odd creatures; there have also been cattle mutilations, dogs or other animals going missing, attacked, or killed all on this one ranch. Some people think that there is some kind of rip in time, or space-time phenomena that is occurring while others think it is a curse by the Navajo on the property (and surrounding area) since these phenomena are nothing new and have been told in lore for potentially hundreds of years or longer. One has to question—just what is going on here? If Bigfoot-like and other creatures are found in a paranormal hotspot, then just what is the nature of these creatures exactly?

Paranormal believers may tell you that they have seen or heard of interdimensional doorways opening (including some of my own witnesses). A friend of mine (unnamed) once saw a Bigfoot walk through the floor of her house (the house was up on blocks) as if it were walking on the ground below the house. The Bigfoot was semi-transparent. This freaked her out, but it made her wonder about ways in which Bigfoot might cloak itself. One person I spoke with had seen Bigfoot walk into an “invisible wall” and disappear, while another said they saw one of the creatures walk down into the ground, yet could find no opening later. Another witness saw one of these “monsters” (as she called it) crawl up out of a hole in the ground, yet also no opening could be found later. Another saw a Bigfoot inside a portal. It was as if these holes would open and close by the will of the creatures. There are tales of Sasquatch coming from out of the earth or living in the caves or holes in the earth. As people have strange sightings like this, they reach out to try to explain how these things could happen. Sometimes

Bigfoot tracks also disappear into thin air and no human tracks exist anywhere around them.

I recall when the late Jon-Erik Beckjord (an eccentric, loud, and pushy man) would call me and email me incessantly to tell me about his Bigfoot research. One story he told was how he and a number of other people were out in the woods and they saw and followed Bigfoot and his tracks in the snow. The Bigfoot disappeared in the middle of a field, literally—poof!—no more tracks to follow. The tracks also went into the field and stopped mid-stride at the exact location where the Bigfoot had disappeared. Erik was a paranormal researcher and he insisted this happened to the other witnesses and him. I had no reason to disbelieve him, despite our personality differences. He had interesting explanations such as parallel worlds and interdimensional travel through wormholes.

Whether culturally right or wrong, whether a person believes or disbelieves, paranormal events can and do happen. I have experienced numerous events with other people, and most people in the world believe in a spiritual reality of some kind. Because conventional science is not yet able to handle these spiritual events, we must rely on the review of the witness's worldview, personal mythologies, and cosmologies to "explain" these events. Quantum physics is just beginning to open the realms of possibility in this direction and one day we will all know more. In the meantime, people will believe what they want to believe, and some will search for serious answers while others will just 'believe' regardless of facts. Some do research along these lines, while others just do things that help promote their already-ingrained belief systems.

Paranormal Habituation Sites

Occasionally you will find practicing habituators who believe in the paranormal and who claim to have physical evidence to present this to the general public, whereas other habituators without ‘proof’ may never offer evidence outside of their beliefs. Yet others claim to have tons of proof but only deliver blobsquatches and photos of lights or other things that are not recognizable as what society understands collectively as a “Sasquatch” (large hairy ape-like being). Many groups promote their views through their private or public groups (such as Facebook groups). These people sometimes come up with new names for Bigfoot, or borrow names from others, and use cultural sharing to spread the terms to others outside of the group(s). Some names for the Bigfoot include Forest People, Xanue (paranormal Bigfoot name promoted by Dr. Matthew Johnson who says that is what the Xanue call themselves), JeeNoo, or other names. Some habituators, especially those that want to protect the Bigfoot beings and keep them hidden from humankind forever, are fearful that they will become extinct or their culture and life ruined forever. They point to what colonization did to the Native American Indians, First Nations tribes, and tribal peoples in the Amazon, or numerous other places around the world where indigenous populations have suffered due to exposure to people from modern civilization(s). Due to this, their personal myths causes them to want to protect the beings from harm, so tend to keep their sites or methods secret, which just adds more disbelief to the more science-minded types.

Some habituators also may make huge claims for having regular contact with Forest People or the dimensional Bigfoot, but yet cannot reproduce occurrences when outsiders are present, sometimes claiming a disbeliever will paranormally or metaphysically “close the door” so to speak, due to their own “disbelief”. One fellow (who shall remain nameless) even told me that disbelievers “cannot see Bigfoot” because they only show themselves to people who believe, or are safe, or focus on love and higher vibratory energy so that the hairy beings will show themselves to them. Otherwise, you are simply out of luck! Furthermore, I have met self-claimed habituators who appear cultish or that present an air of exclusivity as if their personal contact with Sasquatch is a private club of sorts. It may also be that occurrences of integrating culturally with Bigfoot may be happening in their minds or psychically, or could be entirely imaginary, or some may even be outright hoaxers. Also, some people or groups refuse to let

outsiders in with a claim that people may want to exploit them or perform science experiments on them if discovered. Others say that a Sasquatch cannot be caught because they can hide in plain sight or disappear through a secret opening. Many of the paranormal-Bigfoot believers will run in the same circles as the UFO crowd or those who believe they are interdimensional creatures capable of traveling through time or space, or portals. This is not the case for all groups or individuals that accept paranormal interpretations since these are general trends and associations.

So this begs the question... how do Bigfoot researchers looking for physical evidence of Bigfoot deal with habituators or the paranormal crowd who suggest that Bigfoot can shift dimensions? The simple answer is that they do not typically deal with them. Many F&B habituators tend to discount such people as nutjobs who fancy their 'imaginary friends' and fantasies and whose belief systems are off the charts in terms of 'crazy' at worse, and unreliable at best. Some are thought to be outright hoaxers, liars, or just simply delusional. The key to finding if a Bigfoot group is a fraud or not it to look at two factors: 1) are they taking in money and 2) are they producing any reliable evidence. If the answer to #1 is yes and #2 is no, then they are likely frauds and are in it just for the money. I was told they are easy to spot because all you have to do is "follow the money". Other groups, money or not, will produce a lot more evidence, yet much of it is anecdotal or based on belief (such as photos or videos of light orbs while calling it Bigfoot). Note that paranormal activity may include orbs that are thought to be ghosts or other paranormal or poltergeist phenomena, UFO-related lights, earth lights, etc., but that does not mean any of it is necessarily Bigfoot, just that certain people think it could be or "is for sure" Bigfoot. Others believe that spirits and earth spirits or other alleged entities (like the faerie realm) may shapeshift or present a form, when its true form is something else, for the purpose of tricking the person who is witnessing it. Others think these are demons, or other evil spirits. The bottom line is that no evidence has been presented to prove any of these, for sure, plus culturally speaking, people tend to believe what they are taught to believe.

Skeptical people would disagree with most anything related to the paranormal, calling the believers misdirected, gullible, or liars. However, what if there are earnest people that want an authentic experience with the Forest People who do not see themselves as hoaxers and are not out to 'oust' anyone? These people do exist and are not always the leaders of the

groups that promote this, but rather, are followers of these groups. They listen, learn, try it, have some kind of experience, and become believers, and then continue the process, building over time their own story and experiences that they believe are true. As I write this, and many of my readers read this, the name Matt Johnson and his Xanue people are surely to come to mind, only because he puts himself out there as Bigfoot being a more spiritual/paranormal creature (where its true form is a light orb) that comes from another planet. There is a strong Christian religious connection to this particular group, and I have personally known Matt Johnson for many years—since I lived in Washington State and first heard about him and his original sighting where Bigfoot disappeared in front of his eyes, which scared him (for his family's sake/safety) at the time. He did not come out with this “disappearing” aspect until many years later when he felt it was safe to do so (the public tends to disregard people as having overactive imaginations rather than accepting the possibility of the paranormal). I am not condoning or defending his position on the matter of his beliefs, but he has always appeared honest and I have only ever had fair dealings with him. That his kind of Bigfoot (shapeshifting spiritual beings of light) are nice and of a positive kind are telling about Matt's own inner nature. If he promoted evil Bigfoot that hurt people then that would be a different thing altogether. He claims those negative cannibalistic ones are a physical creature of a different kind (called the Treykon), while other demonic types are the Xuxiko (fallen angels), and he refuses to have anything to do with either of those.

Hidden Underground Entrances

There are two of my witnesses who had some... odd... experiences concerning their Bigfoot sightings. Although the sightings were very real to them, some circumstances alluded to there being an underground opening of some sort, which seemed apparent at the time of the Bigfoot sighting, but could not be verified later on. The two sighting reports I am speaking of involved Cecilia Montanez and Yuliana Perez, who saw Bigfoot walk into the ground, and witnessed one come up out of the ground, respectively. Both events happened east of Horizon City, Texas, east of El Paso, but many years apart and in two different locations.

Cecilia Montanez watched a Bigfoot walk over a mesquite mound in broad daylight. On the opposite side, which she could not see because the mound was in the way, she witnessed the creature step down, down, down, and watched as his head kept dropping step-wise as if he were going down a set of stairs, until his head disappeared behind the mound, just a little before ground level (the bottom edge of the mound then was in the way). She was absolutely insistent that the Bigfoot walked down into the earth, and that there must have been a cave entrance or a trap door in the sand. We investigated the spot where the occurrence happened but could find no such cave entrance or doorway. She stood by her story, nevertheless, and you could see her struggling with cognitive dissonance in an attempt to try and explain what she knew she saw happen, despite not finding an entrance in the earth to a cave or tunnel. We searched and searched and she was positive she had the right mound because she put rocks by the highway shoulder as a marker.

Yuliana Perez, similarly, saw a Bigfoot in the Horizon area, but further east nearer to the Hueco Mountain range beside a cut-through road that truckers and locals take between east Montana Blvd and Horizon Blvd. This Bigfoot sighting occurred late at night (after midnight) under a moonlit sky. Her dog whimpered and when she looked over at him she saw him run away; what he ran from was a Bigfoot whose face and hands (that appeared to be lifting up the dirt) out of a huge 5-6 feet wide hold in the ground, which he was peeking out from at her. She heard him breathe heavy long breaths and took off running from him, with him chasing close behind. She managed to escape, but upon returning later she could not find the hole. Two paranormal researchers and I went with Yuliana and her husband and son

some months later to look for the hole as well, but it was still not anywhere to be found, and even the ground did not look disturbed except for plants pushed to the side from obvious water drainage through that low area (a depression/wash beside the road). There was a debate about what she saw but she refused to change her story, absolutely convinced of what happened; there was physical evidence (burn marks) that the incident occurred, plus her husband and little boy were present so it definitely happened because they remembered her screaming as she ran from the Bigfoot “monster”, as she called it. At this point there were discussions about the nature of this “hole” in the ground, and whether it was a possible portal entrance/exit or interdimensional doorway or something similar because a physical opening seemed an impossible reality unless the creature filled in the hole overnight before they checked out the area again soon after the sighting first occurred.

Disappearing Bigfoot

I submitted this report to the TBRC in July 2004 (I was their West Regional Leader at that time) after another of my witnesses, John Bohannon, had told me about seeing a Bigfoot in the Three Rivers Campground area of New Mexico that John said “walked into an invisible wall” and disappeared.

Here is the TBRC report:

In summer of either 2000 or 2001 John Bohannon witnessed a creature he called bigfoot on a small ridge next to a hill located just west of the Three Rivers Campground north of Alamogordo, NM (west of Ruidoso on the west side of the mountain). During daylight hours John was traveling east on the dirt road in his truck when he glanced over to his right and noticed a tall hairy ape-like creature walking in the same direction as he was driving. It was taller than the cholla cacti nearby (estimated by John to be at least 8' tall) and it looked toward John as it kept walking. A juniper tree was near where the bigfoot creature disappeared but the creature did not appear to actually walk behind it. Because of this strange aspect John thought it must've walked into a portal of some kind, but was unsure of just what happened (portal or some sort of camouflage?). John's best description of the bigfoot's face was that of a "Neanderthal" being neither quite ape, nor quite human, but like a combination of both. ...

Its arms hung lower than its knees, and had short brown hair with a reddish tinge all over its body. The only long hair was underneath its forearms, and the shortest hair was at its lower back/buttocks area. With knees slightly bent, but otherwise standing upright, the long-striding creature kept walking eastwardly, still staring at John, for approximately 100' until it seemed to vanish into thin air.

Psychic Sasquatch

I had a conversation with Gordon Dodds regarding the interdimensional Sasquatch people (the noncorporeal type of psychic Sasquatch that can move in and out of 3D reality). I did not realize he was a follower of Dr. Matthew Johnson (Dr. J) until after we had begun our discussion. Gordon permitted me to use his comments here to explain more about these beings, in his own words...

Gordon Dodds:

They don't eat as they are paranormal and absorb energy from the sun.

Sharon:

What evidence do you have to back up that claim/belief? I'm curious where you learned it.

Gordon Dodds:

I see them and interact with them - as many other people do - but many do not talk about it! Listen to 'Sasquatch Chronicles - Quantum Bigfoot' on YouTube. The well respected researcher Ron Moorhead talks about his new book of that title. He starts talking after 38 minute mark. After 50 years of research he now concludes that Bigfoot is a paranormal being. As I said – it's not just me saying that. There are many others you can speak to who will say the same as me. But the Xanue (Bigfoot) don't give evidence - they want people to get out into the woods and start to interact with them. Then they will see for themselves! - so don't need evidence. Watch YouTube - The Great Reveal - a 4-part talk by Matthew Johnson. What he says about them is true.

Sharon:

Yes, I know Matt and am familiar with the Psychic Sasquatch. Thanks for explaining. Just curious, did you experience these interactions before or after learning this through these sources?

Gordon Dodds:

I spent 4 days with Matt in the woods in Oregon with the Xanue. I have set up a FB group to encourage people to interact with the here in the UK. There are about 50 now interacting or starting to interact with them. I help then by finding woods with a Xanue clan - and the Xanue tell me where to send researchers to.

They are in every country which has trees as that is where they live. As a paranormal being they don't need space. So they can be in any tree, copse, forest or jungle they like. In the UK, we have some large woods but more small copse.

Sharon:

Sooo... I'm trying to figure out if you actually answered my question. Would I be right to say you experienced these encounters AFTER you first learned of them through Matt?

Gordon Dodds:

Yes. I was an armchair enthusiast until I went to Oregon - and brought the Xanue back with me!!!

For Gordon, he had been learning as a self-described “armchair enthusiast”, which means armchair research—from his home computer—but he had not had any Bigfoot encounters until he took a trip from the UK to Oregon and met Dr. Matthew Johnson (aka Dr. J./Matt Johnson) and allegedly met one... then, according to his own words he “brought the Xanue back” with him. This was very exciting to Gordon because, in his opinion, he was finally able to meet these creatures in one place and ensure sightings back at his own home a full continent away.

What Gordon experienced in his self-learning (about what) and then learning from his Oregon trip (about how) is called cultural sharing. This is how people learn pretty much everything in life—through social networks—via people sharing information to gain knowledge and information, share resources or time, services, or even to gain support for connection rather than financial gain.

Cultural sharing relates to enculturation, and enculturation may include ethnocentrism (the judgmental evaluation of other cultures based on the point of view of one’s own culture). Sharing culturally relates to enculturation in that the latter is how we all learn. Every person on the planet learned their culture (including subcultures like the Bigfoot subculture) through others around them and being told what they know (personal first-hand experiences are a different kind of learning). This can be shown, experienced together, or explained using spoken words, books, pictures/media, and so on. Our enculturation is what and how we learn culture (beliefs, habits, rituals, etc.) through social means. Although with the Internet and other global communication devices and outlets, it is possible to learn information that is not ethnocentric (meaning from one’s own culture and point of view including bias, prejudices, etc., though that aspect is still often present).

However, if the information we learn from a social group outside one’s own culture (such as Americans learning about how to seek a Yeti from someone who lives in the Himalayas), then it is still likely that the biases, prejudices, and influences of that particular exo-culture stem from that culture from which it derives. Cultural sharing can cross ethnic boundaries, cultures, and learning, so can overlap many times over. In time, with enough cultural sharing occurring in many directions, the ethnocentric and cultural pot

becomes more diluted and general, whereas at first, the distinctions may have appeared greater.

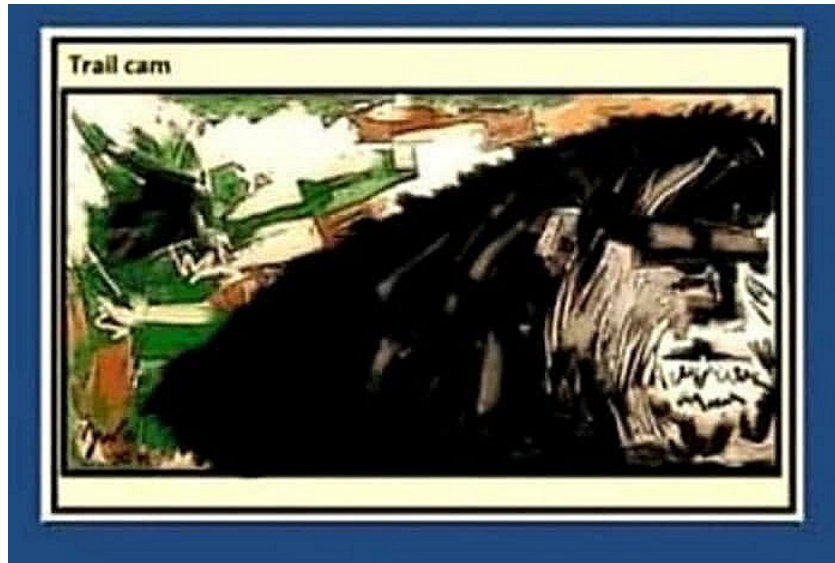
What this means is that paranormal knowledge and terminology may not be universal—they may originate from within one's own culture as a form of truth. By sharing across cultures, there may be overlaps and after a while, it becomes more difficult to separate different cultural beliefs. For instance, Yoga was not a western concept but an eastern one that dealt with spirituality as well as flexibility and strength, but today most people in the United States know its physical benefits, practice it, and accept it as a positive form of stretching and exercise for health. Although much of the spiritual-cultural aspects of yoga are not taught in the west, physical yoga classes are now available in almost every city in America, whereas, many decades ago that was not the case. Keep both enculturation and cultural sharing aspects in mind regarding the interpretation of 'evidence' found in habituation techniques, or their 'results' as well as any other information about Bigfoot/Sasquatch, including Bigfoot intelligence and their abilities or capabilities.

Bigfoot Intelligence

People in the Bigfoot community think there are varying levels of intelligence within the species they call Sasquatch. Many people in the Bigfoot community think the creature must be pretty darn smart to elude everyone for this long, avoid trail cams, blur itself in almost every photo, and otherwise elude scientific proof of its own existence. So, is it that Bigfoot is that smart, or that people are not up to the challenge? Alternatively, is it that this hidden cryptid is so masterful at what it does that people simply cannot keep up? On the other hand, is it able to avoid being caught or mostly detected because it is a paranormal being, or that has technology beyond what humankind is yet capable of? There are many beliefs regarding the intelligence level of Bigfoot, and these beliefs are all tied up in people's personal myths and cosmologies concerning what they think Bigfoot actually is, and how they think and do things.

If Bigfoot is smart enough to avoid trail cams because they can see or sense them, then it would be even more difficult than what Bigfoot researcher, Russ Jones, has to say about it:

I spoke last year at the Ohio Bigfoot Conference on just this subject for an hour. There are some compelling ones but we can't be sure. I've had 29 cameras out for 10 years and I don't have enough of them or the time to do it right lol. Interestingly in Africa after a known species they have 300 cameras out for a year and don't have a pic yet!



“Trail Cam”

Contributing Artist: Jeff Williams

Back in March of 2017, I spoke with Roxanne Sciortino in the Facebook group SASQUATCH LEGENDS AND STORIES, who had thoughts about the intelligence level of Bigfoot; she said:

I believe that they are very intelligent. They understand various languages. Meaning if they live by native Americans they learn that language. If they live by English speaking people they learn that, etc. I believe that they are intelligent enough to bury their dead, their waste. I believe that they move constantly from place to place so they aren't really seen. I believe they are kind hearted. Some are bad apples (mean) like humans but almost all are good.

I believe that they love to watch people, they are cautious of people but few make a connection. I believe they Mimic other animals to hide where they are. They leave signs to others to communicate. Tree structures, stones or rocks in a pattern. Various patterns. A certain way that they know it's another bf and not human. I think they have their own language, wood knock, Howl, grunt, knockdown trees, etc. I think this because they are clever.

There isn't a clear 100 percent they are real from the world, so everything they do is, I feel, is obvious stuff. Example... a couple fallen trees in the woods, to us that is. To other bf it's a form of communication. A wood knock to us it's just a sound in the woods, something falling, etc. They use the world around us and we are oblivious. I believe these creatures are so intelligent they have stayed hidden. Sightings here or there. It's very possible because until Google Earth came no one knew a tribe lived in some part of a deep forest. So these creatures are intelligent, fast paced, adaptable, etc. I just know Bigfoot is real. It's like in my heart I know. I can't explain it. I just know.

Even apes are smart. National Geographic covered a story called *Gorilla Youngsters Seen Dismantling Poachers' Traps—A First "Very confident" four-year-olds outsmart hunters and protect their clan* (July 18, 2012). Mountain gorillas live in Rwanda's Volcanoes National Park and

occasionally gorillas get trapped in snares that poachers meant for antelope or other animals. Where adult gorillas can escape, juveniles sometimes suffer and die; however, some of the juveniles learned how to deal with the traps by destroying the snares. Nobody had witnessed this behavior before, even though the reserve is the largest observation of wild gorillas. One trap was very close to the gorillas when to juveniles ran up to the trap—one jumped onto the tree branch that was bent at the trap, breaking it, while the other gorilla freed the noose. They then spotted another snare and destroyed that trap also. Vecillio, who works at the reserve said, “I’m always amazed and very proud when we can confirm that they are smart” while Cranfield, a Veterinarian said, “... I think when the situation provides itself, gorillas are quite ingenious” since these gorillas are speculated to have learned the tactic by watching the trackers at the Karisoke center. (source: <https://www.nationalgeographic.com/news/2012/7/120719-young-gorillas-juvenile-traps-snares-rwanda-science-fossey/>)

Gorillas, like the famous Koko, also have learned how to use sign language from people to communicate. Not just in response, but also using new signs they have fashioned to communicate new ideas of their own. Koko once had a kitten that was grey, so she named it “Smoke”, for instance. She also let people know how she felt about things. If Bigfoot are a bipedal ape-like animal and they show this level of intelligence, even more so if they have any human element to them at all, it makes sense as to why many in the Bigfoot subculture suspect their intelligence is greater than your average gorilla.

More discussion about Bigfoot intelligence in the next chapter.

Bigfoot Families

Families would be a requirement if Bigfoot is a real F&B living being. Physical traits for differences between the sexes would allow copulation, pregnancy, and the birth of the next generation to continue the species. Gender, being a social construction, is not known, but if they have any gorilla or other ape-like traits, as even humans do (we are a sub-group of the Order "Primates" and considered Great Apes), then there is likely some sexual dimorphism (differences between males and females, such as height, body mass, etc.). Nobody is aware of whether menstruation is a consideration, but surely lactation would occur in the mother after giving birth as they would be classified as a mammal as any other ape would (if they are from this world in any sense of the term).

Sasquatch, as F&B beings, would obviously have babies/children. One woman had an experience with seeing Bigfoot children, and how one of them interacted with her later. Here is the account by the lady I know, however she wishes to remain anonymous:

Well the daytime sighting was a family fishing in the middle of a river. Two adults, one with a child on his/her back. Not sure which as they were too far away to see details but could clearly see the arm length as they reached down into the water to grab the fish. Then in one full moon evening, I saw in the same general area, a large one as we "played" with their young until a rock landed at our feet and we heard a growl next to the trail. A young one snuck up behind me and flipped my hair. Same night, witnessed three small ones in a field and an extremely large one about 30 yards in front of my car in my headlights. Fast forward to the following night, between 1 and 2 am, driving down a highway, scanning the fields, we see green eyes, I hit my brakes, the eyes immediately turned to red, resembling LED Christmas lights. The eyes were the most incredible thing I've ever seen and will probably never witness it again.



Artist Contributor: Su Walker

It begs the question as to whether there might be any sexual division of labor, especially if male strength and expendability, or female compatibility with the care of infants are considerations. There is no real information regarding possible social roles, gender fluidity, concepts of spirituality or belief systems, or cultural universals among the Sasquatch. Concerning sexual relations, many Bigfooters might take the example from gorillas or

chimps, but even bonobos have deviated from so-called “standard” sexual practices that do not match other apes, such as face to face sexual activities. As you can see, the concept of families, children, relationships, and family clans or even sex between individuals can get... hairy (pun intended).

The composition of families can vary across countries and cultures for humans, so in using the anthropological imagination we can say that it may also vary among any Bigfoot families. Kinship patterns, kinship ties, and groups may or may not be defined among the Sasquatch. These are all questions that remain unanswered until official studies can be done with living beings. This kind of inquiry is unrelated to stories that contain “woo woo” since telepathy/mindspeak, dreams, channeling, or other alternative methods of interpretation because they could be considered someone’s overactive imagination. No one else would be able to know kinship relationships for sure, especially if cultural sharing of these paranormal-related ideas are involved since they are enculturated ‘knowledge’ rather than evidence-based fact. In other words, if someone learned about what constitutes a Bigfoot family from any person outside of a Bigfoot

themselves, then it is speculation and has a high probability for error due to being supposition and belief. All we can do is compare similar species, such as humans and other apes, but there is a wide variance even between these as to what “family” might mean. What constitutes an objective or a subjective truth are completely different (and seemingly opposing) concepts. Additionally, one’s personal truth regarding one alleged dimensional Bigfoot’s ideas may not be true among another alleged dimensional Bigfoot’s ideas, so brings yet an even higher chance for misjudgment. For example, what do they call themselves? According to Henry Franzoni’s Bigfoot researcher's questionnaire response, the spiritual Bigfoot call themselves the Jeenoo, yet according to Dr. Matt Johnson’s book, they call themselves the Xanue. Who is right? Are they both wrong? Are they both right? Why? What is happening there? How do we really know?

Other questions to consider regarding families:

- Are the relationships between Bigfoot different across Bigfoot cultures?
- Do their families see themselves as individuals or social units, and if the latter, are their “families” similar to the human “nuclear family” with a mom, dad, and child(ren), or are there adoptions or fictive kin?
- Is there any such thing as marriage, which is a human concept and ritual?
- Are there marital rites, rules, or rights?
- What about material property or inheritance?
- Do they have homes in which to inherit, or even property in which they consider theirs, or is the land something that belongs to all of nature, including Bigfoot?
- Are they tribal or do they protect their own or the land?
- If they are protectors then who, what are they protecting or for what purpose, and to what ends?

These kinds of cultural familial questions could go on and on...

Authority patterns and who rules the family unit (if there is one) would also be a consideration, and do they choose authorities based on age, gender, physical size, or something else? Are they egalitarian within their relationships? Do they have a collective identity? Is there social organization or do they have small-scale societies? Humans have incest

taboos across so many cultures around the world it is a cultural universal, but do Bigfoot even think about this aspect of things or are they opportunists?

There is consanguineal kin (blood or descent) and affinal kin (marriage and in-laws)—do these even come into play? Are they matrilineal or patrilineal, with new “couples” (if such a thing exists among Bigfoot) or multiple partners living with her side of the family or his side, respectively? Perhaps they are neolocal and live where they want.

Kinship can also determine preferences of authority, familial and material culture, such as whether they are patrilineal, matrilineal, unilineal, or ambilineal/cognatic descent... these concern lineage, bilateral kinship, and clans. Perhaps all of these things vary among different species of Bigfoot across cultures worldwide. Maybe there is no ‘rule’ of law or preference at all and they live as organically or naturally as early pre-human societies were before formulating such social rules. Family clans may look very different between one family and another, again, if the concept of ‘family’ even exists, depending on what they are, who they are, and where they come from. Learning about one family may change for another family, and learning about one species of Bigfoot may change completely regarding a different species (Yeti, Yowie, etc.).

An exchange between members of family clans (or whatever you want to call them) might also vary. The habituation technique of gifting might be fairly telling if it is not just opportunistic taking of food. Sometimes habituators say they receive something back from alleged Bigfoot. Reciprocity may have meaning here, although whether items have particular value (or use) is unknown. If a rock is given, does it have a specific value in terms of mineral content, use for tools, energetic qualities, ritual, spiritual significance, or other? It might be total conjecture to guess blindly. Do individuals or family clans consider gifts a tie, or a way to let go of each other? Do items have value in terms of exchanges with each other? Is there some sort of politics involved with such gifts, such as alliances, dominance, competition, or a culture of egalitarianism?

More questions than answers... asking one question (such as “do Bigfoot have family”) certainly opens a Pandora’s box, not to mention every other facet of their lives deep in the forests.

Bigfoot family clans may also have sexual exchange rituals or practices, and perhaps even with humans, and may be a type of human themselves. According to Suttles (1972), the Quinault Indians of Washington State have some ideas about the “giants”, which Ronald Olson spoke of about his informant Bob Pope (born in the 1830s) and discussed the “giants” saying they are a:

'dangerous being.' But Olson says (1936:146) "there was no sharp distinction between the 'real skuku'ns,' who were cannibal women named oē'h and those called skuku'm ma'ṭikulc or heca'itomixw (devil of the forest), who live in the high hills and mountains." Some of these skukums appear as men or women and may marry human beings.

Source: (Suttles, 1972, p. 80)

Lloyd Pye commented to me in August 2003 that:

Most sightings are of single creatures, but numerous ones have been of multiples. It is ASSUMED, but not yet proven past doubt, that they travel about in small family groups, and that when you see one you can assume that others are within an easy shouting distance in case of need.

This may point to evidence towards whoops and howls, or even tree knocking as communication methods; however, Lloyd also added, “That's why an individual one should not be shot by an individual human. Others nearby will come to its rescue and probably harm the human”—a good point to keep in mind for those pro-kill types (personal communication).

If Bigfoot is a real being like humans are (flesh and blood) then it would stand to reason that they are born, and therefore, have mothers and fathers, perhaps siblings, children, and may have some form of method for learning while growing up.

In summary, anecdotal evidence relies on personal testimony or informal methods for "evidence", which is not typically scientific evidence itself, but serves as a weak form of evidence. Stories and patterns over time can point to truth but are not truth in and of themselves. The types of anecdotal evidence may include tree/wood knocking, smells, zapping or infrasound, eyeshine, camouflage, swimming, Bigfoot's diet, that the creature hunts food, habitation in caves, witness trauma/PTSD, paranormal occurrences, and what appears to be Bigfoot intelligence, not to mention people seeing Bigfoot families (juveniles) or their tracks. If these great beings are real, then anecdotal evidence supports that, but does not prove it outright.

CH 11: Bigfoot Culture

If human culture includes beliefs, practices, rituals, food, customs, achievements, and so on, then what would the culture of the Bigfoot look like? What is their placement within the world in which to develop culture? What are the products of their intelligence, such as tools, society, or how they communicate? Does habituation help us learn about Bigfoot culture? We can explore these hypothetical ideas here, and what people believe about them, knowing that our human culture is most likely the major influencing factor regarding the concept of Bigfoot culture. This is because there is very little to no proof or evidence of their culture without being able to study them directly; however, that said, anecdotal evidence could speak wonders in favor of gaining insight into culture... whether theirs, ours, or both.

One person said to me that Bigfoot has culture, documented examples include the fact that they use stick signs as nonverbal communication, utilize verbal communication, and body and face painting. Since language defines a culture, we can potentially explore their language from a distance or through physical evidence such as recordings. However, the culture of the Sasquatch should start with the setting... what are their surroundings, and what helps them define their life based on where they live, how they eat, daily practices, and so on. Therefore, we will begin by examining their ecology based on sighting localities and their witnessed behavior.

Ecology

According to the Oxford dictionary, ecology is “the branch of biology that deals with the relations of organisms to one another and to their physical surroundings”. A Bigfoot creature intimately intertwines with its surroundings, living in the forest, mountains, by waterways, in caves, or wherever else. Nature is its home. Based on most sighting accounts, Bigfoot normally wears no clothes other than the hair on its body (unless taking them from humans or possibly wearing animal skins, according to some accounts). It essentially appears like us... like an animal that evolved here on earth, and lives in its natural environment as pre-humans used to do. Modern humans are quite removed from nature, living in urban cities and

inside buildings the majority of the time, sometimes hardly ever seeing sunlight or standing in the rain much, etc.; in contrast the Bigfoot live in tune with their environment.

Unless humans in urban areas go on a hiking or camping trip, or take a drive in the countryside, it is a very unlikely prospect that one would see a Bigfoot inside the city limits of most major population centers (Bigfooters of the interdimensional camp may disagree). If a regular F&B Bigfoot is in the city then it would most likely be a fluke or a hoax, unless there are many sightings of the creature by many unrelated people within a short period. This would be due to statistical probabilities of the creature being seen by more than one person as he/she/it ran around through the streets. With cell phones in almost every hand (it seems) these days, the chances of one winding up on a video, or cameras taking pictures of it, would be numerous if it entered the city limits, suburbs, or inner city. Yet, this does not seem to happen often, as the city is not their terrain, not their ecological niche. Most of the (rare) photos of Bigfoot in cities are either unproveable, unidentifiable (blobsquatches), outright hoaxes, or claimed to be otherworldly beings (related to aliens or orbs, etc.). If they were not unproveable, then proof would have been evident and accepted within the scientific community by now. That is simply not the case.



Artist Contributor: Su Walker

Grover Krantz (1992) wrote about the ecology of Bigfoot, saying that in the “manner in which the sasquatch fits into its environment is only roughly known” and that only by using “direct observations” can we gain certain information (p. 158). Krantz also believed that Sasquatch is a nocturnal species, probably sleeping some of the daytime, but mostly being active at night. Many other people have different ideas, some of them based on observation during sightings, others not. Despite that exaggerations, distortions of facts, misinterpretations of the evidence, or fabrication of information occurs, we can still learn much about Bigfoot. Footprint and

stride evidence can tell us the approximate height and weight of the Bigfoot. From the body size, we can make an educated guess as to the diet of the Bigfoot. This diet would be that of an opportunistic omnivore, much like bears, which are of similar size and are found in similar ecological regions. Examples of food that could support a beast of this caliber in the forest include: berries, roots, rodents, fern stalks, grubs in rotten logs, fish, fruit, stolen chickens and pigs, deer and elk, and other omnivorous foods (Krantz, 1992). Diet can, in turn, imply the type of teeth (dentition) the Bigfoot would have. The timing of the sighting reports can also tell us if Bigfoot is nocturnal (nighttime) or diurnal (daytime) in their habits. The reports of Bigfoot sightings reported by John Green take place equally in both day and night; therefore, we can assume that they have a kind of night vision. Bigfoot sightings occur in every ecological niche on the planet, implying an adaptable species (Krantz, 1992).

There is also the question of how Bigfoot got to North America, only to live in the wilderness and mountains of the Pacific Northwest (PNW), Ohio, Florida swamps, Rocky mountains, and other areas around the United States and Canada (particularly in British Columbia). Specifically, these hairy beasts tend to be most plentiful in the Lower Mainland BC and the PNW. If these beings walked to North America from Asia they would have come by way of the Bering Strait land bridge, which existed prior to the end of the last Ice Age.

Apes are not native to North America, so how would Bigfoot exist here? According to Bonnie Worth and Jim Nelson (2010), native cultures--particularly the tribes from the Pacific Northwest (PNW)--in the last few hundred years (or more) have passed down their oral histories, which often include stories of encounters and beliefs about Sasquatch, including how hunters' camps get torn apart, or babies go missing. The Salish people of the PNW call these creatures Sasquatch (wild man of the woods) and the Tsimshian people talk about the ba'oosh ('ape' or 'monkey', having stone head carvings of them even though they supposedly do not exist in North America), while the Hupa Indians of California call them Oh-Mah (boss of the woods) (Worth, 2010). If Bigfoot/Sasquatch is an ape-man that exists in North America then one would have to assume, despite having no fossils or bones as evidence, that they traveled here as the tribal peoples did--across the Bering Strait from Asia. Bigfoot even exists on Vancouver Island, BC so one has to question how did these beings get to the island? There is

speculation that they existed so long here—as have Native peoples—that they crossed before the glaciers receded. The late-glacial phase (13-9 kya) is when the glaciers melted, exposing the land and water to the levels we see today (Slotnick, 2004). Perhaps Sasquatch 'landed' in places like Vancouver Island while the glacial bridge was still solid, connecting the island to the Lower Mainland before the glacial minimum. Of course, there were ancient giant apes that did originate from Asia called *Gigantopithecus*, but there is no proof that Bigfoot/Sasquatch came from them.

Intelligence

Due to our abilities to think, create, and produce civilizations with reading, writing, and other innovations of modern society, mankind is thought to be the smartest animal on the planet (if you exclude things like unintended consequences, crime, human rights violations, war, global pollution issues, and existing population using up necessary resources), with great apes as a close second. Koko the gorilla was able to use sign language to communicate freely and even named her grey kitten “Smoke”, among other amazing abilities in free thought and emotional range. If Sasquatch is some kind of ape-man, similar to some pre-human species, then they would be in the superfamily of Hominoidea (hominoids), which includes both humans and apes (Krantz, 1992). Some people believe that they are only animals, capable of no more intelligence than an ape, while others insist that because of things they’ve seen and heard Bigfoot do, that they possess higher ‘natural intelligence’ than humans do, including having developed capabilities that humans lack (from seeing in the dark to telepathy). Some of the abilities that people may ascribe to Sasquatch are thought to be superhuman or paranormal, according to Krantz (1992), but which he thought may not be true. As a result, he focused more on the three traits that “distinguish humans from animals—tools, society, and speech” (p. 171). In the following sections I will cover 'Tools', then 'Society', and lastly speech in the "Communication" and "Language" sections after that.

Tools

Bigfoot uses tools and weapons, but only in their most rudimentary form; to break branches, obtain food, dig in the ground, for imperfect structures like

nests, and basic branch crossings for possible communication. Because of this, they appear to be nothing spectacular in way of the creation or use of tools themselves—it makes the tech and intricacies behind a German-made butcher knife or a Swiss knife look like rocket science when compared to breaking or twisting sticks/branches from mere muscle strength. Even if the crossing of sticks and branches were not for communication, but art, then it is a very basic form of art.

Some people would like to ascribe toolmaking to Bigfoot and attach magical properties to them, such as a tree branch structure that is a doorway or portal into another realm or dimension, but where is the proof for such beliefs? How does one make the leap from a simple-minded stick-bending or stick-breaking animal to one who uses technology higher than humans? In one of my informants' experiences where he claimed to have seen a portal by the tall, thin "grinner" Bigfoot-type beings, he indicated no such stick structures for its occurrence, if his account is considered as true. It gets hazy from there, so there is a question whether there may be different types of Bigfoot, or perhaps some other answer that nobody has fully divulged or verified to the satisfaction of the scientific community.

Larry Kelm, who had the 'Grinner' experience, found a huge and well-worn wooden club once in the forest, which was an area that had a high incidence of Sasquatch sightings, tracks, and so on. Larry showed it to me in December 2004 at Mescalero, NM where we met. I held the club in my hands and could see how well-worn the end was (the end was gnarly like a smoothed-off wood knot). Larry wondered if it was used as a back scratcher because of how worn it was. He always left it up to the person interpreting its use as it may have been a human-made object. He was honest about the fact that there was no way to know for sure.

Society

I am obviously a fan of Grover Krantz (despite that I sometimes have different conclusions, such as night vision and glowing eyes due to numerous eyewitness reports); he even covered a section in chapter six of his book *Big Foot-Prints* called "Society" in which he discussed the "social relations" of the species called Sasquatch saying that "we can safely postulate some limits within which sasquatch life must be organized" such as that he believes they "do not form social units where the individuals are

physically proximate, like the foraging bands of other terrestrial primates” and neither do they form “monogamous pairs” due to the tracks and sole-being sightings being most prevalent (Krantz, 1992, p. 164-165). It is entirely possible, that except for females raising young, they tend to be loners; or at least, the males may travel more than females, but it is not to say that they do not bring food back for others to share. Juvenile footprints are occasionally together, rather than solo, but rarely the very young without larger footprints seen in the same vicinity. Sometimes a crippled Bigfoot’s footprints are spotted in an area, and then decades later seen again by someone else, typically alone each time.

Social groups are evidently rare according to Krantz (1992) as he only had two instances of “best cases” where social groups appeared to be diffuse since only one male in each; he said, “this suggests that we are dealing with a single male or harem type of organization that also commonly occurs among primates and many other mammals” (like orangutans, gorillas) (p. 165). Even reports of families of Bigfoot do not always report a nuclear-family type of unit, and it is suspected that many excess males just maintain a rogue status, suggesting that they roam more than females; whereas, females may stay further away from human habitations comparatively (females are seen, e.g., “Patty” in the PG film for those who believe she was real and not a man in a suit). In reports I have read or heard about personally, sometimes there have been more than one male, more than one female, multiple juveniles or infants, or some other mix, indicating that social groups tend to be family-oriented, but may have more to do with upbringing than other forms of social cohesion.

It may also be that due to the whoops and hollers of Sasquatch that many a Bigfoot researcher has heard, that social groups tend to disperse and come back together occasionally, then disperse again, since they might only be within earshot away (realize that their calls are enormously loud and can travel great distances). Reports indicate no typical visible ears on Sasquatch, so their ears are small and barely visible and are not necessarily made for hearing things too far away without a higher decibel range—this tells more about their vocal cords and audible capabilities. Animals in nature with good hearing tend to have larger ears to “scoop” sound into them; this is not the case with Bigfoot, so perhaps calling out to others nearby is more reliant on large lung capacity and strong voice box (larynx) instead. Perhaps the whoops and calls are letting others in their social

groups (however diffuse) know that they are okay, and nearby. Tree knocking may indicate yet another form of communication between those in the same groups, or between different social groups or individuals.

Communication

Communication can come in many forms, from grunts or howls to speech, subtle sounds or breathing noises, to audible clicking. James Nestor (2017) discusses an example of how animals communicate by clicks on the video “Sperm Whales Clicking You Inside Out”, where he said that the whales were willing to interact with freedivers, but not robots or scuba divers. The sperm whales use clicks not just for echolocation (as with dolphins) but also for a highly sophisticated form of communication that could be more complex than human languages (Nestor, 2017). Nestor (2017) goes on to discuss the brain; sperm whales’ brains are six times larger than human brains. The neocortex provides higher-level functions like language, future planning, and conscious thought. Their spindle cells, the source for speech, compassion, love, and suffering, are also highly developed. Nestor claims that spindle cells are what makes us distinct from the great apes, and sperm whales have not only more quantity of spindle cells than people do, but they have had them 15 million years longer than humans as well. What is fascinating about their clicking noises is that this practice makes sperm whales the loudest animals in the world, with sounds up to 236 decibels, causing them to be able to communicate with other whales up to hundreds of thousands of miles in distance across the globe, and with sounds so incredibly loud that “they can blow out your eardrums easily and can actually vibrate the human body to death” (Nestor, 2017). Who ever said sperm whales were not amazing!

The point of the sperm whales and their sophisticated clicking is to show that communication is more than what we may think it is, and even Bigfoot has been heard making click noises (plus tree knocking, another possible form of communication), whistles, whoops, and other noises, including mimicry of animals. Their form(s) of communication may entail aspects of sound, range, or even meaning than we not may previously have thought of; this includes language forms, nonverbal communication methods, singing or humming, frequencies above or below human hearing range, and more. With a species that has not officially been discovered by science, it is

difficult to say with any clarity what Sasquatch communication might actually look like, sound like, or be like. As we delve into the topic of communicating with Bigfoot, and what people believe around that subject, it is best to keep an open mind.



Calling the Clans

Artist Contributor: Su Walker

Language

One of the subfields of anthropology is linguistics—the study of language... human language. There are three facts we know about language:

- Language is universal among humans
- Language changes continually
- Languages can go extinct

The Sapir-Whorf hypothesis suggests that language is what determines our thinking, and that language precedes the thoughts that enter our mind. The premise is that words come before thoughts and that we cannot think

without using language, that it shapes how we think about the world. For example, there are many words for “ice” among indigenous peoples of Northern Canada. First Nations people call different forms of snow and ice by up to 40 or so different names. Because most Canadians (or Americans) have no words for these different forms, we do not understand the intricacies of it in the same way or depth that they do. However, because some thoughts occur through feelings or visuals, this hypothesis is also somewhat controversial. Communication through words, as well as thoughts, feelings, or how one thinks may be completely different for Bigfoot than humans because it is even different—culturally speaking—between different ethnicities around the world. Language differences may seriously change how the brain is wired in the Sasquatch compared to humans living within the same region.

Does the above hypothesis apply to Bigfoot? It depends on if he /she can speak a language. Does Bigfoot or his/her kind, whether a genetic cousin somewhere else in the world, or the kind(s) found in North and South America, even have a voice box like we do, or something different? Do they have Broca’s area of the brain that allows for speech in the first place? Do we know anything about Bigfoot’s brain, braincase, or skull in general? According to science, the answer is no, we do not have a body, alive or dead. We have no skeletons. We have no fossilized remains. So, these are questions that are completely and utterly speculative. What we do have is eyewitness accounts where people claim to have seen and/or heard Bigfoot speak, mimic, whistle, grunt, howl, whoop, and make other sounds for apparent communication. However, is it a *language* as we define language?

Thus far, on this planet, Homo sapiens are the only creature known to speak using language. Dogs bark or whine or whimper or such, but it is not speech in the form of words; same for cats and other animals. Because of how complex the human language is, there is a crucial stage in early childhood after which learning a human language becomes extremely difficult. This is proven true by work with feral human children; after a certain age there is a very serious language barrier. Chimpanzees can learn sign language for simple communication, as can gorillas, etc., but it is rudimentary compared to the level of thinking, language, and vocabulary that humans can achieve, and the younger they learn, the greater the potential.

The "Sierra Sounds" are a collection of recordings by Alan Berry and Ron Morehead in the 1970s over the course of three years in the Sierra Nevada Mountains in California. The sounds on these tapes are considered by many to be the closest to what might be a Bigfoot "language". The sound clips covered for these well-known "Sierra Sounds", do, in fact, sound very ape-like to many people, and sometimes human-like, but there is some question in skeptics' minds as to whether these sounds are from people (hoaxers), Bigfoot, or apes/chimps that had been caged and escaped or gone feral or some other thing, are a different question. There have been numerous historical cases where perhaps all of these scenarios have occurred at different times. Many Bigfoot researchers are convinced of their authenticity, however.

Dana Matthews (2016), in the article titled *The Sierra Sounds: Most Compelling Bigfoot Audio Recordings Ever Captured*, says the Sierra Sounds stumped both professional linguists and university professors—with them coming to think they are likely the real deal. Matthews reported that the Sierra Sounds "chatter" was recorded via a microphone hung by a tree. The two men (Al Berry, journalist and Ron Morehead, outdoorsman) remained silent and hidden, then the chatter would occur. After some time, the Bigfoot became acclimated to their hidden presence (in a teepee) and the Bigfoot chatter would even interact with the two men. Any attempt for a visual interaction would cause the Bigfoot to run away. Matthews also explained that even after R. Scott Nelson (retired U.S. Navy linguist) analyzed the 'Sierra Chatter' and considered it an undocumented language, it spread to academia where a year-long study occurred at the University of Wyoming. It was concluded that the sounds were made by primates and exceeded human capability for lung capacity as well as range, yet other sounds (grunts, whoops, and whistles with a high pitch) were not known to come from any other animal. It was pointed out that the recorded vocalizations were not created by humans, or any manufactured source (speakers, amplifiers, etc.), and in 2008 a Crypto-linguistic study concluded that the sounds contained language structure (Matthews, 2016).

This link provides more information on the Sierra Sounds, titled: *Sasquatch Sierra Sounds* by

Ron Morehead & Al Berry in (HD) (uploaded by MelBlanc222 on Feb 3, 2016) <https://www.youtube.com/watch?v=VGfIIjN-P7o>

According to Brian Dunning's (2019) podcast and article on Skeptoid.com:

"... many Bigfoot believers embrace the tapes wholeheartedly, some even having done 'linguistic analysis' and claiming to have deciphered a Bigfoot language from them, most notably the Navy translator and self-described Bigfoot language expert R. Scott Nelson. Although many non-linguist Bigfoot believers speak in glowing terms of their colleague's self-published papers discussing his Bigfoot language, actual linguists remain unpersuaded. Dr. Karen Stollznow wrote in *SCIENTIFIC AMERICAN* in 2013: "...working as a translator doesn't qualify someone to identify or describe undocumented languages. This is an area of anthropological linguistics, although it appears as if many cryptozoological fans confuse 'crypto-linguistics' as a field that researches the language of cryptids. She concluded that these language-sounding parts of the Sierra Sounds recordings (which are often called 'samurai chattering') were likely human-made hoaxes...". (para. 8-12)

Stollznow also concluded that the Sierra Sounds do not sound like most Bigfoot recordings out there. Despite the skeptics' opinions over the decades, the Sierra Sounds for alleged Bigfoot are as popular among those in the Bigfoot subculture as the Patterson-Gimlin film is for video footage of alleged Sasquatch, and defended with near-equal fervor.

However, skeptics do give an alternative view, albeit very often as naysaying, and often without actually being field investigators themselves (which is the *etic view* (outside view) rather than the *emic view* (inside view)). It is important to note that a linguist of human language may not fully understand an animal 'language' because human language and Bigfoot language may be wholly different outside of both species having the common denominator of some form of vocal cords. The anatomy is likely different, which could produce a range of sounds and frequencies that are uniquely different.

The YouTube video *Sasquatch Language 1: Scott Nelson and Ron Morehead Interviewed August 15, 2011*, discusses the possibility of a Bigfoot language. When the Sierra Sounds record is slowed to 50% it allegedly becomes more evident as a language, not just random sounds. Perhaps the study requires a more trained ear, but some people think this is true, while others do not. Many animals communicate in ways we do not, plus humans may not understand until it is studied in-depth; for example, the details of 'animal language' can be very specific... bees, for instance, communicate in the language of movement, with head nods and other small intricacies of movement, which can give precise directions to other bees as

to where a flower is found, location-wise, from where they are at within the hive—and even more amazingly, perfect long-distance directions completely communicated through nonverbal cues. The definition of *language*, however, rather than mere



Aurolyn Luykx and Sharon Eby (2020)

“communication”, is an audible or voice-related (or written), process where actual words are used to relay a message to another creature (which can speak the same language for understanding).

Since I am not privy to who any linguist Bigfooters are, or their analysis methods, I asked Aurolyn Luykx, about this since she is an anthropological linguist and teaches at the University of Texas at El Paso (UTEP) in the field of linguistics. I attended that university, and although I did not take her classes, she is a friend of mine. I asked her to be one of my Contributors and provide a few words about language because many people have the wrong idea of what language really means, especially as it pertains to Bigfoot.

Aurolyn Luykx –Contributor

Bigfoot Language

When faced with the question “Could Bigfoot have language?” we must begin by asking “What is Bigfoot?” and “What is language?” Since the first is the subject of the rest of this book, I shall not take it up here, other than to examine what its relation to *Homo sapiens* might be with the narrow aim of considering its linguistic capacity. Assuming that it exists at all, we can examine logically whether such a creature is likely to have a communication system similar to human language. Given the scarcity of reliable data, the parameters of our speculation are limited to 1) how we define *language*, as distinct from other forms of animal communication; and 2) whether an animal such as the posited Bigfoot would have the characteristics that we would associate with language.

While numerous popular works use the term “language” to refer to the communication systems of dogs, cats, or horses, this usage is imprecise. Language, as defined by linguists, refers to a specific kind of communication meeting specific criteria, which are not always intuitively obvious to the layperson. The classic article by Charles Hockett (1960)^[1] is the most common touchstone for those seeking to distinguish human language from the communication systems of other animals. Hockett identified sixteen “design features of language” which, taken together, establish a set of criteria that is met by all^[2] natural human languages, and is not met by other forms of animal communication. (For a summary of Hockett’s design features, readers are referred to Wikipedia or any introductory textbook in anthropological linguistics.)

Individually, many of Hockett’s design features are shared with the communication systems of other animals, the most obvious example being the ***use of the vocal-auditory channel***. Even such “human” features as ***semanticity*** (the mutually-understood linkage of specific signals to specific meanings) and ***arbitrariness*** (the absence of any obvious iconic relationship between sign and signifier) are found among some animals, for example in the warning calls of vervet monkeys. The feature of ***displacement*** (transmitting information about something that is not physically present, or about events in the past or future) is arguably present in the “dances” performed by honeybees to indicate the location and abundance of food sources to other bees in the hive.

Other design features are conspicuously absent from animal communication, even among those animals that are most closely related to humans, or those thought of as displaying complex forms of communication. **Discreteness**, for example, refers to the existence of small units (morphemes) that are combined in rule-governed ways to produce more complex meanings; for example, the English morpheme /-s/, when attached to the end of any noun, makes that noun the “possessor” of the noun following it. **Duality of patterning** refers to the fact that phonemes (speech sounds), meaningless in themselves, can be combined in a variety of ways to produce meaningful combinations; for instance, the words “art” and “tar” use the same phonemes, but are not thereby related in terms of their respective meanings. This gives rise to another design feature unique to human language: **productivity**. The inventory of linguistic symbols is potentially infinite, and those symbols can be combined in unprecedented ways. Any normally competent human can easily produce a sentence that has never before been spoken in the history of the world, and that is nonetheless intelligible to other humans. This is something that no other animal has achieved. Finally, the fourth feature that distinguishes human language from animal communication is **cultural transmission**. While the human capacity for language is part of our genetic inheritance as a species, humans are not genetically encoded to use any specific language, in contrast with the way that bird species, say, are genetically encoded to produce their particular calls or “songs.”

Having established what a language is, we turn to the question of whether a creature like Bigfoot might be expected to possess it. For several decades now, long-term experiments have been conducted to determine whether our closest living primate relatives, chimpanzees (*Pan troglodytes*) and bonobos (*Pan paniscus*) could be taught to use human language. Early efforts to teach chimps human speech were not successful, given that chimps lack the vocal apparatus to produce the range of sounds characteristic of human language. Subsequent efforts to teach chimps (as well as bonobos and gorillas) different variants of human sign language (or other visually-based systems involving printed symbols) were more successful, perhaps because these social apes are already highly sensitive to visual cues such as gesture and facial expression. Bonobos can be taught to respond appropriately to verbal commands that combine multiple symbols, even making very basic grammatical distinctions between “put *x* in *y*” and “put *y* in *x*.”^[3] The

chimpanzee Washoe, under the tutelage of Beatrix and R. Allen Gardner, learned 350 different signs and was observed to produce some novel combinations of signs (such as “water + bird” for “duck” and “open + food + drink” for “open the fridge”). She also independently taught some signs to other chimps in her environment.

However, no non-human primate has been observed to use language without the benefit of human instruction; in this sense, we might consider that language is in the great apes’ *zone of proximal development*, to borrow Russian psychologist Lev Vygotsky’s term for those cognitive tasks that are too difficult for a child to master alone, but that can be mastered with guidance and encouragement from a more expert peer or adult. Notably, the point at which a human toddler begins to display a rapid florescence of novel language production of increasing grammatical complexity seems to be the point at which other great apes hit their genetically-constrained grammatical ceiling.

Of course, there have existed closer relatives to our own species than modern-day chimps and bonobos: those proto-human species that existed on the earth prior to or alongside our own. It is well-established that anatomically modern humans (*Homo sapiens sapiens*) shared the earth for tens of thousands of years with other (now extinct) species of the genus *Homo*, such as *Homo denisova*, *Homo floresiensis*, and *Homo neanderthalensis*. There is substantial genetic evidence that this last species interbred with co-extant *Homo sapiens sapiens*; in fact, all non-African human populations living today display around 1.5-2.1% of Neanderthal-inherited DNA. There has been considerable debate as to whether Neanderthals had language; their tools indicate a high level of cognitive development and cultural transmission, and evidence from Neanderthal burials suggests a high level of sociability, probable symbolic behavior, and perhaps even some kind of religious belief. Neanderthals also possessed the FOXP2 gene, which is closely associated with linguistic abilities in modern humans. However, the fact that soft tissues of the brain and vocal tract do not fossilize makes any firm determination of linguistic ability in Neanderthals difficult.

Still, the question of language abilities in other hominid species could shed light on the likelihood of its occurrence in Bigfoot, were we able to determine how closely related that purported species is to our own. For that,

we must go to the fossil record. There is no evidence that great ape evolved in the Americas. Monkeys reached South America from Africa, probably floating on mats of vegetation, some 35 million years ago – long before our proto-human lineages split with the one that led to chimpanzees, some 4-5 million years ago – and New World monkeys never grew nearly as large as some of their African counterparts did. Thus, any independent North American origin for a hominid species is highly unlikely. *Homo sapiens* are thought to have crossed the Bering land bridge from Asia to North America during the Pleistocene Ice Age, between 15,000-12,000 BP, though some argue that they may have crossed by boat 1000-2000 years earlier. These “Paleo-Indians” were not anatomically distinguishable from modern humans; any non-human hominid species would have had to diverge from our lineage much earlier. This was the case with *Homo erectus*, which migrated from Africa into Eurasia around two million years ago, eventually gave rise to *Homo neandertalensis*, and then went extinct after being overtaken by a wave of anatomically modern *Homo sapiens* migrating out of Africa 50,000-70,000 years ago.^[4]

There is therefore no plausible explanation for how a hominid species could have arisen in the Americas, either prior to or after the arrival of modern *Homo sapiens* on the continent. Such a species would have had to evolve in Africa or Eurasia, in parallel with our own, and then migrate to North America around the same time that *Homo sapiens* did. It is for this reason that the hypothesized linguistic capacity of Neanderthals is relevant here. This brings us to another key point regarding the evolution of human language.

Recall that any evidence for Neanderthal language is necessarily indirect, given that language itself is ephemeral and intangible; those who argue that Neanderthals did probably have language base their arguments on the presence of other traits that often accompany language (cooperative hunting, use of fire, clothes), or suggest a level of cognitive development (complex tools, representational art, funerary rituals) concurrent to that necessary for language. Some scholars push the origins of human language as far back as *Homo heidelbergensis*, the ancestor of Neanderthals that lived in what is now Europe between 300,000-700,000 years ago. If proponents claim that Bigfoot split off from the evolutionary line leading to modern *Homo sapiens* prior to that point, any attribution of Bigfoot language would require that language arose independently in the two

hominid lines. Given the involvement in human language of numerous genes and co-interacting adaptations, this seems highly unlikely.

It is also significant that both humans and our closest living relatives, chimps and bonobos, are highly social animals. We would logically not expect language to arise in a species that did not engage in intense, complex, and differentiated social behaviors with others of its kind. In this regard, we may note that ape language experiments have seldom focused on orangutans, the most solitary of the great apes (although such limited work as has been done had some success).^[5]

One thing we can say for certain about Bigfoot, if such a creature does in fact exist, is that it does not live in large social groups, or even in what would suffice to constitute a breeding population; were it otherwise, we would by now have reliable evidence of its existence. Nor do we have evidence of Bigfoot tools, shelters, or burial sites. Recordings purporting to reveal “Bigfoot language” (such as Ron Morehead’s “Sierra Sounds”) cannot be evaluated for semantic content without direct observation of the creatures’ social interaction, such as is undertaken by linguists and anthropologists studying small, isolated human languages and by biologists studying the call systems of other animals. Claims that Morehead’s recordings have been “scientifically studied, time-tested, and accredited as genuine”^[6] have not been accompanied by any indication of how such materials were tested or by whom they were accredited. They sound very much like distorted or manipulated examples of human speech, which would align with the many claims of Bigfoot sightings or samples that were later shown and/or admitted to be hoaxes. Even if the recordings were shown to be “authentic” (in the sense of originating from some unidentified creature in the woods), that creature could very well be human. It is also worth recalling that some animals, such as parrots and mynahs, can convincingly reproduce human speech sounds, but lack key elements, such as semanticity, that would classify their vocalizations as language. Similarly, other animals (huskies come to mind) seem to clearly convey specific emotions with complex calls that often sound nearly human, but lack the discreteness and duality of patterning to qualify them as language.

In conclusion, we are left with little on which to base any assertion that a purported “Bigfoot” species would be possessed of language. As with more

general claims concerning the cryptid's existence, we can only await more substantial evidence that can be subjected to independent review.

Aurolyn Luykx

Bigfoot Language?

From *Bigfoot Now* Facebook group, posted Jul 22, 2019. Connie Norris Turner said:

There are several articles on this. Just google BIGFOOT LANGUAGE. Maybe some experience different realms of socialization with them when given the opportunity. Myself....I'd just like to just see one for myself. We could chat and get to know each other at a later time as we "develop" a relationship. I feed the foxes, the deer, the coons, the bunnies, the possums and the birds. Who knows when Bigfoot just might get a whiff of leftovers from our dinner table that he wants to enjoy. Ready....any time.

<https://www.nabigfootsearch.com/Bigfootlanguage.html>

At the bottom it states: R. Scott Nelson is a retired U.S. Navy Crypto-Linguist with over 30 years experience in Foreign Language and Linguistics, including the Collection, Transcription, Analysis and Reporting of voice communications.

He is a two time graduate of the U.S. Navy Cryptologic Voice Transcription School (Russian and Spanish) and has logged thousands of hours of voice transcription in his target languages as well as in Persian. He is currently teaching Russian, Spanish, Persian, Philosophy and Comparative Religions at Wentworth College in Missouri.

Some believe the information above, while others do not. I will leave it to the reader to look that up and make up their minds.

Certainly, there is more to come in the future about Bigfoot language, but until we have a Sasquatch who can teach us their language, it is completely suspect as to who can decipher its supposed meaning.

Singing is also one of the aspects of language that is fascinating to think about... or hear, as the case may be. Some witnesses claim to have heard Sasquatch sing. One lady (anonymous) said that she heard them trying to copy human words in singing.

Mimicry is another thing many, many Bigfoot witnesses have claimed to hear, whether singing or mimicking humans or animals. Determining whether it is a real animal or a Sasquatch mimicking an animal might be difficult to do. However, the witnesses who would be most credible are the ones who claim to have actually watched Bigfoot making the noises and using the mimicry for some purpose, such as communication, drawing an animal close (perhaps for hunting), and so on. Some of the things people

have heard Bigfoot mimic include birds of all kinds, squirrel chatter, and other animals.

Whistling is another sound that people commonly claim Bigfoot makes. The whistles are said by some to occur just before an attack or being zapped, while others insist that they are merely communicating to other Sasquatch nearby, or perhaps even to humans who they know are close and listening. Whistles can be long, short, in bursts or even songs. They may whistle in the day or the night, say those who have heard them. Some people said they hear the whistling just before seeing a Bigfoot.

Communication can include any of the above... singing, mimicry, whistling, and more. Verbal communication may be words, while grunts, howls, whoops, or other noises might fall under verbal or nonverbal communication. Bigfoot culture could include any and all or other sounds not mentioned here. Whistling, because no words are used, might be considered nonverbal communication even though sounds are made with the mouth. Verbal communication deals with the voice when communicating with words, while vocalics (paralanguage) does not. The latter is part of nonverbal communication.

Nonverbal Communication

In Neurolinguistic Programming (NLP), it is nonverbal communication that makes up 93% of all communication in humans, while only 7% is the actual words. The other 93% breaks down as 55% body language and 38% tone, pitch, and timbre of your voice. Neanderthal had spoken language, and, likely, other hominins did too, while other great apes (gorillas and chimps) do not. Because Bigfoot has a lot of ape-like qualities and semi-bipedalism like humans (sometimes running on all fours), it is unknown whether they can speak. However, many eyewitnesses have claimed they have heard them speak a language of some kind(s), as we read earlier, so it makes sense that they may have Broca's area of the brain (the speech center) and vocal cords that can produce sounds for speech rather than mere animal sounds. This puts Bigfoot into a different category than 'animal' and more into a 'human' category, taxonomically speaking, if true.

Nonverbal communication, like whistling or making click noises, may include:

- Vocalics (vocal qualities that are part of verbal communication, which include tone, volume, and pitch of the voice)
- Kinesics (facial expressions or eye contact, posture or gestures made using the hands or body)
- Haptics (kinesthetic touching such as being touched by a Bigfoot)
- Proxemics (space, whether social space or personal space and the distance used to communicate information)
- Chronemics (how time is used to communicate, such as keeping time, how much time is spent communicating, etc.).

(source: <https://www.linkedin.com/pulse/whistled-speech-dying-form-communication-nicole-barile>)

There are different ways in which animals communicate. According to the Khan Academy (n.d.), animals may utilize different types of signals (visual or auditory—may or may not be speech, could be grunts, howls, etc.). There may also be chemical communication, which has to do with pheromones or other things we may not know about yet. Tactile (touch) as well, and any of these behaviors allow animals to mark their territory, warn or produce dominance over another, to mate or care for their young, or help establish group behavior (Khan Academy, n.d.). Communication without speech (nonverbal) can manifest in other ways as well.

Tree Knocking or rock knocking/pounding are other ways in which Bigfoot may establish nonverbal communication.

Ground pounding is also one of the ways in which witnesses have seen Sasquatch establish dominance or produce a warning. My son and nephew experienced this firsthand with the very first sighting that our family ever had—the ground-pounding was a hard HIT to the ground, then the hand (or foot?) did a dragging sound before being lifted and hitting again. This happened a couple of times at least before the super loud scream ensued.

Throwing can be an effective means of nonverbal communication. Pearl Prihoda's experience of an entire tree thrown in their direction and landing next to them was a solid "loud and clear" message that the Bigfoot was not happy with them there. Bigfoot threw rocks at my friend Chuck Reel. Rock-throwing is actually very common; in one case Bigfoot threw a pig.

Chimps who are kept in captivity will throw poop. When I volunteered at *Save The Chimps*, I was told they do not do this in the wild. Fecal matter is

used as a kind of punishment or weapon to make you go away or to communicate that they do not like you or want you there. Go away! Leave us alone! (source: <https://janegoodall.ca/our-stories/why-chimpanzees-throw-poop-at-us/>).

Smells could be another meaningful message given on purpose by Bigfoot. Fecal smells by Bigfoot may be a strong scent that could have a similar purpose as throwing poop. Or perhaps the Bigfoot beings freak out from seeing people as much as we freak out when we see them, and they get the runs from nerves (like happens to some people with IBS (irritable bowel syndrome)) and people are merely smelling it. Some research has shown hydrogen sulfide (H₂S), the rotten egg smell, may be involved.

I once smelled a scent that was like a cross between a wet dog and skunk (along with an ominous presence outside), which I believe was a Bigfoot in the Hueco Mountains area (1 mile north of Montana Avenue, off Hueco Tanks Road, east of El Paso, Texas) that one night in December of 2004 in my front yard at approximately 10:45 PM. The message I got from the sense of danger in the air was “lock the doors” and protect everyone. It was very clear and strong. I locked the doors so luckily we never found out, which brings me to...

Bad energy or bad feelings given off, which people pick up on also occurs, which is like a sixth sense, similar to walking in a city street and suddenly getting the feeling of danger, only to turn around and see a mugger coming for you. It is important to listen to those gut feelings as they are usually right.

Some people believe Bigfoot travel in subterranean passages or live in caves or other underground abodes. Others believe Bigfoot is a keeper of the earth and gives warnings to people who get too close to something they should not see (perhaps their home, or something they are protecting), or that they are gatekeepers of sorts. If a dangerous animal is nearby then it is even possible that the Sasquatch is warning you to leave for your own protection. People’s personal cosmological views of the world and universe, their spiritual beliefs and other “big picture” ideas come into play in how they describe Bigfoot’s presence or status.

According to a man I will call B.K., their migration to the caves is seasonal, and involves not just Bigfoot but other beings as well. B.K. said, “I believe that Sasquatches are subterranean dwellers. They go underground deep

underground during the wintertime. Basically underground is another world. It's been said other entities and monsters will come up from earth. And it will be the time of terror.” These negative views of Bigfoot are part of the stories that people tell themselves—and each other—to explain why certain things happen, or that are in line with their big-picture belief systems. Perhaps Bigfoot, to them, is an evil being or monster. Some think they are merely protecting their home and that it would be wise to heed their warnings. Others fear Bigfoot will kill them, and some people have no fear of Bigfoot until they go into the woods and have an experience that forever changes their lives. Bad energy, or bad feelings, sometimes take place and affect the witness. The person may not always see a Bigfoot, but that intense feeling of “go away”, “leave”, “you are not welcome here” or similar messages-through-feeling, happen often enough to be worthy of note.

Zapping is when you feel some kind of electric current running through your body that immobilizes you and sometimes makes you feel nauseated or like you are losing equilibrium (dizzy or falling over). This may qualify as a form of nonverbal communication, if true. Some say that Bigfoot cannot ‘zap’ you and that what you are feeling is simply fear, adrenaline, or being incapable of dealing with the situation. However, others feel ‘zapped’ before they even think, know, see or sense a Bigfoot is nearby, and when it hits, it hits hard. It comes as a feeling, but also an energy that comes over them and into them, like being hit by lightning that surges throughout. Whether those are chemical signals in the body and/or adrenaline is hard to say, but people who have experienced life-threatening situations where adrenaline kicked in and feeling zapped were separate experiences.

Being zapped appears to have an electrical energy component. Where this energy comes from is unknown, and where it enters is typically your body. Some people think Bigfoot is interdimensional and goes in and out of portals, and that a charge is in the air and your body grounds it out; therefore, you get “zapped” causing all kinds of negative symptoms. This is just one idea of many. Some people say not all Bigfoot zap people, or are capable of doing it. Others say when you do get zapped it is like getting hit hard, like with a force field that smacks you and then hovers around you for a while.

In some cases it may be difficult to determine whether scary/electric energy, the ‘bad feelings’ that come over them, the ‘warning’ they sense, or even thoughts to LEAVE NOW, are all one and the same—are they bad feelings from a psychic connection to the environment or something outside of yourself? Or are they being zapped? Or is it mindspeak? Zapping is one thing, but it appears that mindspeak is another.

Mindspeak is telepathy (hearing words like verbal communication, except hearing it in your mind, so technically it is nonverbal), meaning the psychic ability to read minds (sending or receiving messages through thought). Many people claim Bigfoot has this ability... to put his words in your head and deliver a message. Even *Survivorman* (Canadian television series) host, Les Stroud, admitted that he experienced mindspeak on one occasion. Although the message is not audible, it is verbal... inside your head. The recipient of the mindspeak hears a message and typically responds accordingly, or else has the ‘flight’ or ‘freeze’ reaction—rarely ‘fight’ because sometimes an overpowering or ominous feeling comes with it. For Les Stroud, he said in his mind that he was not ready to see them. He did not stick around. This is not uncommon.

The problem with mindspeak and Bigfoot being psychic is the evidence is personal, subjective, and anecdotal at best. There is no proof except the subjective “proof” to the person experiencing it. Some people claim to have natural telepathic abilities (which also follows families, indicating a heritable trait) but it is extremely rare. Is it possible that Bigfoot have a high incidence of this ability in their species? There is no way to know until science can help prove it or by many people interacting with the same being who claim the same experience (scientifically documented, of course). Even then, it still may be subjective or very personal. If telepathic communication is real, it is nonverbal since the mouth is not used—only the mind. Thoughts are energy, like wavelengths of information... some say vibration or electricity. Electrical signals through an EEG can pick up on brainwaves or energy (activity) and record it, plus we all think every day, so we know that thought and mental words are real, even though we cannot technically prove we can do it. Like the wind, you cannot see it or hear it, you can only see or hear its effects.

Perhaps thoughts (or ways of thinking) are common enough that certain types of people—who think a certain way—can pick up on others’ thoughts.

For example, when I was in my 20s I worked at a hotel and we had many business people come through on a near-weekly basis from out of town. I got to know some of them and chatted with them occasionally. Some of them were engineers. After some discussions, each one separately (not knowing each other) would tell me that I “think like an engineer”. So much was their influence on me that when I started attending community college, I declared engineering as my major. After realizing that I absolutely could not stand math, I changed my major away from engineering. So, math was *not* why I supposedly “thought like an engineer”—never did those engineers discuss math with me, but rather concepts and how things worked. I had a mechanical-thinking ability, yet was not drawn to cars or engines or similar types of mechanics. I was tested by a neuropsychologist years later and found out I am high in logic (95th percentile) and organization (97th percentile), which typically engineers might also test high in. If I were to connect the ability to Myers Briggs personality typing, I would say it was the “J” (Judging) part of the brain where planning, weighing choices, and decision-making are the strengths. I have to admit that I share thoughts and interests with other J-brains (vs the opposite, which is “P” (Perceiver) who are better at pulling information out of thin air, going with the flow, and do not like to nail things down or plan). Sharing a similar wavelength of thoughts is the point.

I have had engineers tell me that I could read their minds! Many years ago, there was one engineer in particular that I remember; I could finish his sentences and he was insistent that I knew what he was going to say before he said it. This ability to predict his train of thought made him feel 'creeped out'. I admit I could “hear” his thoughts in my head as my own, but I just found he was particularly easy to read. I cannot do it with everyone. Just that it is easier with engineering types (not all of them). I do not know why, but I think that thought has a “wavelength”, which is a common thread that people can join in on since they share that style or mode of thinking. Perhaps it was merely predictability because of how our brains are similarly wired.

Everything is energy. The human brain has its limits and can only think in so many directions, but to speculate, different personalities may coalesce in particular areas, in terms of thoughts. Telepathy may merely be a way of picking up on that, and perhaps even predicting these thought patterns. I did the same thing at age eight in church when I would lip-sync and whisper to

myself along with the words any new preachers who were in town as guest speaker would be saying at the pulpit. It was like knowing what they were going to say a split second before they said it. I did this regularly for a while. At least, to me, it seemed that the easier they were to read, the less complex they were and easy to predict. These thoughts also seemed “loud” to me, so maybe it is about someone using their public mind (thoughts they share with others openly) vs their private mind (thoughts they keep hidden or secret from others). Or, perhaps engineers (and I) think boring or repetitive thoughts, I do not know... engineering is only exciting to other engineers, typically, and quite boring to others. I am not even sure I am attracted to the subject. Maybe I am boring too, but this experience of being told I was telepathic, and indeed knowing I have picked up on others’ thoughts (some people I did not even personally know), led me to believe that telepathic Bigfoot is a possibility, whether scientists believe it or can prove it or not. There are a lot of people on the planet who have gifts and abilities that go way beyond what science has proven so far, so there is a lot of catching up to do in terms of “proof”, but the people who can do it already know, without question.

Mindspeak is much like this... the people who have experienced simply know it happened. They do not know how or why, and sometimes not even who, but they understand that it occurred to them, Les Stroud included. Do not go around looking for proof of this one until a Bigfoot is standing amongst humans in the real world, because ‘testing’ this to ‘prove’ it otherwise would be like trying to prove that a certain microbe lives on the dark side of the moon without any equipment to find evidence of the claim. Until then, it remains as a type of anecdotal evidence only. Mental telepathy experiences are like ESP (extrasensory perception), remote viewing, shamanic journeying, or Transcendental Meditation (TM), among other things that are difficult to prove or measure. TM is the most scientifically studied form of meditation and has been shown to cause measurable effects. Some people are more capable of these abilities than others are. Yet other people, through belief (or rather disbelief) have turned off their own natural ability to do it, as well, suppressing it rather than learning to enhance it. Fear as a child, or a parent telling a child not to do something, or that it is wrong/not true can also turn these abilities off. Then they grow up believing it is not true and often repeat the cycle with their own children. This is learned behavior. Regardless, mindspeak is akin to telepathy, and some

people can do it whether others believe or not. Whether Bigfoot can do it is debatable, but there are many witness accounts, which after a while make you wonder... hhhmm...

Telepathy is not necessarily zapping either. You can experience telepathy without feeling badly or having any other energy exchange (at least in human-to-human interactions); whereas, people have claimed to be zapped and mentally in shock or frozen, or cloudy/foggy-headed, or their memories skewed, without hearing any words in their head. One fellow I heard about once saw red glowing eyes from a very tall creature in the dark when he was camping deep in the woods; then many eyes surrounded him and he started having visions and then lost consciousness. The next day he was fine but had memory, focus, and concentration issues. Infrasound from vocalizations that are very low and deep have occurred, with similar effects, which could be seen as another form of getting zapped, yet some people define these differently. Headaches, nausea, and feeling physically ill (even vomiting) can also accompany the odd feelings and symptoms from either infrasound or being zapped. So zapping is different from telepathy/mindspeak, yet they can also occur simultaneously, so in those cases, it may be difficult to tell them apart—where one form begins and the other ends.

Again, there is no proof that any of these alleged forms of nonverbal communication are true, just that there are too many personal or anecdotal accounts at this point to completely discount it unless one is a disbeliever in such things (which has to do with personal myths and cosmology and enculturation). When it comes to mindspeak, a lack of information, bias, and/or disbelief typically precede someone's (person "A") claims that they can falsify (disprove) the mindspeak event of someone else (person "B"). It is currently scientifically not possible—without advanced medical/scientific technology—to disprove that someone else received a telepathic message in the field. If mindspeak/telepathy happens, it must be experienced on an individual basis. Claims about someone else (person "B") without proof makes the claim invalid and only points to their (person "A") own belief system. It means person "A" is basically a disbeliever, that they likely cannot accept the idea of mindspeak. Remember that disbelief is a form of belief (a belief 'against' instead of a belief 'for' something). Consequently, the opposite is true... person "B" cannot prove they experienced telepathy without special equipment; therefore, the point of arguing either direction is

moot. In a way, it must be taken on “faith” that they experienced it. Some people simply cannot make this leap, and from a scientific standpoint, perhaps they should not. Until more advances are available in the field, recording a live occurrence of Bigfoot mindspeak (or some form of external technology, related to Bigfoot or not), then the topic will remain a mystery.

Habituation

Habituation techniques are often designed after the original famous habituator of chimpanzees, Jane Goodall. On her website (The Jane Goodall Institute UK) page titled *Habituating Wild Chimps*, Mike Wilson (n.d.) states a few things about habituation being a key factor when you want to observe and research primates:

When I was five or six years old, I saw Dian Fossey on television ... [which] motivated me to become a primatologist.

How is it possible that gorillas and other wild animals can allow scientists to sit with them and follow them around, recording the details of their lives? The answer is “habituation.” It is a basic and important tool used for studying primates and other wild animals.

What is habituation?

The American Heritage® Stedman's Medical Dictionary defines “habituate” as “to accustom by frequent repetition or prolonged exposure.” It’s a technical word for a very common psychological process. ... In animal behaviour studies, habituation specifically refers to the process of getting animals used to people.

Why habituate primates?

Most wild animals fear people for good reason: humans are the most dangerous creatures on the planet. ... in forests, which is where most primates live, there are few roads, and trees block the view from the road anyway. So if you want to study primates, you must go to their “hang-outs.” Habituating them to your presence becomes necessary.

The primatologist is much like the cultural anthropologist: he or she seeks to be accepted into a foreign society, not as a member, but as an observer. Primatologists strive to be ignored while they observe and record events. Whether the study subjects are human or nonhuman primates, the new observer may experience a period of intense scrutiny, and may receive both threatening and friendly behaviour before being able to work without altering subject behaviour.

How does habituation work?

For habituation to work, animals need to see people regularly over a long period of time in non-threatening circumstances. ... You can speed the process up by providing food (“provisioning”). ... Scientists used provisioning in a number of early studies, but the risks of doing so became apparent and the practice stopped at many research spots including Gombe National Park, site of Jane Goodall’s famous chimp research.

Are there any risks to habituation?

Habituation is not always a good thing for primates. If they lose their fear of researchers, they may also lose their fear of hunters and other predators, making them easy targets. ... Habituated

primates can also be dangerous for people. When wild animals get used to eating garbage and picnic scraps that are left accessible by humans, they will lose their fear of humans and can become more aggressive. ...

Healthy Habituation

In primatology today, scientists seek to study animals without changing their behaviour. This means habituation without provisioning. Not using food means habituation takes longer, and in some cases may be impossible, if for example the study groups are especially wide ranging. ...

How long does habituation take?

The general rule of thumb is that each individual primate needs about 100 hours to get used to people. ... Chimpanzees take longer to habituate, because the entire social group rarely comes together. Individual chimpanzees often travel alone or in small subgroups, so it can take many years for every member of the group to become habituated. In forest sites, such as Kibale National Park in Uganda or Taï National Park in Côte d'Ivoire, habituation of chimpanzees without provisioning has taken five or six years. Habituation may take even longer in savanna sites such as Semliki, Uganda, where chimpanzees range over huge areas and only rarely encounter researchers. ...

--Mike Wilson, former director of field research at Gombe Stream Research Centre

As you can see, there is a lot to know about proper habituation techniques, and applying it to Sasquatch would mean that the warnings for feeding them should be heeded. Also, the last part of this sentence is particularly jarring for the potential habituator: "Not using food means habituation takes longer, and in some cases may be impossible, if for example the study groups are especially wide ranging." (Wilson, n.d., para 13). The words 'wide ranging' are of interest because according to most Bigfoot sightings, this giant hairy being appears to be a chronic wanderer. Bigfoot are habitual nomads; they do not build any typical encampments and have no permanent residency. They do not stay in caves or nests for long, nor make huts, have homesteads, grow garden plots, or keep to any one place for long. They also do not seem to follow or create any trails.

The 'desert apes' in the southwest desert (mostly Texas and New Mexico) that I researched would walk right through a huge mesquite bush, said some witnesses, and crush the thorny branches that would otherwise hurt or snare a regular animal. They are believed to live in the forests and mountains, near waterways and granitic areas, but otherwise, they seem to travel out of the mountains, into the hot desert valley, and appear to follow the mountain ranges between southern New Mexico and west Texas. They appeared most aggressive when out in the desert, while perhaps more docile when in the forest, but no one knows if a lack of water and food supply might be the difference as to why.



Thomas Finley with Sasquatch Statues (he is also a Contributing Artist)

Bigfoot has a wide territory for wandering as free beings, not in cages, so the chances of them staying in one place for long (if they are apes) is likely slim to none. Humans are related to apes too, but we have a completely different and modern culture with permanently constructed homes and technology). There is no evidence of Sasquatch permanently dwelling in a small area. The food supply alone for a being of great size would run out, and if humans were gifting food, could set people up for danger if the supply were to stop. Bigfoot researchers familiar with habitation and Bigfoot's habits understand that it would not limit itself to a small region. These researchers warn others that if the Bigfoot seems to be staying in a small area it is likely wishful thinking or outright misidentification. They recommend trail-cams or other visual proof. Additionally, anyone claiming to have habituated a wide-ranging Bigfoot within a short time (day, weeks, months, or less than several years) might be deluding themselves.

Jane Goodall's habituation methods allow the scientists/primatologists to get within (but not closer than) 10 meters of the chimps or other primates regularly. They have clear photographs and video clips galore of this (or

entire documentaries). Yet, the skeptics say that no single Bigfoot field investigator—even one who has been habituating for years—has been able to produce photographic evidence of this quality or nature, in comparison, at least nothing that has hit the news and allowed the scientific community to come in and validate the species. Why not? Something else might be going on, and/or the Bigfoot may not be the one responsible, but the habituator, instead, at least some of the time. Skeptics would say it is because Bigfoot does not exist except in the minds of the habituators.

So-called 'paranormal Bigfoot' travel by portals, turn into entities of light, and so on. When dealing with a paranormal Bigfoot, all bets are off because they might not even hunt or eat other animals or need a local food supply. Worse yet, they may not walk far without appearing or disappearing, and could be some other paranormal phenomena, different from—or incorrectly interpreted as—Bigfoot, or might merely be the “figment of someone’s wild imagination” according to some researchers.

One of the Flesh & Blood (F&B) researchers, Steve Kulls, uses some habituation techniques and had some unique results; he said, “I basically go close to the edge of what we perceive is their territory (based on aggressive behavior reports) and use their natural curiosity to come check us out. We set up equipment traps along the campsite to get photos, audio, etc.” This is one way in which field researchers do their habituation work.

Some might think that classical conditioning is similar to habituation, but the former is more about the creation of associations between different stimuli, and the latter is where the more stimuli that occurs, the lower the response to that stimuli. Habituation of stimuli that is repeated over and over ensures that the animals become immune to the activity(ies) and so become habituated, such as birds that are fed regularly become impervious to human presence. Long-term habituation would be needed to habituate any primate, especially smart ones.

I spoke with Kevin Kehne, who is a habituator; he said:

Mitch Waite was a great resource for habituation, sadly he died. Jane Goodall used this to get close to her study group. I believe the best knowledge comes from First Nation People, They lived with (in harmony) these forest people and have a wealth of knowledge. There are only a handful of us that seem to be breaking any ground on this subject and I can tell you, with close to 5k hours in the field in the past two years, My methods, slightly changing (evolving) are

proving to be Phenomenally successful. So, I would say it's safe to say that I could be considered a leading expert in the field of Habituation...

With that, I will let him tell you about it as one of my contributors below...

Kevin Kehne - Contributor

Habituation

In the Bigfoot community there is a style of research known as “HABITUATION”. Habituation is evident in its name, meaning a Habit or simply put, doing the same exact thing always! With this style of research, we step away from the norm of heading out to find or track down the Bigfoot but instead, to let them come to us. After all, they know we are there long before we know they are...

My methods are different in that I’m not out trying to prove anything to anyone, I’m out to learn about them, from them! I don’t use any technology other than an audio recorder. The reasons for this is I want to be a guest, not an intruder running around the forest like the “PAPARAZZI”! When I get on site, I always do the same thing exactly. I park my truck in the same spot to within a couple of inches, I get out and give a yell, kind of a hello, it’s me. I always wear a red shirt (no significance to red, just what I chose to wear) with the thought process that they see me in red and recognize it as me. I then walk the perimeter of the camp site to see what’s changed. I set my tent in the same exact spot every time, and my chair in the same spot every time.

Once my camp is set I head out to my “Gift Stump” and leave a gift. I say my hello’s and walk back to camp. At this point I just sit and get accustomed to my surroundings and let the wildlife get used to me, once again, being a guest or basically, not coming across as a threat. All the creatures in the wild can pick up on this! I make my dinner at the same time and then I get ready for the night. An hour before sunset I turn on the radio playing the same exact music (Native Flutes) until just before dark and start the audio recorder.

Now this is where all the fun begins. I don’t use any white lights, no campfire, nothing to make any noise. It’s completely dark and quiet! This allows the senses to be at their highest level because even the crackle of a fire will mask the VERY subtle things they do! I do carry a red lens

flashlight for emergencies like “SKUNKS” and the reason for the red light is red light will not cause you to lose your night sight to where anything else will! I stay up as long as I can but a lot of the time, I’m hitting the sack around midnight.

I get up in the morning and make my coffee then turn off the audio recorder. While the coffee is brewing I download the audio into my laptop and scan through it for obvious hits. I then get my coffee and head to the “Gift Stump” to see if there’s any changes. Then I head out to make my daily phone call home to check in. This is either a $\frac{3}{4}$ mile walk to get service depending on where I’m at, other locations I have to drive 10 miles just to get service. I head back to camp and repeat over and over every day I’m out. I stated that I don’t use any technology meaning no cameras, video or trail, no night vision or infrared (therm). I’m trying to earn their trust and this is the most important part because TRUST is key. I tried some of this in the beginning and had very little to no activity. It wasn’t hard to figure out they don’t like that stuff, and YES, they know what it is!!!

Unlike most researchers, I don’t do “Call Blasting”, Knock on trees or all the stuff you would find on popular Bigfoot TV shows, not to say I haven’t knocked on trees and had responses, It’s just that my experiences have taken me far beyond that. I’ve, to date, spent 4,920 hours (logged) in the wilderness of central Arizona in the past thirty months, or simply put 205 days out! I have interactions every single night I’m out, I’ve had five daytime sightings and at least thirty night sightings. I have SPOKEN LANGUAGE recorded, have logged countless footprints and structures. We’ve exchanged gifts and I’ve actually had them touch me while outside on my cot (one of the things I’ve changed to doing, sleeping outside on a cot instead of inside of the tent)!

I can’t and won’t talk for others who use the “HABITUATION” method, but I do know they have similar results. If you are interested in being out and interacting with the Beings I strongly recommend this method, Keep an open mind and as I’ve coined “DON’T LET YOUR PARADIGM DICTATE YOUR EXPERIENCE, LET YOUR EXPERIENCES DICTATE YOUR PARADIGM”! If you would like more information on this you can find me on YouTube at Arizona Squatch and see for yourself exactly what this all entails!

Kevin L. Kehne A.K.A. Arizona Squatch

Tara Leeluu Hauki - Contributor

Habituation Experiences

I've been incredibly busy for oh, about four years now, hahaha.....running back and forth between Happy Camp and Pismo Beach, so my quality of operations has had to diminish. I am not a Bigfoot researcher at all. I have, however, met all of the greats because I myself had a significant habituation situation on my property back in 2004-2005.

The first time I knew a Bigfoot was on my property wasn't a sighting, but sound. For a few months in the fall and winter of 2004, my boyfriend and I would hear what we thought might have been a giant tropical bird of some kind, calling to us every evening from a copse of trees down near the creek on our property.

In the evenings we would be outside and hear this keening, sing song, sort of guttural call. It would call...and I would call back, imitating it. It would go on like that for awhile every day for months.

The winter got deep and so we would just be inside. It gets very cold in the Klamath Mountains. We always do what I consider hibernating, Soon we just forgot about it and just went on with our lives.

That next summer I found myself alone at home. My boyfriend and I broke up for awhile. He went down south and I stayed in Happy Camp. Happy Camp, by the way...is about 60 miles north of Bluff Creek on the Klamath River.

I love the woods. I was born in the Sierras, but I never considered myself a Bigfoot researcher. At the time of my sighting I didn't even know there was such a thing. Well, ironically, I had just found out about them, actually.

My friends were going on one day about how there had been researchers in town. They were laughing because they had run into who I soon found out was Tom Biscardi and his now disbanded GABRO. The Great American Bigfoot Research Organization. I laughed along with them. There was always some weird thing going on there where I lived, and let it slip out of my mind.

Hindsight is 20/20 so it all makes sense now, but for months through the spring, as I was working out in my yard...I could swear I could feel someone or something watching me from the hill across the road. From

where my trailer sat, across the road and continuing through the woods....there was absolutely nothing all the way to the coast at Crescent City, California. The woods Happy Camp sits in are still some of the most remote wilderness areas in the world.

The morning of July 13, 2005 I got up at dawn. I always was up with the sun. Long story but the only technology period that I owned then was a solar powered radio. No phone, no TV, no Internet. I had never been on the Internet to that point. I always just got up and went straight to work outside, plus my house sat in a shadow so I always went outside early and sat in the sunshine to be warm.

I went to slide open the door on my trailer when I glanced up and saw what I first thought was a world record bear, apparently eating blackberries about 150 feet from my porch. I stood there for a second and then said what I say to every bear that comes in my yard.

"Hey, get out of my garbage." This always got their attention and usually scared them off.

The thing stood up. I think I was kind of in shock at that point because standing straight up at the edge of the blackberries, the thing was about 1200 lbs. and around 14ft. tall. The height turned out right. I measured from where it stood up against the bushes later. The berries were eleven feet tall and the top of the hedge came to about the things nipple.

It had it's back to me but it suddenly turned and faced me when it heard me speak. My brain kept saying it was a bear, but my mind kept firing off doubts at the same time. It was very disorienting. It had no ears I could see. It stood and looked at me for a minute and then it turned and ran very fast to the left towards the path that went to the creek. Actually the path went by the spot we had heard that thing calling in the fall the last year.

It ran on two long legs, upright, with long swinging ARMS. It then actually went down on all fours and did that thing gorillas do by scoot running with their arms and legs. It ran full out along the berries for around 200 yards before it turned down the path and crashed through the bushes towards the creek.

Out loud I said, "That's not a bear."

I actually went back inside and went to bed. There was NO WAY I was following it and frankly, I was in shock. I had just seen a bigfoot.

Bigfoot researchers have changed my life. A few for the good, quite a few for the bad. I have a ton of stories on people from Tom Biscardi to Matt MoneyMaker. Jon-Erik Beckjord to Loren Coleman and everyone in between. I'm in a few books. David Paulides "Tribal Bigfoot" for one. He got details wrong. I got to meet Peggy Marx. I love her. She's legit. Because she saw that I was telling the truth about my sighting, she showed me about 100 snapshots of the most incredible bigfoots you could even imagine.

I don't have an opinion about them. they're primates. I know for sure. The myths surrounding them were perpetuated by, first of all....Tom Biscardi selling them as a legend and a myth in the movie he promoted in the seventies. Ivan and Peggy Marx got the footage and photos they did by sitting in a duck blind for seven weeks in Alaska. They pooped and peed in cans to hide their scent and ate canned food, sitting silently with their cameras to get the shots. Tom is a show promoter from Las Vegas, you know? He sold it that way so a true story was convoluted leading to the mystery of today. Bigfoots were plentiful on the Klamath in times past. I have many friends who are indigenous from here who's family members interacted with them less than a hundred years ago. Logging and mining destroyed habitat and all of the people who moved here in the gold rush chased them all off. Their numbers are slowly returning though. There are stories every year of people running into them in the woods around Happy Camp and up and down the river canyon.

That answers your question about research style [habituation]. It's the only thing that works.

I do understand those who come up with ideas that bigfoots are mystical. I blame Tom a lot for that, but did you know that until the mountain gorilla was first seen by white men and photographed in 1902, they were known as the ghosts of the forest? People thought they were spirits...what we would call "interdimensional", and extraterrestrial in today's lingo.

The habituation part is my encounter. The Bigfoot stayed on my property for about a year. I actually saw it three times during that period.

Tara Leeluu Hauki

Food as a Ritual

Rituals are a part of everyone's daily lives, even if they do not realize it. Brushing your teeth, showering, or going to church or work are all ritualistic behaviors. Culture ingrains within us certain habits or rituals in everyday life, and both ritual and religion, in particular, are important aspects of our ethnicity (whichever cultural or national social group we might be).

Bigfoot habituators often include habits or rituals such as gifting, singing, and other things. For that reason, I surveyed Bigfooters on “gifting” (of food, among other things) and exposure of humans to Bigfoot (and vice versa) and those consequences.

Two Surveys... here are the questions:

What do you gift to Bigfoot most often?

What unintended consequences could happen from gifting Sasquatch?

Survey: What do you gift to Bigfoot most often?
Group: Team Squatchin USA

This question is similar to another survey I asked (“What is Sasquatch’s favorite food you have gifted to him/her?”) in the “Small Surveys” section, but about what is gifted *most often* rather than a *favorite* food—however, these are really very closely overlapping questions, which when applied to two very different groups, results in different types of answers as you will see below. Plus, this one is in a group where habituation is commonly practiced by its members. Plenty of good answers, but if some answers were obvious jokes, I removed them; yet, in case they were possible jokes or possibly real, I left them in, just in case. I also left some extra comments in for interest.

Results:

- Sweets like donuts and such and maybe fruit
- Beans and tortillas
- Polished stones , like lapis or amazonite or colorful calcite.
- Privacy

- Sourdough 🍷🍷
- Red Delicious Apples.
- Shiny stones, apple, blueberries, I also left a beautiful obsidian Arrowhead. Wish I could've known what they thought of it.
- Seashells fresh from the beaches of northern Washington.
- Eggs 🍷🍷
- They've never taken anything I've offered, but they bring me gifts. I'm starting to feel guilty, lol.
- Beef jerky.
- Toilet paper 🍷🍷 . They love Angel Soft. Seriously
- Apples
- Fruit nuts colored ribbons rocks marbles feathers the last time I gifted a feather I got four rock s from Columbia river and a elk horn
- ♥ love 🍷🍷
- Apples 🍷🍷🍷🍷🍷🍷
- Peace
- Apples, feathers, stones. Generally, blue turquoise and blue/green apatite. Anything with a nice color pattern.
- Good vibes and Love.
- I usually leave a little deer meat at a kill. Maybe a portion of the heart.
- Cold beer and cookies, they will try it after they see u consume some first, place on a hi stump within the tree line
- Peanut butter.
- I give cookies,. Granola bars , little fruit
- pb, apples, dinosaur toys, bit make sure its a Squatch, burry your gifts 16" underground in sealed tupperware with heavy stones on top.. they visit you will be able to tell between them and any other forest creature, also helps when stones and feathers are left for you... be safe they are not big teddy bears who walk our forests..
- I give him or her, apples, potatoes and different types of squash. Once I had put a stuffed Scooby-doo in a tree next to my gifting location and I don't think they liked it, as it was ripped to pieces when I found it two days later.

- I dont think they like dogs
- They don't like dogs
- They like blue stones and blue marbles. And raw crystals like amethysts.
- Apples pears berries nuts fig Newtons. Ours love fig Newtons.
- Crystals ❖❖
- U know your right they use them and help guide us
- They certainly do! ❖❖
- I built them a crystal grid in a portal on my property when they asked me for help with it's function. ❖❖
- They directed the entire operation through mindspeak and Visions shown!
- Thank you sister yes it's very confirming especially when others are learning as well we're moving into another dimension here got to get ready for it expect miracles expect signs.... peace ;)
- Apples
- I offer my prayers and songs
- From what I have witnessed they like anything from the forest basically.. apples.. fruit..berries .. etc..
- Deer
- Pb and j sandwiches, songs, stories, prayers.
- I GIVE THEM PAY DAY. BARS THAY LOVE PEANUTS
- And sometimes silicone diamonds
- They love marbles
- I like to give them fruits that aren't available here, like oranges, bananas, mangoes, etc. I've also laid out glass beads in a particular pattern, then later found them in a different pattern.
- I've gifted edible treats as well as colorful items. I'm pretty sure they receive any gifts they're offered with the understanding of intentions



BBS-Marble

Artist Contributor: Su Walker

Survey: What unintended consequences could happen from gifting Sasquatch?

Group: E.C.B.R.O. (East coast bigfoot researchers organization)- est 2010®

Results:

- Someone gets eaten by a bear that turns out to be the "Sasquatch" that you're feeding because that bear associates humans with food from the human scent on the food being left out
- They get used to it, it stops.. they get pissed.
- Yup
- Since part of the DNA is human female, let's hope it cannot contract the COVID-19.
- Be very careful if it has gifted you back
- Why do you say that?

- If it has in anyway come in contact with anyone or anything that is infected... well, you just better be careful in what you touch as your gift.
- Only my thoughts since we don't know about the unknown male DNA.
- I should say the gifting back to you --- if any.
- Hadn't thought of it like that.
- Listen to Scott Carpenter, David Paulides, or Steve Isdahl.
- Yes. I purposely ask individuals though in case they personally experienced something. Most people get their info from somewhere else though.
- I feel for those that are just out in the woods when Squatch have been "feed", and those people have no clue... IMHO, you know they are going to get hurt or worse; people have disappeared in the woods with no explanation.
- Bacteria !! We almost wiped out the American Indian's with our germs !!
- Making them tame, which would make them easier targets for hunters
- Like any animal you feed them they expect it, how does your dog act if not fed? They get mean when they get hungry
- Yeti images ... Cease to exist beyond a very few.
- I received gifts back
- No crunchy peanut butter ❓❓
- I offered them my authentic Southwestern Native American Talking Stick ~

Using food as a ritual may or may not be wise, but if it is used, and if Sasquatch is taking and utilizing these items in some way (eating them, throwing it, giving it to other Sasquatch, feeding animals, etc.) then it stands to reason that they would habituate and become conditioned to being fed, just as bears do. In this case, the food ritual would be expected, and that expectation might cause issues with the gifter(s). Food rituals being part of habituation could thus become part of the Bigfoot's personal life and culture. Altering another creature's culture could likely have unintended consequences.

To summarize, if Bigfoot is real then they probably have some form of culture unique to them. Do they use tools? Communicate? Have language (verbal and/or nonverbal)? Have families and society of some kind? If Bigfoot is connected to its environment, then the ecology of Bigfoot must be investigated. Any level of intelligence, from tool-using/making to societal links and communication, would be potential sources of evidence. Habituation is a way of getting animals used to human presence; it is said by experienced habituators that gifting food or items is a way to help in this endeavour, in hopes that the Sasquatch will present themselves and offer proof of their presence as well. Many insist that it has, although some of them lean toward a paranormal quality about Bigfoot. Food can be used as ritual items, and yet there can also be unintended consequences to gifting things to Bigfoot, such as luring bears into the area.

CH 12: Flesh & Blood Bigfoot

If Bigfoot is flesh-and-blood (F&B), then what does such a creature really look like? What does his/her/its physiology entail? At full height, an adult Bigfoot, depending on gender and region and species, could vary considerably, but here are some ranges: - Height: 7-14 feet (average may be closer to 8'-12')

- Width: 2-5 feet
- Weight: 400 – 1800 lbs (average closer to 500-1,000 lbs)
- Body Shape: Tall, wider at shoulders (v-shape), no neck, long arms almost down to knees, shorter legs than arms, large feet - Feet length: 12-28 inches (average closer to 14"-16")
- Head Shape: Round, or pointed (maybe sagittal crest), sloped forehead common
- Hair: Often dark, ranging from brown, black, reddish, grey or white, sometimes blonde or yellowish



Contributing Artist: Thomas Finley

Some folks who say they have seen a Sasquatch describe them as having traits such as defined below (provided anonymously): Was on a Bigfoot expedition in Florida the next December, and told the folks there this story.

Told them the black blob did not look pointed but kind of squarish.

They said, "Oh yeah, down here we call them the 'bucket head'".

If a sagittal crest, perhaps the muscle around it is so bulky that it fills out the "shoulders" of the cone.

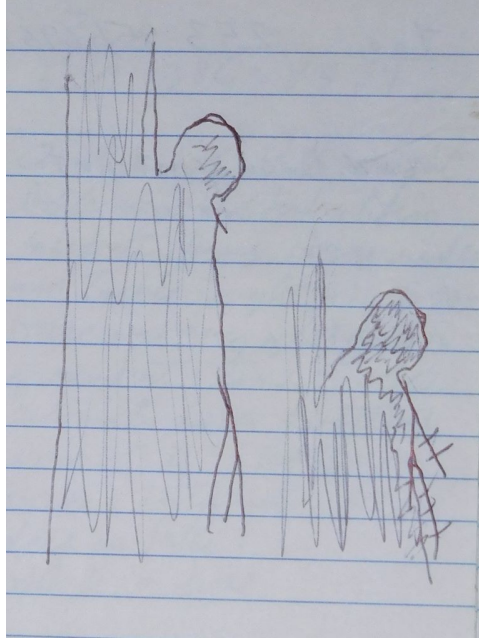
Another sighting: July of 2016, in the Blue Mountains at the southeastern corner of Washington State, near Idaho and Oregon. Dry forest near a spring, approx. 5500 feet elevation. (anonymous continued...) This was on one of Barb Shupe's expeditions. The group had gone to the site (a National Forest Service cabin) one afternoon. I arranged on a stump behind the cabin one apricot, one plum, one roundish chocolate candy in a triangle approx. 12 inches in diameter, with one cherry in the middle. We went back the next evening. All the fruit was gone from the stump, but the apricot pit was on the stump, licked clean of all pulp.

But here's the best part, the actual sighting at Bumping Lake, Washington. After the group returned that evening (actually late afternoon), 3 folks saw from the road about 150 yards away a Sasquatch at tree line, which they first took for a hiker. It was up a hill from the road and probably 50 yards away from them. They also saw what initially looked like a big dog, but could have been the Sasquatch on all fours.

Anyway, one woman and I decided to stay the night, sleeping in our respective vehicles.

I brewed myself a big mug of herb tea before turning in, to be sure that I was up at night!

It worked, had to get out and pee around 2:20 and 4:20. The second time I was standing doing my thing, looked up to my right and saw the silhouette of a Sasquatch with its back to a tree. It was a bright moonlit night, the Sas was in the moon-shadow of the cabin silhouetted against the moonlit woods behind it.



Sketch of what he saw

I remember thinking to myself, "Now that is what the head of a Sasquatch should look like!" It looked like the Paranthropus skulls or early homin skulls I have seen. I just looked for a couple minutes, thinking that I wanted to imprint the image in my mind so that I could sketch it later. Then I went back to my vehicle.

The woman who was there in her vehicle got up just about 10 minutes later and walked around, but didn't see anything.

I got up at first light, found where I had been standing, and where I had been looking. The tree was there, but there was no stump or other object against the tree there that could have looked like a Sasquatch.

It was about 30 feet from me.

Facial Features

There are many descriptions of Bigfoot/Sasquatch but a common theme is how human the face looks (not always the eyes, but sometimes). Skin is often thick or leathery. While the body tends to be ape-like (except most often walks like a human, bipedally), the face often has some human element about it. This account by Jamie Nightingale is interesting because of the incredible details he saw of this face of a Sasquatch at close range... I paraphrased what he told me (approved copy).

Jamie Nightingale was 19 (in 1984) when he was on the shore in Vancouver, BC and ran to confront a hiker for throwing rocks; however, he found a 7' Sasquatch with red hair instead of a hiker.

The Sasquatch charged at him and came fairly close to where he was standing so he got a good look at him. The creature looked like a "Wildman" or "manimal", covered with 6" long red hair and was "very agitated, snarling", according to Jamie, and he said whenever he looked at his "very human like face" he would bare his teeth (cuspid being longer like a canine). Inside—but not outside of—his lips looked unusually red and they just stood there

looking at each other for a moment, as if trying to figure each other out.

Any time Jamie made eye contact the Sasquatch snarled; his skin appeared rough and leathery or scarred. Short, fine, tan-colored hair covered around his nose and eyes, and his eyes themselves were either black or had large pupils, and the shape of his eyelids appeared human except a bit sunken, with “high, wide cheek bones”. Jamie could see this was a huge hairy being, and definitely not a suit. “Powerfully built” and with a “big barrel chest and body” he appeared to be a young man like Jamie, perhaps early 20’s in age, and although odd looking, not ugly.

As he saw his face the Sasquatch sniffed the air, causing his lips to twitch before wrinkling his nose and snarling again. Jamie ran back towards the canoe and glanced back and suddenly he “did look ugly, his lips and nostrils looked like the Totem pole depictions of them. The lips appeared to be flipped outwards like I have seen apes doing, and his nostrils seemed to be swollen and engorged with blood.” He did not remember much sound but managed to escape in the canoe and watched him stand between two trees as he left.

Is Jamie’s sighting typical of Bigfoot sightings? The answer is, they can vary, but overall, it gives the general feel and a very specific description of the facial features he witnessed. Sometimes they are described with deep-set eyes that look like dark round buttons, other times described as having human-like eyes, complete with deep intelligence. Others say the eyes glow red (particularly if it is nighttime) or that they reflect eyeshine colors such as yellow or orange or white. The brow ridge is usually heavy, and the forehead often receding. The skull top is sometimes described as pointed, and at other times more rounded. Cheekbones high and prominent, lips may be thin, rarely full. Wide, flat nose. Wide strong jaw. Ape-like qualities to the face and head. All of these are fairly common in Sasquatch sightings.

Arm Length and Hands

Sasquatch has longer arms than humans, so more like gorillas and chimps. According to the BFRO's "Anatomy" webpage, the arms and hands are discussed: The arms are massive and might exceed human length somewhat, frequently reported as hanging close to their knees, though accentuated by the slouching stance of the animals. They are particularly hairy along the forearms and end in very large and massive hands (once described as "the size of paddles").

The hand deviates in slight but significant ways from the human model ... Fingers are generally shorter, especially the thumb, and the latter is carried "farther toward the wrist" as compared to the position in man. The hand largely lacks the thenar pad (the mounded muscle at the base of the thumb), a corollary of the lowest opposability found in the higher primates ... The hand is proportionately broader than that of man, palm width in adults measuring up to 8". Both finger and toe nails are deeply colored ("nicotine stained"), presumably a combination of dirt and thick keratin, though fingernails are light colored in some. There are no claws.

(source: https://www.bfro.net/gdb/show_FAQ.asp?id=585) Foot Length

Wolf H. Fahrenbach (1998) studied foot length with the International Society of Cryptozoology and published on the BFRO site, which resulted in this statistical analysis: Descriptive statistics of the collected footprint lengths ...

N = 706

Range = 4"—27" (10.2—68.6 cm)

Mean = 15.6" (39.6 cm)

Median = 16" (40.6 cm)

Standard Deviation = 3.1" (7.9 cm)

Standard Error = 0.12" (3 mm)

Skewness = - 0.16

Kurtosis = 1.89

This means the average footprint is around 16 inches long, based on these stats. The foot length and average height of Bigfoot required some recalculation of the numbers (Fahrenbach, 1998):

Descriptive statistics for foot length:	Descriptive statistics for height:
N = 89	N = 89
Range = 8.5"—25" (21.6—63.5 cm)	Range = 5'—13' (152—396 cm)
Mean = 16.6" (42.2 cm)	Mean = 8.1' (247 cm)
Median = 16.5" (41.9 cm)	Median = 8' (244 cm)
Standard Deviation = 3.2" (8.1 cm)	Standard Deviation = 15" (38.19 cm)

The gait, stride, or step/pace of how a Sasquatch moves when walking also reflects the information about the feet and height. Gait is how a person walks, whereas a stride is a long step, which is similar to pace. A standard human stride is one normal step when walking; which is from 0.75 meters (0.82 yards) but a pace can also equal two strides, depending on interpretation; typically a pace is equal to a stride (one step). Going back to Fahrenbach who analyzed the gait of Bigfoot as well, he said about the stride (space between one-step, toe to heel): The Sasquatch has evidently evolved a peculiarly long stride with a long arm swing, a slow cadence coupled with prolonged ground contact of the feet (Krantz 1992), and a suppression of vertical body oscillation, a so-called compliant walk (Alexander 1977). This bent-hip, bent-knee bipedal gait is deviant from the human stiff-legged mode, and has been frequently commented upon by eyewitnesses for its conspicuous fluid grace (“like riding on a bicycle” or “cross-country skiing”). An identical mode of walking was suggested for *Australopithecus afarensis* (Stern and Susman 1983), albeit in the absence of any reference to, or presumably knowledge of, Sasquatch gait. (Fahrenbach, 1998) Sexual Anatomy

It was Loren Coleman, who owns the International Cryptozoology Museum (located in Portland, ME) who investigated the sexuality of Bigfoot. He stated about the creature having sex with other Bigfoot beings: I give a lecture called *Sex and the Single Sasquatch*. People laugh at first; but then, after laughing, they have to start thinking. What I’ve found in the sexual realm is that, as opposed to the fantasy that most people assume—of a well-endowed Bigfoot having sex with Indian native girls—the reality of the sexual aspects is mostly with regard to human men being kidnapped to have sex with younger, female Bigfoot. (as cited in Redfern, 2016, p. 254) Native folklore that I have heard over the years suggests that there is a fear for females alone in the woods (especially those who are on their monthly cycle). This fear stems from the idea that the Sasquatch will abduct these young women. Tales of some of these women or girls who they thought were lost forever, had somehow managed to find their way back home, sometimes years later, toting a child who was hairier and brawnier looking than usual. Had Sasquatch taken them and had sex, creating a human hybrid? This brings up questions regarding the sexuality of these entities and how they interact with humans. Regarding the pregnancies of the young women the Sasquatch abducted, were the young women raped, was the sex voluntary, was there a romantic relationship involved, or was it a form of transaction. Is there some kind of

non-sexual reproduction that takes place? As for the condition of the young women, they were alive and seemingly healthy when they returned to their community with the new baby or child.

Many people within the Bigfoot subculture think that because Sasquatch has large hands and feet, and is a giant compared to human men, that they must be humongous *down below* as well. However, based on eyewitness accounts, Loren Coleman adds that their male-member is actually “very small”, which “connects up very favorably with the fact that gorillas and orangutans have small penises, too. This suggests that Bigfoot is also some type of ape” (as cited in Redfern, 2016, 254). The biggest question that would stand in my—and many researchers’—mind(s) is whether Sasquatch/Bigfoot is a true ape because of the very human-like face and eyes, the bipedal (upright walking) aspect to their gait compared to most apes. It appears that Bigfoot beings have a combination of features as if they were part ape and part human, yet science knows that these two species cannot cross, genetically speaking, if they were to copulate. Therefore, if Bigfoot were able to successfully copulate with a human, they would need to be another type of hominoid, perhaps—like Denisovans and Neanderthal—another form of hominin/human. Neanderthal, in particular, was known to have an ape-like ribcage, yet humans today (minus anyone with African heritage) have 1-4% of their DNA as Neanderthal, so they were able to mix genetically and produce viable offspring. This would make



Contributing Artist – Thomas Finley

the physical aspect of Bigfoot sexuality more human-like than ape-like if the indigenous tales are true about humans and Squatches mating successfully. Zana was a Russian serf woman, famous for being short, stocky, and extremely hairy. She was more than just hairy, she was extremely robust, and some have suggested that she may have been an Alma, Neanderthal, or most likely a

Denisovan person, still living in our modern times. Zana was put in a cage, like an animal, and many human men had sex with her allegedly producing brawny babies. If true, then this would also lend to the fact that these beings are more human than ape, at least genetically speaking, if not purely human with some “throwback” genes.

Lack of Physical Bodies

One of the most commonly held beliefs against the existence of Bigfoot is that no bodies have ever been found. It is indeed a compelling argument, but so are the possible logical reasons as to why this might be. Science is

regularly discovering new species in the modern era, so clearly we humans do not know every creature that shares this planet with us. Some of these unknown creatures are occasionally seen (like Bigfoot); they predominantly stay out of sight, hence the name 'cryptids' (hidden animals). There are also other reasons, galore. People have all kinds of fascinating beliefs surrounding this one aspect. I watched—but purposefully did not participate—on a Facebook group *Bigfoot The Real Truth* and observed these answers for a very common question about where the bigfoot bodies go after they die (assuming these are real flesh and blood creatures). Answers were categorized according to patterns and themes discovered, and the results are below.

Retrieved 12/18/2019

of responses: 115 at time of retrieval, 75 actual answers recorded

(All images, memes, or gifs removed)

Question: How come we never see Bigfoot bodies?

7 categories found: Bury dead, Environment, Bigfoot culture/learned behavior, Cannibalism, Government, Alien/Interdimensional, Other While 'burial of the dead' also fits under the category 'Bigfoot culture/learned behavior' it is here because multiple respondents mention it directly. I also separated out cannibalism for a similar reason. Answers that fit together into a theme became a group for the sake of simplicity. Those responses that did not fit into a theme or group were put into the 'other' group. I chose not to remove them, as is sometimes the customary response by researchers, to ensure the plethora of possibilities was addressed.

BURY DEAD = 21 (28%)

- bury their dead
- Bury each other
- They look out for each other and bury them
- bury their dead
- perhaps bury their dead
- they are buried
- bury their dead
- even early man in some cases buried their dead
- bury their dead
- bury their own, probably in caves or hidden places
- bury their dead

- I think they bury their dead
- they bury their own
- probable a burial ground for them, like elephants have
- Burial
- bury the dead like we do
- bury their dead
- they may bury their dead
- I think they bury their loved ones like we bury ours
- bury their dead
- they bury their dead

ENVIRONMENT = 20 (27%)

- Same reason why you never see bear, or most other animals. Nature takes care of them
- other animals feed on them
- eaten by animals and bacteria and the bones get spread around
- foraging animals
- most likely scavengers. Leave any carcass out for a month and it disappears
- Same reason we don't see bear bones
- either decay or animals eat them
- How come we never see bear bodies?
- bigfoot documentaries They had a time lap camera over a deer carcass in 7 days it was completely gone - Small mammals and rodents will slowly devour the bones for its minerals and insects and other animals will slowly devour the carcass - many animals will eat bones for the calcium from mice to deer and everything in between - Have you ever seen a bear body?
- most logical answer is decomposition. ... zero evidence that they actually bury their dead. One would have to actually find a grave - The environment
- same reason we never see bear carcasses?
- How come we never see bear carcass
- you never hear of them finding grizzly bears or any bears ... bodies I mean
- I do not believe they bury their own. Buried bodies are preserved for long period of time, if left out bugs and other animals will spread the carcasses everywhere some mammals eat bones as well. Like the porcupine and coyote.

- Same reason you don't see bear bodies
- [why you don't see] baby pigeons

BIGFOOT CULTURE/LEARNED BEHAVIOR = 11 (15%)

- inhabit caves and underground tunnels so they may go there to die
- They may even burn the bodies if they use fire
- seek out a cave to die in
- If they have a social structure, like us and other apes, burying the dead could be part of their culture. They probably also have a social hierarchy - Same reason human bodies aren't left laying around. After all they are a type of people - I do believe that they smash the bones down and put them in rivers and creeks
- Humans don't leave their dead loved one's bodies laying around. Maybe Bigfoot does the same.
- burn their dead
- you can care without burying. My people did not bury in the earth, we buried at sea before colonization happened.
- they care for their dead
- Dead thrown in glacial crevasses

CANNIBALISM = 6 (8%)

- maybe even eat each other
- Cannibalism
- The other big feet eat them
- eat their dead to hide them, as part of their culture or just for food
- eat them, just like your dog and cat would and maybe their digestive system can handle even decomposing flesh - People can be cannibals [why not Bigfoot]

ALIENS/INTERDIMENSIONAL = 6 (8%)

- Because they're Aliens, brought back up to the ship
- theories of them being interdimensional are pretty hard to refute - Alien cover ups....
- Because they're not of this world and they take the bodies back and so there will never be a trace to find - They return to their home dimension
- They disappear

GOVERNMENT = 3 (4%)

- government covers up for Bigfoot and confiscates evidence
- Government has stepped in and removed the bodies (during a natural disaster) and threatened witnesses - Government involvement!

OTHER = 8 (10%)

- Because Bigfoot finds you
- A bunch of giant skeletons have been found in caves
- Watch Lloyd Pye
- I'm thinking that some bodies or bones would turn up
- Cause they are in people's freezers
- One has not died during our lifetime. Not in over a thousand years
- No Bigfoot life insurance policies then
- Because we aren't looking in the right places

As a comparison, someone else in the Facebook group *Bigfoot, little foot and little people of the forest* had also asked (paraphrased) **where are the bones of Bigfoot?** I decided to take those answers and list them as well for consideration or discussion. Here are the results: - They take the bodies of their dead (to where is unknown)

- Like Book of Enoch: Dig a hole, bury body and plant a tree over it to hide it
- Like Coastal Indians: Lay dead ones to rest in caves
- Bury their dead (may believe in afterlife, even elephants visit bones of their dead)
- Bury them in burial mounds
- Burial or some other respectful means
- Cannibalize their dead, then bury bones
- Saw one dematerialize, so they may do this when they die
- Very long life spans, no bones
- Bury their dead
- Eats their dead, the bury bones very deep
- Cherokee told me they were cannibals, in hunting 45 years never have found large game animal bones, decompose and squirrels/mice love to eat bones for calcium - Gugwe and Gonaskowa are definitely cannibalistic (bodies are eaten)
- Unknown ancient hominin (S. Africa) buried its dead

- Eat their dead, then bury the bones but may be custom to not eat the sick
- Climate, soil, animals take care of bones, plus may go off to private place to die - Probably inter their dead somehow, plus
bear bones rarely found in woods
- Carcasses in the forest totally disappear in a short time
- In Oregon they place the dead into the high canopy to sustain other animals, then bones shared with family that may weave them into their hair or display them in living area



Contributing Artist: Arlunydd Llen Gwerin (formerly Wiltshire Gimlin)

As you can see, many people have a lot of different ideas about what happens to the bodies of Bigfoot, as well as what constitutes 'evidence' for Bigfoot, with much of the information based on things other people say, or things they think other hominoids, animals, or people do. The cultural influences are strong enough that we cannot ignore them, especially in the face of a lack of physical evidence. Only one person above stated they saw a Bigfoot dematerialize, yet they did not see the Bigfoot die, so made that leap of faith as a logical assumption in their mind as to what might or could occur to their body at death. To date, however, unless Bigfoot is related to a known hominoid, no bones or fossilized bones have been discovered to confirm Sasquatch is real. Bones or a body, or especially DNA from either of those would be necessary to count as physical evidence.

So, all of these beliefs people have about the bodies or bones of Bigfoot, while having merit, still does not fully answer the mystery. The lack of physical bodies of a living or dead Bigfoot, and that one has never been held or examined (for public knowledge) by transparent authorities, and the lack of scientific reports or publications by the scientific community for such, begs the question... where are they? What happened/happens to them? Where do they go when they die? Are they buried like people? Neanderthal buried their dead, and so do people. Are the Sasquatch people human, essentially? Or are they mere animals, incapable of human emotions or intellect? (NOTE: animals are superior in intellect in other areas that humans are incapable of, so that might be an "apples and oranges" scenario that is a human-centric point of view)



The late Sasquatch researcher and author, Grover Krantz, often asked his audiences and others he knew to pay attention to any bear remains they discovered, remains that existed from a natural death (not killed by a human, by accident or on purpose). Despite asking the question, Krantz rarely ever had anyone who could find any. Dr. Jeff Meldrum and many other scientists, zoologists, biologists, and Bigfoot field investigators repeated this over the years. Scant accounts exist where natural remains are found. Now, bears are abundant in population, whereas Bigfoot is not. Since Sasquatch (assuming they are a real mammal) numbers are low, they should likely be on the endangered animal list due to being on its way to extinction. It would be logical to presume that the chance of finding Bigfoot remains would be far less than finding bear remains. To random rural hikers and others deep in the woods... good luck with that.

Animals also scavenge and rip apart bodies, scavenger birds pick at the carcasses, ants, worms, and bugs all eat away the particulates, and bacteria and fungi take care of what remains. Any bones disintegrate or rot in forests unless rare conditions are in place to preserve them. Fossilization is rare and does not occur to every species that has ever lived. This can make finding a fossil of an already rare species even harder. Think about the 7 billion people on the planet and how many of them that die out in the wild—how many are preserved via fossilization, natural mummification (salts/drying), or in bogs, etc.? Anyone would be hard-pressed to find them, even if searching for them. Most bodies of dead animals simply decay, are swept away, or degraded by the elements, or animals scavenge them, rip them apart, and scatter the bones. Even wild dogs or wolves eat the top predators if they are found lying in the forests.



It is said by many that Bigfoot and dogs do not get along

Dogs, in particular, have a bad rap when it comes to Sasquatch—these two species evidently do not get along, according to many witnesses. Dogs bark and may be seen as a threat for an attack, or give away the hidden location of a Sasquatch. Dogs also bark at homesteads and farms when Bigfoot is spotted stealing farm animals (chickens or ducks, pigs, or other small livestock), serving as a biosensor or alarm. One witness once told me that they watched a Bigfoot take a pig and slam it against a tree to kill it, and then buried the pig. Another person said they saw Bigfoot kill a deer and bury it in a mound of dirt to save it for later. If Bigfoot buries deer in mounds, why not their own dead?

Cougars and wild cats are top predators, like bears, and their skeletons are rarely found. If the bones or fossilized bones of a Bigfoot are ever found, then it could be considered a new discovery of an “extinct” species. However, if that happens, and a Bigfoot body or living specimen is also found, then the living specimen would be a "living fossil". So far, neither has occurred. If Bigfoot is out there, and in few numbers, it may be endangered at the very least. Chances of finding one are next to nil for most people.

Bigfoot Population Density & Habitat

Just how many Bigfoot might exist? More importantly, how many Bigfoot might exist within a certain area/habitat (this would change from state to

state or country to country)? A good many people have tried to answer this. Lay people tend to either not know, or they sometimes believe the most outrageous numbers (such as populations in the hundreds of thousands or millions, in a small region), while serious Sasquatch researchers tend to stick with numbers based on similar large animals such as gorillas in the wild, or bears or cougars in the wild. Many of these researchers compare those numbers with sighting accounts in certain areas, with British Columbia, Washington, California, Florida, Ohio, Illinois, Oregon, Texas, and Michigan (in that order, greatest to least) since these are areas with the greatest number of sighting accounts (especially the Pacific Northwest). To get a sense of the detail of the work done by Bigfoot researchers it is important to know the level of math and research that goes into this line of questioning. The steps include data collection from multiple sources, statistical analysis, and then population inference based on the numbers. That the Sasquatch may be a real animal that should probably be on the endangered species list is one of those variables.

Sightings, according to the Bigfoot Field Researchers Organization (BFRO.net), are as thus:

State	# Sightings
Washington	673
California	445
Florida	327
Ohio	301
Illinois	296
Oregon	254
Texas	245
Michigan	220

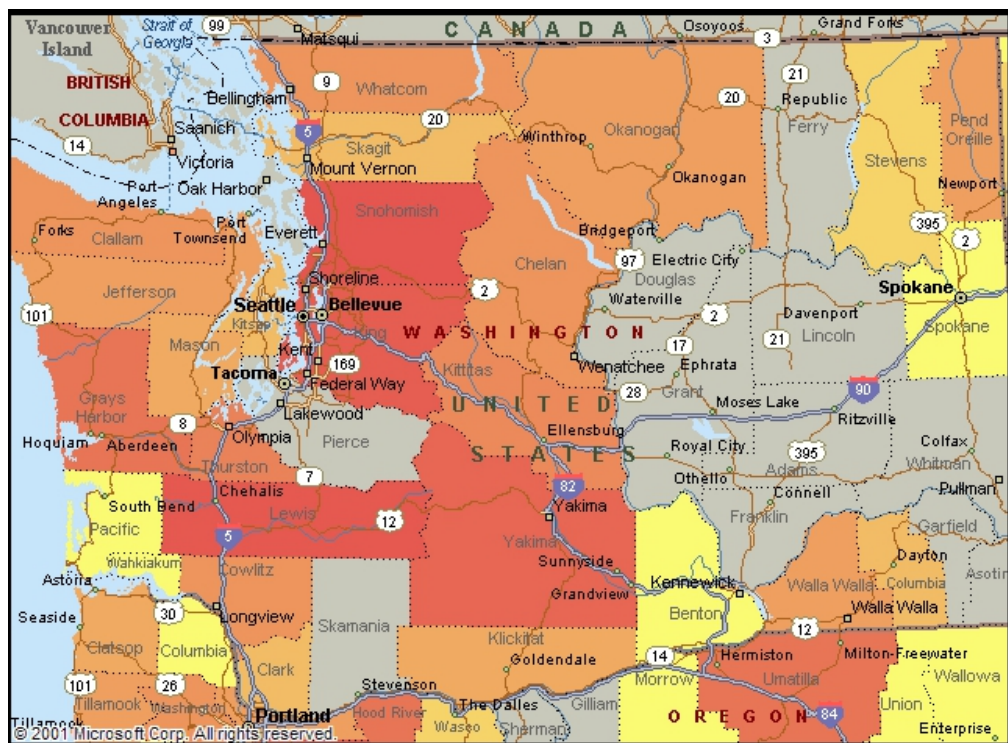
Source:

<https://www.bfro.net/GDB/#usa>

The chart above looks at the US only, rather than including Canada because of the source. Concerning Canada, however, it is British Columbia, in particular, that has the highest amount of sightings, just as the PNW does—this is no coincidence across borders since the climate/habitat that would potentially support a large hairy biped like Sasquatch is nearly identical. Washington has the highest numbers of sighting accounts, so we will look at that one more closely.

The BFRO collects sighting reports in Washington State and places their locations into a database. My nephew and I made a map (shown before) of the PNW, as well as other states, but I will present their map from the BFRO page

instead as it provides a close-up view of Washington alone, with marked roads and the counties that have the most sightings (darkest colors = highest # of sightings):



Printed with permission from BFRO. Source: https://www.bfro.net/GDB/state_listing.asp?state=wa#map

Note that the map is not true to the numbers as counties like Pierce (near Tacoma) and Skamania (near Mount St Helens) show no sightings. The true numbers for the county sightings in WA are here from the BFRO site:

County	# of Listings
Adams	0
Asotin	0
Benton	2
Chelan	21
Clallam	16
Clark	11
Columbia	4
Cowlitz	19
Douglas	0
Ferry	9
Franklin	0
Garfield	0
Grant	0
Grays Harbor	43
Island	5
Jefferson	23
King	46
Kitsap	15
Kittitas	19
Klickitat	10
Lewis	47
Lincoln	2
Mason	23
Okanogan	26
Pacific	6
Pend Oreille	10
Pierce	80
San Juan	0
Skagit	14
Skamania	58
Snohomish	58
Spokane	5
Stevens	15
Thurston	17
Wahkiakum	2
Walla Walla	14
Whatcom	20
Whitman	0
Yakima	26

Source: https://www.bfro.net/GDB/state_listing.asp?state=wa#map

IMPORTANT information to note (should have been reflected in the previous map):

1) **Pierce County has more sightings than any other county in WA state (80)—**

Mount Rainier (14,411' above sea level with 25 glaciers) is located in Pierce County.

2) **Skamania County still has a high number of sightings (58),** but before Mount St Helens volcano blew in 1980 it carried more sightings than any other county in the state.

Due to #2 above, those researchers who like to map sightings and compare with other maps, or

notice patterns,
have likely
observed that
Bigfoot sightings
tend to occur not
only in forests
and mountains but
also in areas of
high geological
activity or where
changes are
occurring in the
land or climate.
They are also
found in areas
with granite, near
waterways, high
power lines
(sometimes) or
other energy
sources (earth
energies like
volcanism,
earthquakes), and
caves/caverns,
etc.

I have lived in
these Washington
counties... Pierce,
King, Kitsap,
Whatcom,
Clallam, and
Snohomish (lived
there the longest,
rurally in the
foothills)
counties, and did

some research and traveling all over the western half of the state, including plenty of camping (off-road, no toilets or campsites), but was not lucky enough to see a Sasquatch in any of these areas of Washington.

The BFRO states, regarding the population estimates of Bigfoot in their “short answer” version of the inquiry page *How many bigfoots are there?:* “No one knows, and no one ever will know for sure. There are only estimates. The informed estimates range from roughly 2000 - 6000 individuals for all of North America

(which includes all Canada and southern Alaska)” but the long answer is more involved, a few details of which include: Estimating abundance of an animal population is as complicated as it is inexact. There are many

different formulas and methods for estimating population sizes, all of which depend on at least a few specimens being available to study, tag, and/or take sub-sample counts of, in a controlled study area by trained biologists. ...

Some of the considerations are:

- The numbers of credible reports and track finds since that information started being gathered in the early 1960's.
- The fact that most observers described having a lot of hesitation before reporting their observation (caused by the fear of ridicule from their peers) – which suggests that most observers never come forward to report their observations.
- Observations consistently suggesting extreme elusiveness, fear of humans, nocturnal feeding, and nomadism.
- Observations consistently suggesting that bigfoots rarely ever remain in groups of more than three.
- Observations consistently suggesting that bigfoots and bigfoot groups need a lot of space but stay more or less on the move in forests throughout their lives.
- Observations suggesting that they are both foragers and predators.
- Observations suggesting that they try to avoid leaving tracks where possible (other predators are known to do the same).

The two most common considerations are:

1. How many individuals must there be in order to sustain a viable breeding population, and
2. How many is too many to be reasonable, considering the relative scarcity of observations and track finds compared to other animals.

... Bigfoot/sasquatch sightings and track finds started being documented more or less from the early 1960's onward. Since that time there have been roughly 3500 documented sightings and track finds that are thought to be credible. The documented sightings and track finds are thought to represent only a fraction of the actual observations by humans in North America during the same time frame. The reports come from basically everywhere across continent where there are coniferous forests. It is likely that many observations and track finds over the years involved the same individuals. But it is also likely that many bigfoots have never been observed by any humans.

In the past when all the objective and subjective considerations have been juggled to come up with upper and lower parameters for a population size, those parameters have usually fallen in the neighborhood of 2000 - 6000.

(source: https://www.bfro.net/gdb/show_FAQ.asp?id=415) Although the figures seem small, as many factors as possible were taken into account, and the BFRO understands that a number of 2,000-6,000 is still within the parameters for minimum breeding population requirements of a species; this is for North America, which includes the entire US (including Alaska) and Canada. That would put only a handful of Bigfoot in each habitat or in appropriate counties of each of the states (that have sighting accounts).

Aside from BC in Canada, Washington State would potentially have the most Bigfoot beings living there, as states go—perhaps several dozen or so, or a few hundred at most across the state, depending. With numbers these low, it would be an amazing and rare event to see a Bigfoot at all, which happens to be the case based on sighting numbers.

So how do these numbers compare with the actual habitat that is capable of supporting a large primate-like Sasquatch? An interesting study was done and presented by the StoryMaps section at ArcGIS.com (a cartography site that turns datasets into map form for visual display) on their webpage titled *Bigfoot Habitat Suitability* with numerous Washington State maps comparing data such as:

- Bigfoot population density
- Human population density
- Distance from primary school
- Canopy coverage
- Elevation
- Canopy and population density weight changed
- Model with hydrology
- Habitat suitability model

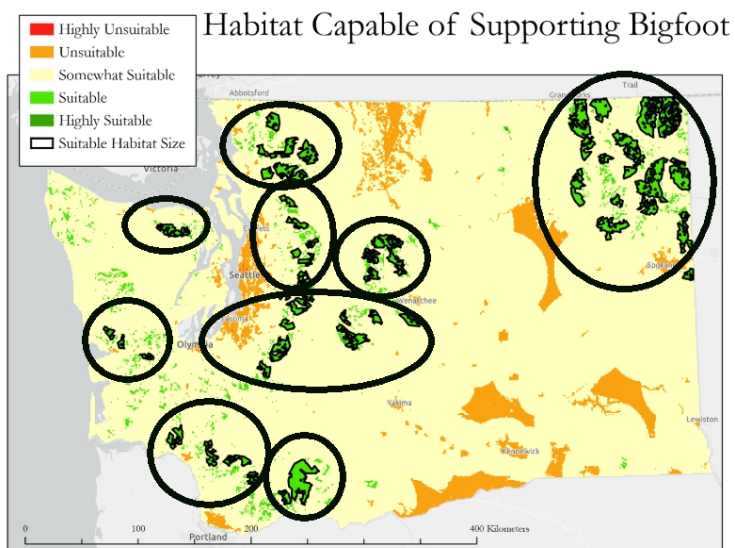
Conclusions based on their map study was:

With an estimated species home range of 32km², we found that there is 7,543.57 km² total area in Washington and 67 individual habitats large enough to support Bigfoot population. This is out of the 11,486 km² (6.58% of the state) that are theoretically suitable based on our weighted raster model. The average population density would be .38% which would estimate that there are 44 Bigfoot across Washington. Our policy recommendations focus on the 7,543km² of suitable habitat large enough to support populations.

(source: Bigfoot Habitat Suitability, 2019)

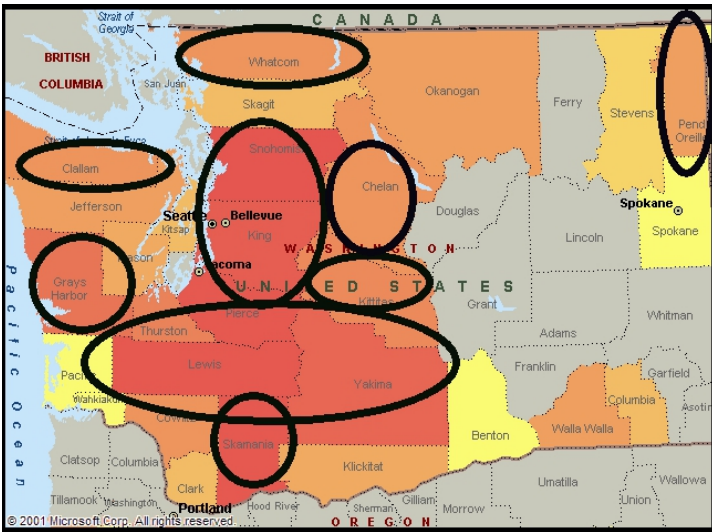


Their conclusion of 44 Bigfoot in Washington State is interesting because it coincides fairly well with the BFRO's conclusion on 2,000-6,000 across the entirety of North America, which would put it in the “dozens” or so of Bigfoot beings in Washington State alone. The map “Bigfoot Habitat Suitability” was produced from the above data, circled areas added:



Source (IMAGE ALTERED): Bigfoot Habitat Suitability (2019, December 13)

Compare with the BFRO sightings map (same areas above are circled below in most of darkest counties):



Source (IMAGE ALTERED): BFRO.net

Based on Bigfoot Habitat Suitability (2019) and the BFRO's Washington counties sightings map, you can compare the habitat areas with the sighting areas, respectively. Although there are likely other organizations and studies that show different numbers of what the population density of Sasquatch might be, these provide enough information to get the gist of how rare these beings may be out in our forests.

Hominoids/Hominology (Cryptids)

Since many of the Bigfoot researchers and others within the Bigfoot community think that Sasquatch beings are like apes or pre-humans (hominins), I felt it prudent to talk a little more about hominoids in general. Some believe that Bigfoot is an animal (technically humans are also animals—mammals, in particular), or a hybrid species with modern humans that still have some ape-like traits, which they inherited from a pre-human ancestor. Because of this, and the fact that science should be a part of the future of Bigfoot/Sasquatch research, it would make sense that investigations and scientific inquiry may best lie with the study of hominoids.

So, what are hominoids? In zoology, a hominoid is a bit of a catch-all term, which includes human beings and their ancestors (fossil remains) as well as anthropoid apes (also relates to hominoid primates). Humans are part of the

Order of Primates in the taxonomic family, so are related to all apes or hominoids.



Let us put aside the paranormal aspect for a moment to deal with the physical realm and the bodies of a potential hominoid. There is a huge question within the Bigfoot subculture of whether Bigfoot is either an ape (animal) or of the human line because at times they sometimes have features of both. They have an ape-like body and yet are bipedal and with sometimes gorilla-like or human-ish eyes and faces, as if a type of hybrid species, so they would fall into the classification of the superfamily Hominoidea. It is also possible that there are different species or versions of Bigfoot, which could fall under a different classification, genetically speaking.

Hominoids are any primate/ape, which also includes humans (apes do not have tails). This is slightly different than *hominids* (family Hominidae), which includes both modern and extinct great apes and human beings. Then there are *hominins*, which include early human ancestors that are related to modern humans (strictly the human line).

In the case of all Bigfoot or Sasquatch, Yeti, orang-pendek, and other unknown cryptids, they are hominoids, because they are a yet unknown (to science) species. Since we do not know if they would fall under the classification of hominins or hominids, they are put into the hominoid classification. Hominology (a branch of primatology, crossing both physical anthropology and zoology) is a term first used by Dmitri Bayanov in 1973 and refers to the study of hominoids. It did not fully catch on with all Bigfoot researchers, however. A more recently used term than hominology is “relict hominoid”—thanks to anthropologist, Dr. Jeff Meldrum, for making this term commonplace within the Bigfoot community. Now people have a way to scientifically categorize a potential name for the specific type of Bigfoot if it is indeed a relict hominoid. *Relict* means something that has survived from earlier origins or exists within a primitive form, while *hominoid* in zoology, again deals with any primate including anthropoid apes, which include humans. Therefore, the term *relict hominoid* includes any ape-like species that may still be living today, who has survived somehow rather than gone extinct and may or may not be related to the human line. This term, in effect, describes what Bigfoot/Sasquatch may be, as well as other ape-like cryptids. Many people also think of hominoids as mere animals, and that would technically be correct.

Richard Freeman told me:

I've hunted relic hominins in Russia and Tajikistan too. I think the yeti is a titanic ape, maybe Gigantopithecus, orang-pendek seems to be an upright, ground dwelling species of orang-utan. The Russian almasty seems to be closer to man, maybe a robust offshoot of Homo erectus or Homo habilis. No visuals yet but my friend Dave Archer and our native guide saw the orang-pendek.

The main reason for bringing up the scientific classification for Bigfoot/Sasquatch as a potential species is that if they are a relict hominoid then it changes the face of not only science forever, but also the Bigfoot community and how humans interact with these giant hairy creatures. If Bigfoot is an animal, then humans would treat them the same as we treat most other animals. However, if Bigfoot is related to us in some way then we would have to treat them more like we treat each other. This will be especially true if Bigfoot has speech, culture, and other traits in common with us.

The Relict Hominoid Inquiry

When it comes to what Bigfoot is, or might be, there is an important set of peer-reviewed scholarly journal articles that have been written on the subject, along with other cryptids, which are available on *The Relict Hominoid Inquiry* website. Dr. Don Jeffrey Meldrum, also known as Jeff Meldrum to many in the Bigfoot community, has done a great deal of work on the Relict Hominoid Inquiry, particularly with alleged Bigfoot tracks compared to known tracks, bipedalism, and fossil hominin footprints. The information quoted below is printed with his permission: I am occasionally surprised by how many people, even some seasoned researchers are unaware of , or simply have not availed themselves of The Relict Hominoid Inquiry (RHI) found at www.isu.edu/rhi.

The journal just completed its seventh year. We finished out the latest volume with a English translation of a an abridgement of a book by Rinchen, a noteworthy Mongolian researcher. this provides for the first time for anglophones an important insight into the nature of the almas, possibly a relict neanderthaloid, prior to the popularization of Bigfoot.

I encourage everyone serious about the effort to consider this question through a scientific lens, to explore the accumulating contributions within this journal -- novel research papers, incisive book reviews, synthetic essays, informative news items and thoughtful editorials.

www.isu.edu/rhi

Meldrum, as stated before, is an anthropologist at Idaho State University and has been highly involved in *The Relict Hominoid Inquiry*'s endeavors to produce relevant publications for those involved in scientific inquiry and for the public. The inquiry delves into the cryptozoology question and discusses numerous cryptids with the results presented in research papers and more. Here are the current lists (as of this writing) of *some* of them:
Research Papers

In the Footsteps of the Almas 8:1-25 (2019)

The Ecology of an Uncatalogued Hominoid in the Boreal Forest (Taiga) of North America

and Eurasia 7:117-134 (2018) Does the Yahoo represent sasquatch? 7:97-106 (2018)

Relic Hominids of Central Asia 7:16-68 (2018)

Mayak Datat: The Hairy Man Pictographs 1:1-12 (2012)

Fifty Years of Tracking the Chinese Wildman 1:118-141 (2012)

Surface Anatomy and Subcutaneous Adipose Tissue Features in the Analysis of the

Patterson-Gimlin Film Hominid 2:1-21 (2013) Multiple-Factor Geospatial Analysis of Sasquatch Encounter Locations in the Blue Mountains 2:30-40 (2013) Analysis Integrity of the Patterson-Gimlin Film Image 2:41-80 (2013)

Wildmen in Myanmar 4:53-66 (2015)

The almayty of the Caucasus - Life style of a hominoid 4:106-123 (2015)

The almayty - yeti of the Caucasus 4:79-105 (2015)

DNA as evidence for the existence of relict hominoids 5:8-31 (2016)

Prediction of BFRO Reports 6:17-32 (2017)

Comments and Reponses (papers)

Language in Higher Primates 7:135-138 (2018)

Are legendary hominoids worth looking for? Views from ethnobiology and paleoanthropology 1:83-86 (2012) Surface anatomy and subcutaneous adipose tissue features in the Patterson-Gimlin film

hominid 2:125-130 (2013) NORMAL SCIENCE, REVOLUTIONARY SCIENCE Notes on Bryan Sykes' The Nature of the Beast 4:75-78 (2015) Brief Communications

Footprint Evidence of Chinese Yeren 1:57-66 (2012)

Strange Footprints in Kenya 2:24-29 (2013)

Footprint Evidence - The London Trackway 2:103-122 (2013)

Ancient Representations of the Wildman in France 4:37-52 (2015)

The Patterson/Gimlin Film – Some Noteworthy Insights 6:1-16 (2017)

Essays

Historical Evidence for the Existence of Relict Hominoids 1:23-50 (2012)

The Patterson-Gimlin Film: What Makes a "Hoax" Absolutely Genuine? 1:93-114 (2012)

Misunderstandings Arising from Treating the Sasquatch as a Subject of Cryptozoology

2:81-102 (2012) John Green: A Lifetime of Sasquatch Research 4:1-36 (2015)

The Struggle for Troglodytes 6:33-170 (2017)

From the Editor

The Patterson-Gimlin Film and Linnaeus and Porshnev 7:112-116 (2018)

Adaptive Radiations, Bushy Evolutionary Trees, and Relict Hominoids
1:51-56 (2012)

Are Other Hominins (Hominoids) Alive Today? 1:67-71 (2012)

There are more writings and upcoming papers as well on the Relict Hominoid Inquiry website. To quote from their homepage about the site, their purpose and research, and resulting papers: The objective of the RHI is to promote research and provide a refereed venue for the dissemination of scholarly peer-reviewed papers exploring and evaluating the possible existence and nature of relict hominoid species around the world.

A strictly on-line free access publication, the RHI contains primarily Research Articles, as well as Commentary & Responses, Brief Communications, Essays, News & Views, and Book Reviews.

(source: <https://www.isu.edu/rhi/>) Readers may wish to learn more about cryptids and what relict hominoids entail, from a scientifically peer-reviewed source. Surely, this is one of the greatest contributions to the Bigfoot/Sasquatch question (along with other cryptozoological queries) available today to the public from a reliable source.

What People Believe About Hominoids

Other evidence for relict hominoids includes the different and yet related hominoids (ape, monkey, and human line), hominids (great apes and human line), or hominins (human line) that are in the fossil record. Many people in the Bigfoot subculture have vastly different beliefs regarding Bigfoot as a hominoid or hominid. Because some Bigfoot sightings report reddish hair, some people relate the being to Neanderthal or even to orangutans. This is not necessarily accurate as many species of animals with orangish or reddish hair may be due to coincidence, parallel evolution, or due to other reasons or environmental/selective pressures.

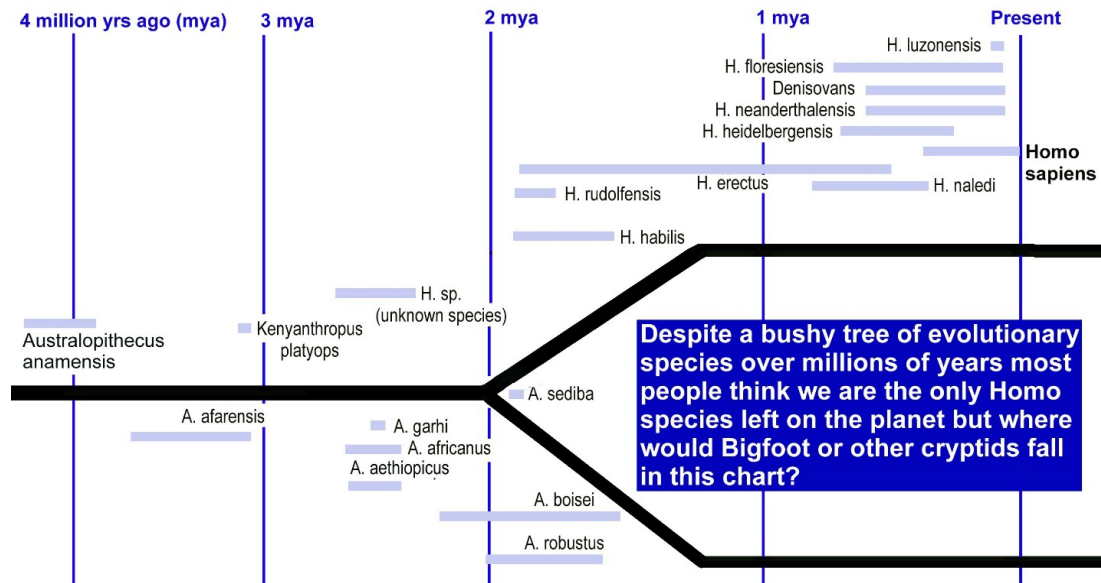
My friend Pearl Prihoda (2014) has a similar connection in her personal cosmology as she mentioned in her book *Man-Otang: Bigfoot Myth or Reality*, with several other hominins being related to humans or the Great Apes including Neanderthal (archaic genus *Homo* from Eurasia), Denisovans (archaic genus *Homo* from Siberia), Red deer Cave People (archaic genus *Homo* from China), and “Hobbits” of the island of Flores

(archaic genus *Homo* from Indonesia), to name a few (p. 39). The difference here would be that these species, although having lived simultaneously with our human line (*H. sapiens*) are that they, although hominins of different sorts, were not cryptids. Remember that cryptids are animals that may have been spotted by people but are still ‘hidden’ or yet undiscovered by science, officially speaking. One such example of a possible hominoid cryptid is orang-pendek, which has been seen and searched for in Sumatra and Borneo. However, all those other hominins listed above are related to the human line as different people around the world today have either some shared DNA with some of them, and/or they are part of the genus *Homo* (ancestral human line or closely related). People who compare Bigfoot to hominins typically have a cosmology that is connected to the belief that the Sasquatch is a type of people rather than a mere animal, although this is not always the case. However, if they believe Bigfoot can successfully mate with humans, then there must be some genetic closeness or there would be: 1) no offspring, or 2) offspring would not be viable (similar to when a female horse and a male donkey have crossed their offspring, the mule, is not viable so cannot reproduce—they die out in a single generation). Native stories tell of Sasquatch and humans successfully mating, so that points to their cosmology as one that supports similarities between humans and Bigfoot, genetically speaking.

Bigfoot researchers and others within the Bigfoot community have particular beliefs regarding not just what they think Bigfoot is, but also tend to have limited information regarding hominids or hominoids in general. On May 2, 2020, in an online group, someone mentioned that they thought Bigfoot is merely a Neanderthal, to which I answered: As an anthropologist and a Bigfoot researcher I would have to disagree with the “Neanderthal = Bigfoot” idea. Their physiological features are wholly different from each other. Neanderthals, if they were walking around today, could probably pass for *H. sapiens* [modern humans]. There is no way a Sasquatch could [based on sighting reports] because of 1) more ape-like features, 2) height is around double [2-2.5x] that of a Neanderthal (who tended to be just over 5’ tall), and 3) they are covered in hair, and so on.

This is a very common type of belief among people who have not studied physical anthropology, to confuse Bigfoot with Neanderthal (people think of them as cavemen too) or *Gigantopithecus* (which was a giant reddish-haired ape with a sagittal crest and other features that robust apes have). Where physical anthropology is not my area of expertise, it is a fascinating

subject and I love learning about it. For anyone wishing to learn more a suggestion is to either take a course at the community college for a few hundred dollars or buy an actual scientific textbook for around \$100 (less if it is used and not too outdated). Updates are made to textbooks every passing year. In such books, you will find new species and old species and some you may even not have heard of, including timeline images like this...



The amount of incredible discoveries with hominins and hominids in recent decades is mind-boggling and it could be just a matter of time before new species are discovered yet again, perhaps even something so profound as to alter our mindsets and cosmologies... about Bigfoot.

Cryptid: Orang-pendek

Research and exploration for an alleged cryptid called orang-pendek (which means “short person” in Indonesian) have been going on for many years now in Sumatra and Borneo. Although it is not a “Bigfoot”, many cryptozoologists consider it one of the more search-worthy cryptids because of its ape-like features (bipedal primate with reddish long hair, long arms, ape-like face and body) and numerous modern sighting reports, along with local legends and folklore, plus physical evidence (tracks, etc.) that it has left behind. This is but one example of how science and discovery are on the edge of their seats awaiting the confirmation of a potential new species.

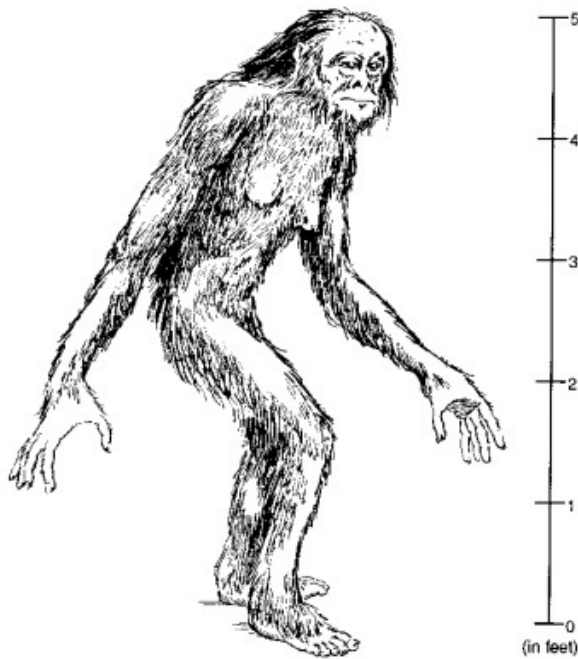
Science reveals new species of hominoids, hominids, and hominins somewhat regularly. One of the most recent discoveries was *Homo*

luzonensis, first discovered in 2003, the fossilized bones of which are of a smaller human, averaging perhaps 4'-8" to 4'-11". This more archaic type of human lived in the Philippines approximately 50-67 kya and had a mixture of modern-human features along with those of the smaller-framed Australopithecine. In 2003 another short hominin became known, *Homo floresiensis* (the "Hobbit" hominin) from the Isle of Flores in Indonesia. It had big feet, sloping foreheads, and ape-like wrist bones along with diminutive size (around 3'-6" tall) and lived up to around 50 kya. So, perhaps more species (like orang-pendek), whether more ape-like or more human-like, are potentially still around or extinct in Indonesia and Southeast Asia.

In 1970 in Borneo, according to Nick Redfern (2016), a zoologist, John MacKinnon, found a trackway of "unusual, small, human-like footprints" and claimed he believed it was a "Batutut" (similar to orang-pendek, except it has a thick mane on its head, similar to a horse) that averaged 4.5 feet tall and resembled an ape-man; he said, "My skin crept and I felt a strong desire to head home ... I found two dozen footprints in all ... I knew that no animal we know about could make those tracks" (p. 29-30).

Adam Davies is an explorer, cryptozoologist, and author of the book *Extreme Expeditions: Travel Adventures Stalking the World's Mystery Animals*; I asked him for information on orang-pendek since he has traveled there and was on *Monsterquest* investigating this cryptid. His response about the creature: Orang-pendek is a bipedal primate, about 5'-4" tall, roughly speaking. Very strong musculature; I think he's a symbol of parallel evolution. I think the orangutan has evolved bipedally; something very similar to that. I wrote an article about it in the **EdgeScience Magazine** titled: ***A New Primate Species in Sumatra***, which is free online. I've been to Sumatra eight times looking for evidence of it, mostly on my own time and money.

In the magazine that Davies (2011) mentions above, the orang-pendek lives in the jungles in the mountains of Sumatra and sighting stories about it "can be traced as far back as Marco Polo, who wrote about them in his diaries" and were considered a type of elusive "little people"; however, the indigenous "forest people", known as the orangkubu, consider the orang-pendek "as a separate tribe of real people" (p. 4). Its color can range between brown to dark orange and the face is so human-like that it astounds or even frightens witnesses who see them (Davies, 2011).



An artist's sketch of the orang-pendek by Harry Trumbore.

(Printed with permission. Source: Edge Science, Harry Trumbore, Adam Davies)

Adam led an expedition to Kerinci Sablat National Park (Western Sumatra) in 2001 in search of orang-pendek due to the high number of sightings in that area. They were able to speak with witnesses, made casts of tracks, and discovered hair samples. The footprint casts were examined by primatologist David Chivers of Cambridge University and agreed they belong to an unknown primate, saying, "These footprints were very exciting, very unusual because they were of mixed character from all the different apes and humans" (as cited by Adam Davies, 2011, p. 4). Additionally, Dr. Jeff Meldrum, a University of Idaho physical anthropologist, said similarly: The cast, if accurate, seems most likely to represent a primate appendage of some kind—flat footed, five digit, divergent medial digit—features not combined in other

common wildlife tracks.
... However, this feature is combined with short thick digits in the cast in question, unlike the remarkable long lateral digits and shortened hallux of the living orangutan foot. ... Alternately, the cast the cast might be that of a handprint, in which case the proximal position of the medial digit, the thumb, would be more appropriate. (as cited by Davies, 2011, pp. 4-5)

The hair identification results were equally fascinating. Animal forensic expert and zoologist Hans Brunner (from Deakin University) analyzed the hair samples and concluded that the hair came from an unknown primate. The closest living genetic relative to the orang-pendek may be an orangutan; however, the hair showed some distinct structural differences. Davies (2011) sent the hair sample to Todd Disotell, a New York University anthropologist for further analysis of the DNA; unfortunately, the sample was no longer viable.

Davies led yet another team in 2009 into the same national park in Sumatra and discovered a trackway that they thought belonged to an orang-pendek. Following the tracks, they discovered hairs stuck to a tree, so the hair samples were sent to marine biologist Lars Thomas (University of Copenhagen) for analysis, which was reported by November 2010 where he said, “due to the small amount of DNA extracted and the rather poor condition of it, no firm conclusion could be reached” but he did subject the sample to a structural analysis as well and concluded that “the remaining 6 hairs ... were all consistent with hairs from large primates or humans. ... I concluded that the hairs were from something closely related to orangutans

or from a form of orangutan I had not seen before” (as cited by Davies, 2011, p. 5).

Finally, in the fall of 2010, the remaining hairs were tested for DNA analysis by Tom Gilbert, associate professor (genetics and evolutionary biology) at the Centre for GeoGenetics, part of Denmark’s Natural History Museum. He was successful at extracting the DNA and concluded that the hairs were “either human, or very closely related to humans” and Davies added that “Gilbert has categorically denied that there might have been contamination of ape DNA with human DNA or vice-versa” (as cited by Davies, 2011, p. 6). This is an important point because 1) it eliminates the possibility that people touching the sample cause human DNA presence, and 2) it points to orang-pendek potentially being related to humans (perhaps like other small versions of hominins in that region of the world). What Davies says is that the results point to what they already knew from eyewitness sightings and tracks—this is a bipedal orangutan type creature, or “possibly a successful genetic mutation that had survived and bred in isolation from others of its kind. (There are no orangutans for hundreds of miles from the area where the hair samples were found.)” (Davies, 2011, p. 6). This may also be a distinctly new primate species, previously unknown to science, said Davies.

Their conclusions are fascinating and make you wonder what these cryptids really are since they only use primitive tools like chimpanzees do, and do not make fire, nonetheless “all of the witnesses I have interviewed have been startled by two key features: their bipedal locomotion, and their ‘human like’ face” (Davies, 2011, p. 6). If this cryptid were ever found definitively then it would be an amazing benefit to science; but more importantly, if they are endangered then perhaps their potential extinction could be prevented since it appears they exist in very few numbers.

This source paper can be downloaded free:

EdgeScience Magazine: *A New Primate Species in Sumatra*,
<https://www.scientificexploration.org/edgescience/7>

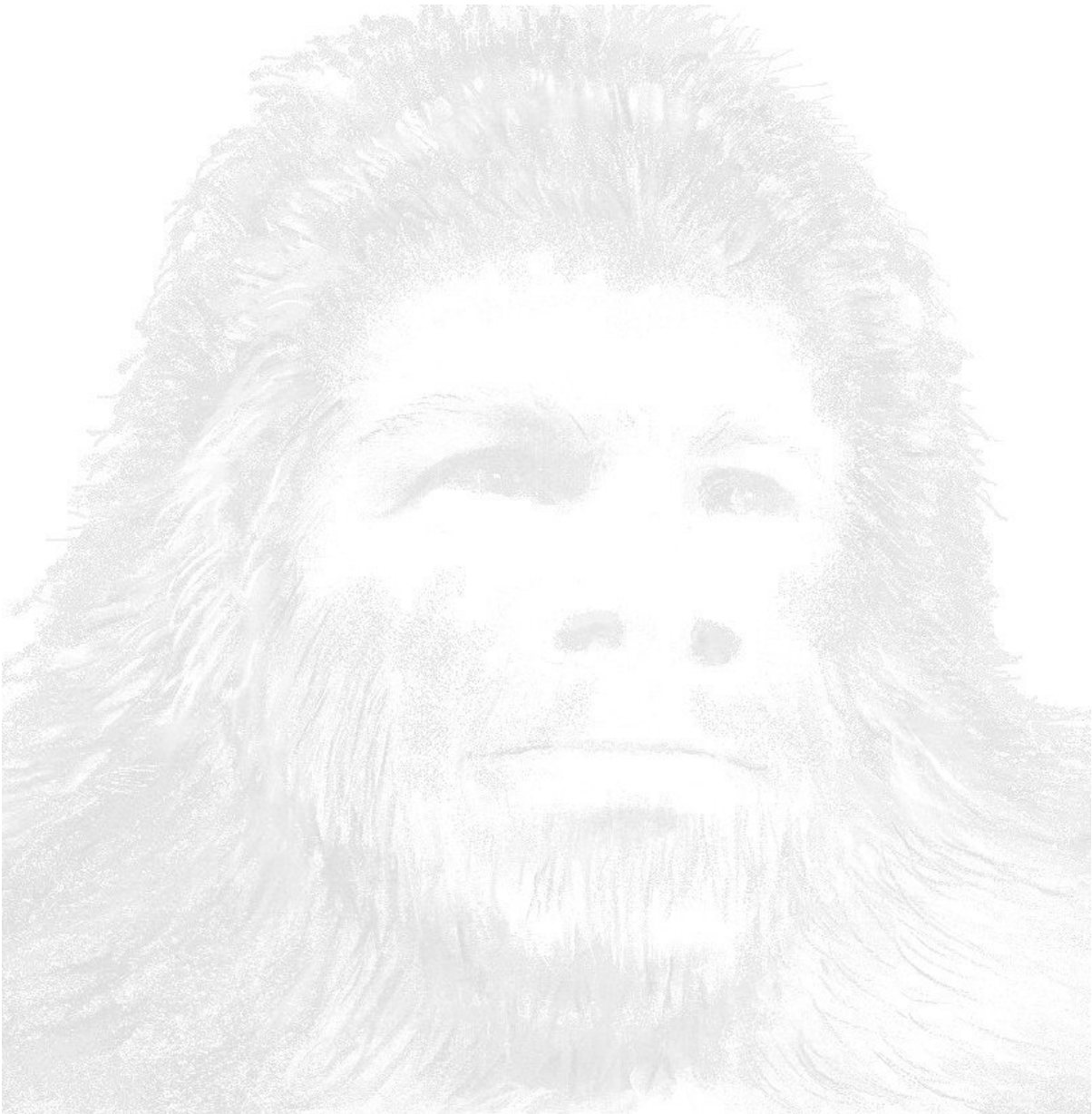
It is becoming clearer that people believe in cryptids because of the science behind these physical or biological samples at the sighting locations, not just because it is a cultural phenomenon. Remember that sightings are anecdotal evidence, while the physical evidence was found due to following up on those stories, and then following through with scientific analysis.

This is how it is done. Where skeptics would debunk the sighting stories of orang-pendek, people like Adam Davies and others have hit the trail, investigated, taken samples, and produced results generated by scientific laboratories, which hold meaning that is potentially a game-changer in terms of being that much closer to proving cryptids can be discovered (by science).

Evolution is but one aspect of the cosmologies of many scientists. Those within the Bigfoot community, or even non-Bigfoot subculture members of the public who accept the science but do not necessarily believe in Bigfoot or other cryptids, may equally share a cosmology that indicates a biological or genetic connection between humans and the discoveries of archaic or other hominins in recent years, as well as other animals or hominid remains/fossils. Science and evolution are part of that cosmology in general, although there are likely some others who accept the science for the most part (minus the evolution) who still see hominoids as “God’s creatures” and that they belong on this earth with the rest of us. However, a good number of God-believing people also accept that evolution was the method used for the creation of the world, just as physics and chemistry are the ‘rules’ set in place for all life and non-life to self-organize and form the worlds and universe we live in. Potentially other cosmology variations exist as well.

Summarizing this chapter about F&B bigfoot brings up many questions, such as what do they look like (facial features, foot and arm length, leg stride, bipedalism, skull shape, sexual anatomy, and a huge list of other features and characteristics or behaviors)? One of the top reasons why the scientific community has not accepted the existence of a flesh-and-blood Bigfoot is the lack of any physical evidence (such as a body) to analyze. Estimating potential population density and habitat/ecological niches for Bigfoot is reliant on sightings in different states, as well as their locations. Maps showing where sightings occur lend some credence to the creature being real as it falls in the same areas as bear sightings; this also presents a problem for misidentification, however. Cryptids like Bigfoot could also be a form of a yet undiscovered hominoid (animal or other primate), hominid (related to humans), or hominin (in the human line). Anthropologist Dr. Jeff Meldrum considers that Sasquatch may be a relict hominoid. Orang-pendek

is a possible hominoid in Sumatra that has been investigated by Adam Davies and others, complete with testing of hair samples that showed they are potentially related to humans. As biological samples increase for Bigfoot, the answer may come clear one day as to their existence due to laboratory testing and peer-reviewed papers, but a body would be the ultimate proof.



CH 13: Socio-Cultural & Media Influences

Socio-cultural influences are quite literally everywhere we look, listen, and experience. This is also true regarding Bigfoot in the modern wider culture today. Media influences are probably the most pronounced, aside from social networks/cultural sharing. Many times, the cultural sharing between social contacts in people's lives includes different forms of media, such as someone saying, "Hey, check out this video! Do you think it's a real Bigfoot?" or "I just read this book about Bigfoot and you should check out this one chapter where it says...", etc. News articles, podcasts, radio, television, or film—all of it spreads its influence in how we think about Bigfoot. These external influencers in our environment (whether city dwelling or something pushing us to go out into nature) are how we are swayed and may become a deep part of our liminal experience, especially if it comes after a Bigfoot sighting (whether personally experienced or heard of) and we are searching for answers.

Nature vs Nurture

Humans believe all kinds of things, such as the belief in Bigfoot; some belief based on proof, and others on blind faith, while others fall in between with a wide range of reasoning behind the belief. The old "nature versus nurture" debate between sociologists/social scientists/cultural anthropologists, and biology-based scientists is about whether human behavior is built into our genetic code (nature), or whether it is like culture... learned behavior (nurture). Many believe it is a bit of both, especially as studies and research are advanced.

I will be bringing up analogous examples of religious aspects in the 'nurture' section to apply it to belief in Bigfoot because there can be strong beliefs/religiosity or religious-like cults (in anthropology a 'cult' is merely a 'new religion', not necessarily that it is 'wrong') that mix phenomena with spiritual beliefs and alter people's cosmologies as well. This cultural aspect of 'nurture' is considered learned behavior. Who is doing the teaching, what is being taught and why, and how is it spreading, is the overarching questions regarding the many circles within the Bigfoot subculture. But first, the concept of 'nature' will be discussed...

Nature is genetically built into our being.

Can people believe in Bigfoot based on their inner nature rather than information they have learned about the creature? Nature deals with DNA and genetics, and some say it includes epigenetics and the idea of 'cellular memory'—according to some sources the latter can impose upon people alive today the genetic memories of their ancestors, including fears, phobias, traumas, experiences, or even 'spiritual abilities'. The epigenome has to do with gene activation based on the environment, and how behavior follows (including psychiatric disorders). One might wonder where cellular memory or epigenetics fall in place regarding this potentiality regarding some kind of 'inner knowing' about strange oddities in the world, including Bigfoot. Fear about these topics might also be applicable. However, leaving that in the hands of the capable scientific expert, and person-to-person enculturation aside, it is important to know that the media can and often will influence each person's choice of what they believe or disbelieve regarding these topics; this happens because people can look up articles and journals, books and video, film, or audio sessions at will that discuss these things in more detail. Although it appears that these resources fall under 'nurture' rather than 'nature', their sources may actually be considered part of the 'nature' debate. There are books and articles, journal articles, and scientific publications that deal with the 'nature' side of things because they present physical evidence or results from scientific studies about the influence of genes/genetics or other factors that can be compelling.

Could people's draw toward some belief in a Wildman or Bigfoot creature stem from some genetic remnant that is locked up in their DNA that hominids were (or are) real? Could it be some leftover or subconscious recognition from a gene that somehow allows some people to know (without being told by science or media) that human beings once evolved from ape-like beings due to evolution? Some scholars or educators say tales of the recurring myth of the Wildman "should not be taken literally but are psychological remnants from our remote pre-human ancestors" (The Abominable Snowman, 2017). One concept is that the Wildman is an archetype locked up in our DNA. This archetype expresses itself through the witness's subconscious mind. It may be in human nature to know that our species once existed in a form different than it is today. Whether this might be a spontaneous occurrence, or because some inner part of us needs to see it, or it is released by some trigger through biological means or other reason, is not known.

Personality may also play a part in the 'nature' side of things. According to the behavioral genetics research findings regarding personality and the nature-vs-nurture debate, Saudino and Plomin (1996) say that results:

"...include the importance of nonshared environmental influences on personality, genetic continuity and environmental change during development, personality as a mediator of genetic influence on environmental measures, links between personality and psychopathology, and harnessing the power of molecular genetics to identify specific genes responsible for genetic influence on personality." (p. 335)

From this standpoint, it appears that personality is mostly inborn. It has been said that any human being can be compared to a computer—the body and brain being like the computer itself, including the circuit board and microchips, which are the “hardware”. Whereas the workings of the mind and neurological network and responses tied to learned behavior, beliefs, emotions, etc., are more like the programs that are used by the computer to make things run and accomplish tasks, which are the “software”. Personality is considered firstly as inborn (why some babies are either “laid back” or “fussy” from the moment of birth), and then secondly influenced by the environment and upbringing. According to some scholars and psychologists, parents can influence but not really change the personality of a child or their long-term development, but they may be able to direct adaptations to their characteristics; in other words, people can focus personality traits in a specific direction but those traits themselves cannot be altered—they are hardwired (McCrae et al., 2000).

The nature of people and their personality has been studied in twins. According to Plomin and Bergeman (1991), sets of twins, including those who have been adopted into different families, show that there is a strong genetic factor when environmental measures were considered as an observable trait/characteristic (also called a phenotype). There have since been advances in molecular genetics, which some thought would shed light on any connection with personality and nature. However, since Plomin’s decades of work, Jay Joseph (2014) claims that findings fail to uphold that genes support behavioral characteristics, and that personality and IQ, as well as major psychiatric disorders are also not found at the molecular genetic level.

Segal and MacDonald (1998) were among those who studied twins and found that behavior cannot necessarily be predicted when it comes to personality traits. They claimed that beliefs people have are created based on their own individual positions, which means beliefs depend upon environmental factors (nurture) more than genetics (nature). It appears that although genetics and human nature does play a role in the personality of people, it does not always overrule people’s choices to believe this or that, including the belief in Bigfoot. Based on this, it appears that inborn nature is not enough to determine people’s beliefs overall.

Then there is **nurture**, which is our culture, our enculturation, even our ethnocentric beliefs. Aspects of ‘nurture’ includes our upbringing, things we learn when we are young, and how we form our beliefs, as discussed in detail in previous chapters. Cultural influences, at the most subliminal level, as well as outright control over others’ beliefs, plus anything in between these extremes can play a part in how people are enculturated (taught) to believe certain things. Religion is one area most people can relate to so I will use this to form some examples.

It is because a small number of people believe that Bigfoot is a historically (meaning within the last 5,500 years or so) Biblical figure, that they believe he/she/it is still walking the earth today, I chose some unrelated beliefs that are considered rare and that the majority of the masses do not accept due to current and widespread knowledge in science. The topic is about Young Earth Creationists (YECs), but it is not meant to harm anyone in particular, only to serve as an example that the majority of society would simply not accept due to common knowledge taught by science teachers and university professors, as well as most religions and schools worldwide. The beliefs of YECs are enculturated (the beliefs are learned) just as beliefs of ALL religions are learned, and so they deal with *nurture* rather than *nature*. A child who is reared (nurtured) to have beliefs that the stories in the Bible are to be taken literally thinks much differently than a child who is reared under a scientific worldview and who sees the universe as obeying natural laws of physics (even if they believe that God put those laws into place as the method of creation). The former deals with a kind of magical thinking (despite that Biblical literalism *seems* grounded in reality to the believer), whereas the latter is more evidence-based.

The world’s religions regularly teach their members not just WHAT to believe, but maybe also HOW to believe, some of them imposing rules that help define people’s reality... their worldview... their cosmology. For example (regarding religion), YECs (Young Earth Creationists) who believe the earth is only 6,000-10,000 years old, typically do not accept science as valid. Their view is from a Biblical literalist interpretation of the book of Genesis. YECs believe that God’s creation was made in a certain way, in a limited amount of time (six literal days, plus a seventh day of ‘rest’), and typically do not accept that He would make a self-building or expanding universe based on the laws of physics. These beliefs impose rules based on limited information, sometimes a single verse, while rejecting the possibility that Bible stories may offer a more metaphorical or symbolic interpretation. They prefer instead the ‘instantaneous creation’ (as *ex nihilo*—out of nothing) belief. The rules of creation they impose are based on ancient texts that are hundreds or thousands of years old of potentially unknown origin. For example, the book of Genesis alone contains several writing styles indicating multiple authors, which has been extensively studied by Biblical scholars, yet many YECs are *nurtured* to believe that only Moses wrote it when there is a plethora of evidence that “he” (if Moses was an actual historical figure) may have copied it from earlier writings. These beliefs color the cosmologies of this particular social group and is a strong influence regarding their interpretation of the world, their apparent negative view of science (and their failed attempts to debunk it), as well

as belief in angels, the first man and woman (Adam and Eve) and their descendants, and even potential beings like Bigfoot.

YECs believe—as many Christians believe—that Moses wrote the Pentateuch, which is the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). The Pentateuch in Christianity is called the Torah in Judaism. Many religious Jews also believe that the Bible is G-d's (God's) Word, and that whether literally or figuratively, the scriptures may be infallible. Taking from the writings mentioned earlier, it must be reiterated that personality and genetics neither support the idea that beliefs (of YECs, or any religion/teaching) are inborn, nor that they can be considered 'true' just because someone thinks the human race is only several thousand years old. McCrae et al. (2000) cited how important it is that environment plays an important role in how the personality functions, including their attitudes, values, skills, and identities among other things. If people believe in a six thousand year 'young earth' (vs. 4.54 billion years old), then it is likely their environment (influences of others, or some form of media they whereby they receive input) that helped them form these beliefs. This is a product of nurture, rather than nature.

Due to having been raised under a Christian umbrella (my dad was a preacher), I wanted to learn other views and interpretations of the same Bible I grew up with so attended Torah studies for two years to educate myself. Jewish culture affects a different form of 'nurture' than Christian culture does. The progressive Jewish Rabbi who taught the Torah study classes I attended said that it would be intellectually dishonest if he did not admit that their most important person in the Torah, that being Moses, may not have been a real living person in the past. He admitted that it is possible Moses was a figment of someone's imagination and written about as just a story, or an altered story. Nevertheless, Jewish tradition treats Moses as a real person (and indeed, probably their most important figure), but there is always that doubt. Compounding this incertitude is the fact that the histories were oral for hundreds of years (Beegle, D. M., n.d.). Multiple people over generations recorded these oral histories until they were compiled into what we now call the Torah. False credit for the great deeds of the historical heroes may have been applied to or even by the "author". Education changes everything and expands the mind's view for anyone who partakes. Surely, people who exercise intellectual honesty would be fairer in their dealings with not only Bible verses but also the science that is now the prevailing cosmology about what the universe is, its stars and galaxies, planets and lifeforms upon them, including earth and its creatures... and Sasquatch. At least, that is the hope.

How those in society are nurtured in their beliefs, particularly as they grow up, is key to limitations in thinking later in life, especially in those who are resistant to change, or learning new concepts/information, which may conflict with their beliefs. Many times, old ideas, biases, and beliefs people grew up with must be unlearned and/or relearned... a new form of nurturing the self, so to speak. However, if the new information learned is unreliable or unaccepted by most (many beliefs may be merely due to consensus) then care must be taken to ensure its validity. The issue on nurture vs nature is that most things that are learned are enculturated in some manner since books, teaching, online sources, family and friends, and other social components are part of the 'nurture' package, whether taught from birth or later in life.

Unlike those utilizing intellectual honesty and science, any 'wrong' (unreliable) kind of education, which limits independent thought, critical thinking skills, or collective scientific knowledge can be dangerous as it causes a 'dumbing down' and cult-like mentality where believers believe because they are told to believe or are convinced that it is "true". Unfortunately, this happens to a portion of people in all religions and belief systems. It presents itself much like blind faith, or even forms of denial, like cognitive dissonance. Social scientists involved in cultural studies and even Biblical scholars may understand these things, whereas the layperson does not always know or realize their beliefs were merely learned (and potentially accepted as the only correct version of reality).

Returning to the example of belief in a young earth, your average ultra-conservative Christian YEC may not realize their own enculturation (understand that most people do not know they are enculturated—people tend to take their education and knowledge for granted). They may simply be repeating what they are told is "true" by saying God (or God through Moses) wrote the Pentateuch/Torah without understanding deeper studies surrounding the ancient texts. Many of the YECs I have known and spoken with are enculturated to diminish or downplay any (and sometimes all) knowledge, science, proper testing or confirmation through the scientific method or to *never trust* 'science' as having any kind of authority (despite that science is a method, not a person or agenda) because their belief is paramount. Sometimes this position overrules logic. Understand, this can be true of anyone or under any particular religion. There is but one example of thousands that could be used. How this applies to belief in Bigfoot is that the same exact process can occur within the minds of self-claimed 'believers', and it may be especially true for those who join groups supporting certain notions or teachings.

The pseudoscience or pseudologic that is prominent in obscure social groups can be a type of religiosity and may sometimes be used for social control, which can also be considered a form of tribalism. A similar thing happens with Flat Earthers (FEs—people who believe the earth is flat rather than round). Their shared cosmology may be entirely different than scientists, and both groups may have completely different views regarding the Sasquatch. Buddhists, Hindus, Baha'is, Pagans, Zoroastrians, and those of other religions all may see the Sasquatch differently in regard to cosmology. Even some Mormons use certain Bible verses to explain that Cain (Adam and Eve's son) and/or his descendants is/are still roaming the planet as Bigfoot being(s). Their cosmology certainly colors their interpretation. Again, this all supports that beliefs are a product of nurture.

These rare or extreme cases are examples of HOW people are taught to believe through enculturation. The rules of these religions narrow what people are willing to accept or believe and alters how they see or interpret the world. They may even claim their view is "right" while other individuals or groups beliefs are "wrong", therefore demonizing them and turning them into a form of what sociologist George Herbert Mead called "the generalized other" (symbolic interactionism in sociology covers this aspect). Group consensus can strengthen this position of a belief in otherness even to the point of the other being an 'enemy'. This is similar to how prejudice against "the other" (shortened) can cause a lot of strife in the world between people because it changes how they treat those who are different from themselves. The definition of "the other" that is being used here includes anyone different from the "self" in terms of culture, social groups, gender, sexual orientation, skin color or "race", political stance, religious beliefs, or even Bigfoot beliefs.

Many times, amateurs or non-professional people are often doing the teaching, the enculturation. People are also the source of all media references—television, radio, movies, articles, websites, and books... including this book! This is why I stress the importance of science and the scientific method, and that people should make up their own minds about what they believe, individually and separately from the group(s) to which they belong. Searching out the opposite views and everything in between can be equally important in broadening the mind and aiding the ability to develop critical thinking within individuals. Independent investigation of truth should be a goal, rather than buying into some random or even common belief system propagated by a specific person or social group or institution. When the rest of us hear people merely parroting what others say, it concerns those who understand how enculturation works. The nurture aspect can be quite persuasive. The Bigfoot phenomenon is truly a mystery to many, and those who claim to know all the answers (yea or nay) may be deluding themselves (and others).

Studying Bigfoot is evidently a matter of 'nurture' instead of 'nature'. How much of what we learn is scientifically true remains to be seen. Nevertheless, it is meaningful and valuable to investigate in the study of Bigfoot, especially if someone is seeking answers due to having had a strange encounter with one of these elusive creatures.

**"Even if it isn't real, it's still a fascinating topic ...
Even if it is just completely a matter of human psychology
or modern urban legend, it's worthy of study."
~ Steven Streufert**

Studying the Bigfoot Phenomena from a socio-cultural perspective

When studying the Bigfoot phenomenon, there are ways in which to categorize different things (such as belief); similarly, when studying the Bigfoot subculture, there are different ways to categorize the socio-cultural aspects of the people doing the believing. Cultural categories can deal with:

- perspectives (of people or projects)
- practices (what is familiar, like guns and pro-kill versus habituation and no-kill)
- material objects (alleged Bigfoot clubs or tools, hand-me-down artifacts, etc.)
- shared culture, enculturation (Bigfoot subculture/Bigfoot community values and beliefs)
- systematic beliefs, implicit/explicit ideas (groups, teachings)
- arbitrary information (color of Bigfoot hair, whether it knelt or stood while rock pounding)
- actions or body language (nonverbal behavior)
- social identification or status (professor's opinion compared to lay person's opinion, status as a "Bigfoot researcher", witness' position, etc.)
- objects or artifacts (how do things like footprint casts or stick 'asterisks', etc., affect beliefs?)
- and more...

Bigfoot subculture, just like the greater culture in which it exists, is neither homogeneous (all things being the same) nor unchanging. Cultural diffusion (how culture spreads) and cultural sharing are significant factors in how ideas and beliefs are shared between members of both the greater society and smaller groups of like-minded people. Liminal experiences that change people from an unbeliever into a believer have a place here as well, as well as a type of acculturation (where people may leave Bigfoot subculture completely).

Cultural universals are traits or elements, patterns or institutions that are found in every culture around the world (such as taboos, rituals, mythology, marriage, jokes, etc.), yet there is a question of whether some cultural aspect of Bigfoot believers may be found in other cultures. Maps presenting sightings of hominoid creatures or place-names show that Bigfoot-like creatures can be found in legends and lore of peoples all over the globe, so these mythological tales are a possible example subject to further research for verification regarding cultural universals. Ethnocentrism about specific local beliefs would present some of the main differences between these stories, however. Also, the etic view of outsiders and the emic view of insiders within the Bigfoot subculture may be at odds with the perceptions of Bigfoot and Bigfoot encounters, or how believable they may seem to the public, regardless of the society from which they derive.

No matter what socio-cultural view or approach used to study the Bigfoot phenomenon, there will always be cultural influences that taint the study. This is because the people involved, witnesses, researchers, skeptics, and believers, all bring their own bias and enculturation to the discussion. People (including this author) often take their own enculturation for granted, often not realizing they have been enculturated in the first place. Just asking a question like, “What do you think about that television show on Bigfoot last night?” is so commonplace that Bigfoot believers do not question the influences that media places within their psyches. Awareness comes with knowledge and then practice in seeing these cultural influences—from television to books, to cultural sharing through videos or websites, and so on. Even popular media is so common that people laugh or take part without realizing the depth of impact it may have in altering their views or beliefs over time.

Media influences include popular culture, promotion of the paranormal, cartoons and stories, memes, movies, news, and other forms of dissemination of information through cultural outlets.

Popular Culture

Mass media and popular culture are available to households worldwide, and technological advances (such as cell phones) have produced changes even in rural areas of developing nations. Consumers spend both money and time with online media, in particular. Portable electronic devices such as cell phones, tablets, laptops or notebooks, etc., allow downloads and uploads of videos and photos, alterations to images, while social media accounts act as an outlet for their dissemination. Media hoaxes are commonplace and many people do not realize that many (if not the majority) of online “Bigfoot” videos or still shots, blobsquatches and other media forms may be forms of trickery for attention, money, fun or fame, even if temporarily so.

There are theoretical perspectives on mass media, such as the functionalist view where one function, for example, is to entertain or influence people. Media performs other functions like forming social norms between people and groups, conferring status among Bigfooters, and promoting consumption of products like Bigfoot t-shirts, mugs, toys, games, DVDs, books, Bigfoot research tools or scopes or equipment, or other paraphernalia that appear useful, necessary, or desirable.

Another theoretical perspective is the conflict view, which can include media used to gather information or facts (news, articles, websites, magazines, blogs and podcasts, YouTube, or other ways) via the Internet. This view points to media (or the originators of it) as a form or cause of division within society or groups by splitting personal opinions into the “us” and “them” type categories, whether that be gender, ethnicity, no-kill vs pro-kill, science vs woo woo, or other gatekeeping processes that media epitomizes.

Feminist views may even play a role since most Bigfoot believers tend to be male and in their 50s compared to women participants, as was indicated in the Bigfoot belief survey previously. Women may be considered underrepresented or certain stereotypical views may be perpetuated through the Bigfoot subculture and media, which may keep women away, or draw them in, depending. Traditional gender roles and that Bigfooting may be considered a gender-associated hobby, or trekking in the woods or hunting, may also play a part in why this occurs.

Interactionist views of media deal with personal interactions as well as the shared understanding between people at the daily level. The fact that many people watch a Bigfoot television show is an example of this. Interactionist view of media influence does not mean that all of these interactions are necessarily face-to-face either. Online groups and individuals having discussions, including blog comments, YouTube comments, online forums, and

social media all serve as outlets for interactionist occurrences that may happen together, but while apart. The power of the media in popular culture should not be underestimated. Segmented niche areas like the Bigfoot subculture is a particular audience or niche audience where marketers focus on displaying and promoting their products to potential buyers, watchers, and those who would otherwise love to participate and hand over their time or money to be a part of it.

Popular culture is sometimes referred to as mass culture because it is made up of the members within a society that engage in the beliefs, practices, or objects of that society, and this includes the Bigfoot community or subculture. People are sometimes deeply manipulated or motivated through popular culture. Pop culture is often thought of as shallow or weak, superficial or mainstream regarding the exhibition of information that is presented through media. Sometimes that even means that Bigfoot stories become their own kind of pop culture folklore, spreading via word of mouth or as online forwarded images, jokes, or stories, rather than through standard media outlets.

Popular culture sources may include these forms or outlets:

- books
- commercials
- film
- images
- Internet
- music
- podcasts
- radio shows
- social media
- TV shows
- videos

Next is an example of how popular culture (via pareidolia) is imbedded within our culture... I present to you the 'Hot Cheeto "Patty"'...

Hot Cheeto Patty



Photos credit: Alexandria Jay Gardner, Aug 2019

The Cheetos brand snack has brought many a person joy and excitement when pareidolia (seeing familiar shapes in ordinary things) occurs and they spot a good one.

Posted originally on *BIGFOOT BELIEVERS ONLY* Facebook group (printed with permission by the poster, Alexandria Jay Gardner).

Alexandria said: "I also came to share a picture of a hot Cheeto that looks like the iconic Bigfoot photo, just found this an hour ago while eating



them. We live in
the PNW in
Oregon!”

The iconic symbol for Bigfoot is its silhouette, which shows up on stickers and memorabilia, bumper stickers and other emblems for vehicles, window decals, signs, and other media. In this case, it was displayed as a Hot Cheeto that looked like the Patty image from the PGF.

In a previous chapter, I showed some common examples of the iconic symbol, some of which are taken from the PG film, like this one:



“Patty” from Patterson-Gimlin film



Iconic symbol

One might question just how many iconic symbols (Bigfoots silhouette images) were used before the PG film vs after in popular culture? That would be pre-1967. Perhaps a study for another time, but it appears obvious that the vast majority of Bigfoot art and images used in media will play on the “Patty” version of Bigfoot to promote the idea of such a creature in popular media.

Paranormal Connection



Popular media covers more than just the standard “Bigfoot is an animal” version of the being. It is also depicted as a shapeshifter or other paranormal type creature. The Strawberry River Inn (owned by Ryan Burns) is touted to be a haunted bed and breakfast, which is located on a neighboring property near Adamantium Skinwalker Ranch in Utah; it has had strange sightings of aliens and ghosts, among having other paranormal activities. The Inn was promoted as a paranormal site in the show *Portals to Hell: Investigating Strawberry River Inn* on the Travel Channel. Also, in the news and other media is the infamous Skinwalker Ranch (east of Salt Lake City), which has had paranormal activity for years, including the alleged Bigfoot creature sightings, or rather Bigfoot-like creatures (some years ago). Some of these creatures, however, are more wolf-like with snouts, while others are shadow creatures or shapeshifting Skinwalkers.

Skinwalkers are witch-like beings that Native stories say are shapeshifters, and that they can change shapes from humans to animals or other creatures/beings. The Skinwalker Ranch is 512 acres and is said to be on ancient Indian lands that supposedly has a Navajo curse on it since the Navajo and Ute Indians had fought over it in the past. The lands may be home to Indian burial sites, among other things, but the only real rule about the Ranch is

“don’t dig” as bad things can happen. People claim there may be a military base underground in the area, or that ley lines or other features about the land may be part of why strange occurrences happen on the property. Robert Bigelow from Bigelow Aerospace (owner of NIDS) bought the property from the Sherman family many years ago (they did investigations but did not publish it publicly). More recently the new owner, Brandon Fugal (real estate mogul who bought it in 2016), hired a security team to guard and watch for activity, plus has brought in experts to scientifically document the activity to find out what the strange phenomenon is. I attended the Laughlin UFO Mega Conference in February 2020 and met up with old friends and made new ones, including Ryan Skinner. He says that so far no Bigfoot-like creatures have been seen on the property since the new ownership, or for many years for that matter, but historical accounts do mention something like Bigfoot (a black silhouette Skinwalker creature) being sighted on the Ranch.

Fugal’s security team for the Skinwalker Ranch includes Ryan Skinner (because of his knowledge and experience of the Ranch since 2006), Thomas Winterton (Superintendent), Bryant “Dragon” Arnold (part of Management/Security), and Jim Morse (Manager), Erik Bard (Principal Investigator), and Dr. Jim Segala (Plasma Scientist). So here is where a big part of the media influence comes in... according to the History Channel’s show *The Secret of Skinwalker Ranch* (aired 2020), Dr. Travis Taylor, a Plasma Physicist, joined the team. However, realize that in the past, there have been sightings of werewolves (and a “bulletproof wolf” or “zombie wolf”), UFO’s, aliens, and poltergeist activity, other creatures similar to Bigfoot, including strange things such as portals opening up, orbs and lights, attacks on people and animals including cattle mutilations on the Ranch. If Bigfoot, or something like Bigfoot, is part of the paranormal scene, or there is a rip in space-time (causing interdimensional beings to cross over into this world as some suspect) and causing all of this strange and scary activity on the Ranch, or if off-world influences are at work, then one has to question the nature of such things.

The television show and their attempt to cover a scientific study of all these strange phenomena may have future implications regarding what is happening right here on our planet in real-time, especially as it relates to the paranormal and quantum physics or alien life or interdimensional doorways. One also has to question the nature of Bigfoot and what it is and where it comes from, or if these things are purely psychological as well. For witnesses of cattle mutilations, or dogs turned into what Bryant Arnold called “a greasy buttery blob”, it is hard to call these phenomena purely psychological. Or is it? The Ranch could be a living entity and or having some kind of consciousness because it allegedly “reacts” to new people who show up at the Ranch (or those people are the driver and they subconsciously “react” to the energy at the Ranch). This is all part of the mystery about the nature of ‘reality’ and it seems that whether it is otherworldly creatures of the Bigfoot kind or the ones seen on the Ranch, the media can play a role in educating the masses... or deceiving them, depending. Maybe a bit of both. The crew at the Skinwalker Ranch were part of the filming for episodes about the Ranch that first aired on the History Channel on March 31, 2020 (there have also been television shows prior as well).

Media and Popular Culture

Yeti is sometimes presented in popular culture as the ‘white Bigfoot’, this version is depicted in television shows and movies, literature, video games, and other media outlets. The Kyrgyz people (from Kyrgyzstan) produced an envelope and stamps dedicated to Yeti in 2016.



Photo credit: Wikipedia - Public domain

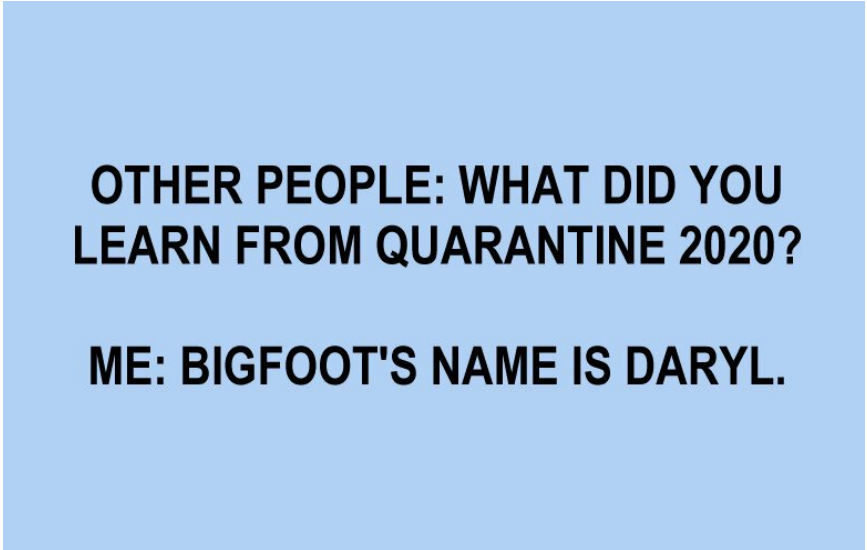
Yeti, Bigfoot, Sasquatch, Skunk Apes, Booger, Ape-Man (even cavemen and Planet of the Apes versions of man-like apes), talking gorillas in animations, Yowies, and other names and varieties of hairy-man creatures around the world have made it into popular media. Bigfoot is indeed a phenomenon unto itself when it comes to pop culture. Just seeing it show up in different media forms makes it “more real” to people and promotes their ability to believe in them.

Some see this as brainwashing, while others see it as a desensitizing of the former denial that such

creatures could exist (similar to the concept of aliens from other worlds), yet other people see it as a necessary education to bring people up to speed for a being that will eventually be discovered and proven by science. Some feel that the whole thing is one huge hoax, and that people are gullible because they believe everything they see just because it is on TV or the news or radio, and so forth. This is the “dumbing down” of America that some talk about, where pop culture is the superficial version of the real thing. Where cartoon Bigfoot beings are happy or may dance and talk to eliminate the scare factor for children, perhaps the kids should instead be afraid of this monster in the woods who could abduct them, or worse... eat them. Perhaps even fear is a form of enculturation too and is part of the many ways that popular media affects us all.

Cultural perspectives have changed over time, with old versions of Bigfoot looking more like the “Patty” iconic symbol as well as longhaired, tall, ape-man creatures like “Chewbacca” from Star Wars. More recently, we have examples such as the Bigfoot creature from the Progressive Insurance commercials who insists his real name is “Daryl”.

The “Daryl” Progressive Insurance commercial was popularized during the Covid-19 pandemic:



**OTHER PEOPLE: WHAT DID YOU
LEARN FROM QUARANTINE 2020?**

ME: BIGFOOT'S NAME IS DARYL.

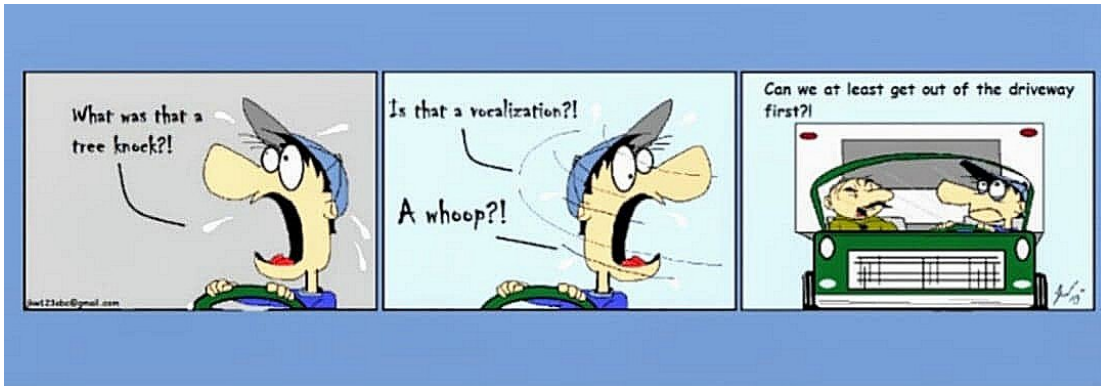
“Daryl” is mentioned on the Progressive Insurance Commercial

See it at: <https://bit.ly/2y7meeF>

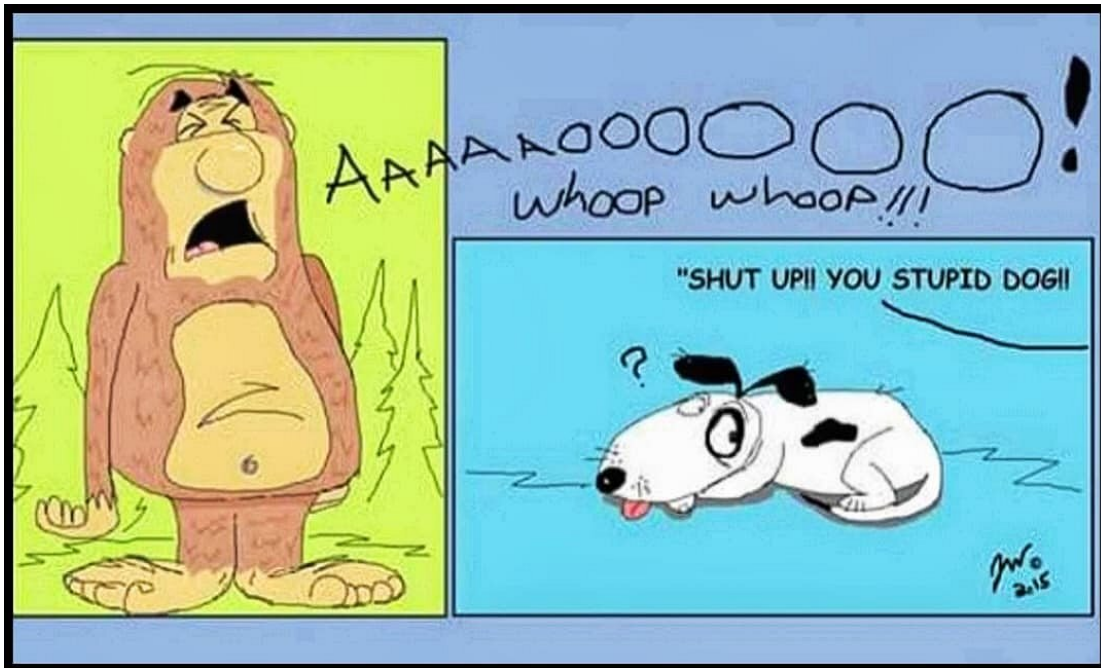
Older pre-human depictions of cavemen also included movies like the 1981 film *Caveman* with Ringo Starr, or *Clan of the Cave Bear* (1980) or *Quest of Fire* (1982), as well as a plethora of newer movies and television shows, plus commercials depicting cavemen, like GEICO auto insurance. There have been so many versions of cavemen, ape-men, Bigfoot, and other hairy ape-like bipedal beings in media that they have become commonplace in our day to day thinking. Popular culture does not end there, however, as cartoons are part of that cultural influencing scene.

Bigfoot Cartoons

These cartoons are examples of Bigfoot humor by artist Jeff Williams, followed by cartoon samples by Bizarro (printed with permission).



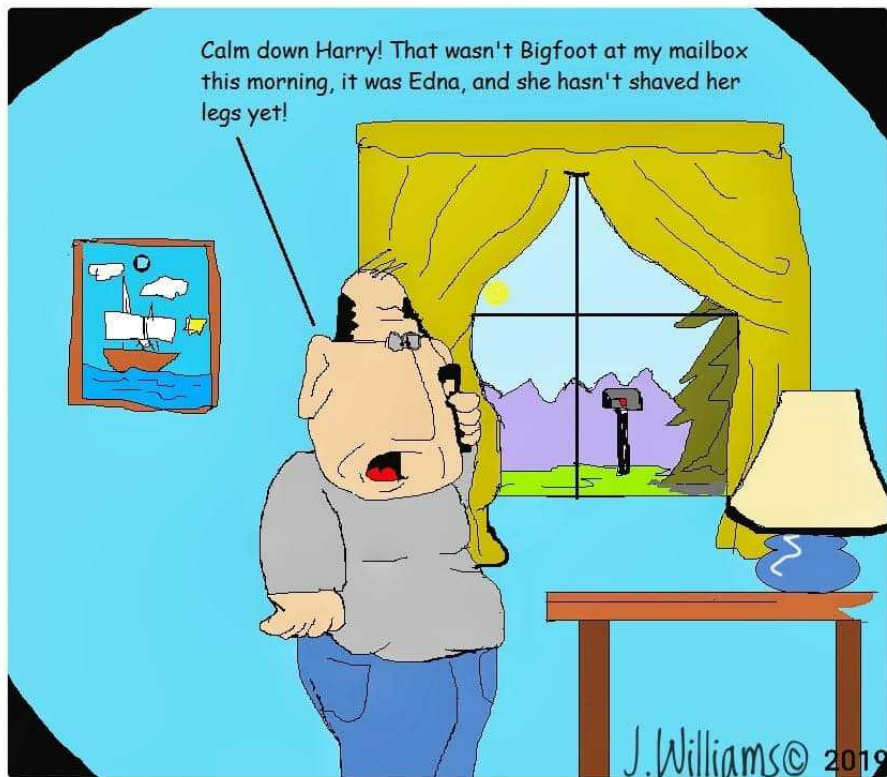
Contributing Artist: Jeff Williams



Contributing Artist: Jeff Williams



Contributing Artist: Jeff Williams



Contributing Artist: Jeff Williams

Bigfoot is also in the Bizarro cartoon funnies, which are presented below. Like most cartoons, the cultural blending of modern humor and cultural mishaps or things people take for granted are often presented in a new way to make you think, or grab your attention, often in an odd way that you would never expect. For instance, you might see

someone drive a car and see a Bigfoot, but you would not see Bigfoot driving a car—cartoon artists have a way of pulling out the ordinary and making it extraordinary... for the effect.

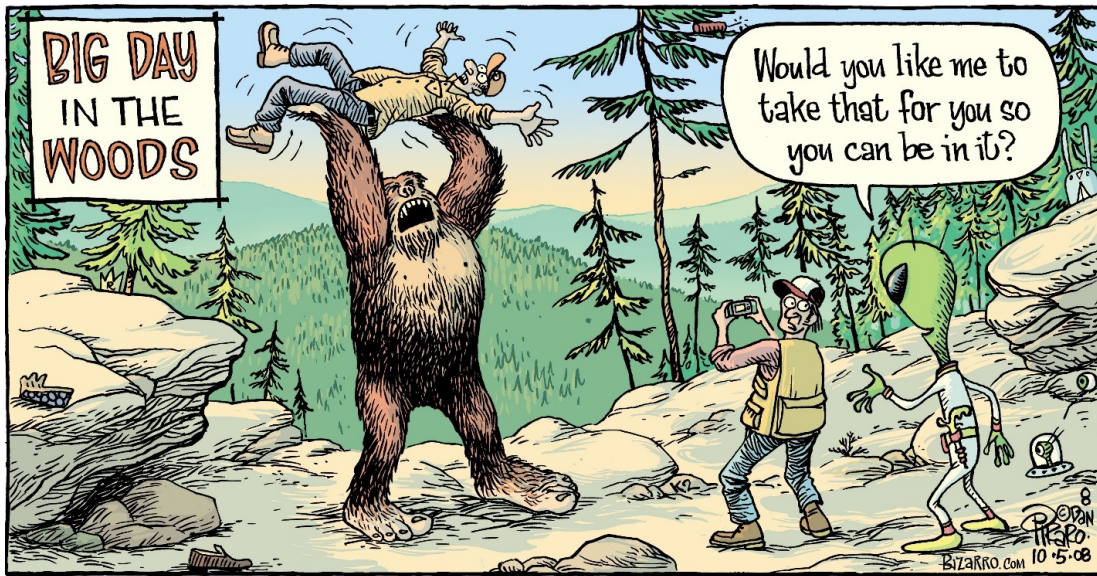
Tree Breaks Humor



Bigfoot on Facebook



Bigfoot and Aliens



Bizarro cartoons printed as per licensing agreement

As you can see, cultural beliefs about different things concerning Bigfoot cross lines, especially when humor is involved.

Memes

Popular media also includes memes shared on social media, email, websites, and so on. There was a meme by an unknown source during the time of the September 20, 2019 “Area 51 Raid” (which was shut down by the “powers that be”). There are hundreds of variations on a meme where a blank screen behind Lisa Simpson (from *The Simpsons* animated TV show) shows different labels or short sentences. There was one version of a popular meme

that mentioned the Skinwalker Ranch. In that meme, Lisa Simpson is standing on the stage with the screen behind her that said “We should raid Skinwalker Ranch like we did at Area 51”. These temporarily popular memes tend to show up by the hundreds or thousands, popping up almost overnight, and spread through social media. They quickly die out just the same way they went in, being replaced by other memes. The “powers that be” shut down the “Area 51 Raid” and replaced it with a camping event with food trucks; such things should never be taken seriously or followed through. Media, and particularly social media, can sometimes cause more damage than not.

Bigfoot memes that indicated his isolation in the woods and difficulty of being found were popular during the first few months of the Covid-19 (Coronavirus) pandemic as well. This is especially true while people were “sheltering at home” and “self-isolating” and “social distancing”—all terms that were rarely if ever used before the pandemic, but that quickly became part of society’s vocabulary or lexicon daily due to the media, particularly the news and social media. People began staying 6’ apart from each other in public to reduce the spread of the virus. One culturally relevant and temporary meme (Bigfoot-Coronavirus combo version) showed a Sasquatch-like creature with the words “Social distancing Expert” or this version...



**SASQUATCH...
SOCIAL DISTANCING
WORLD CHAMPION**

Meme-making websites he (usually funny) photos/pics online.

Memes are one of my favorite other people too. Although Bigfoot out in cyberspace, across my path. These, like popular culture; however, with something funny, cat about sports, daily life, or theme will always be—at Bigfoot/Sasquatch.

Bigfoot found?



Bigfoot waving while riding on Nessie
(Loch Ness Monster)



Photo credit: [Meme Center](#), wideopenspaces.com

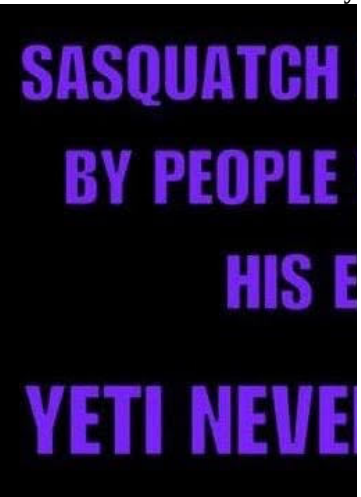


BRING

Blurry Bigfoot



Play

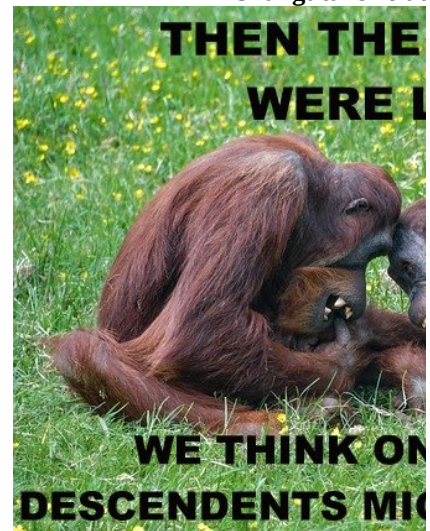


Hiding...



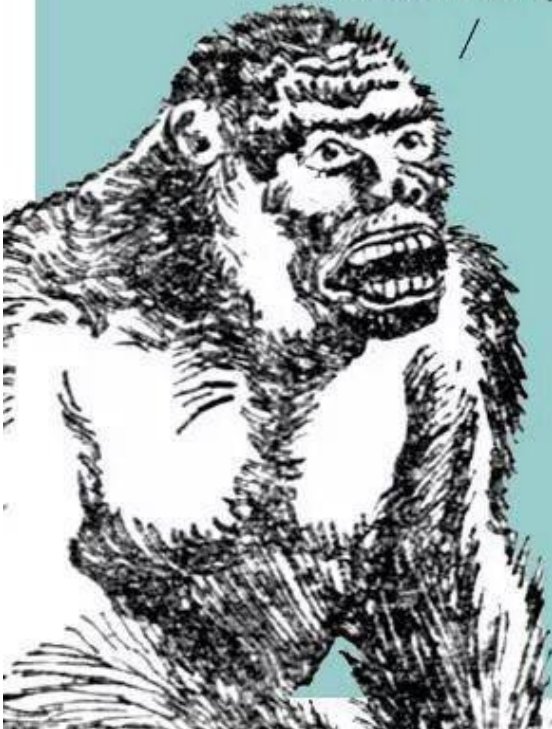
Photo credit: Facebook (public)

Orangutans relat



MEANWHILE, IN A FOREST

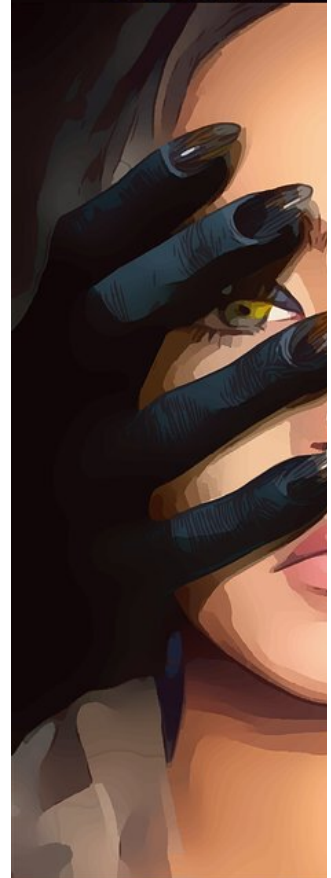
So, let me get this straight.
Invisible dead people who turn flashlights
on and off is fine... but an undiscovered
animal is crazy?



weirdlectures.com

Permission granted: John Tenney

I'm not
wasn't a
I'm just
could h



a tall
home
wearing
who s

Bigfoot and politics



Published with permission. Photo credit:
www.onsizzle.com, grumpp, facebook.com/grumpyoldgits

Bigfoot as bo

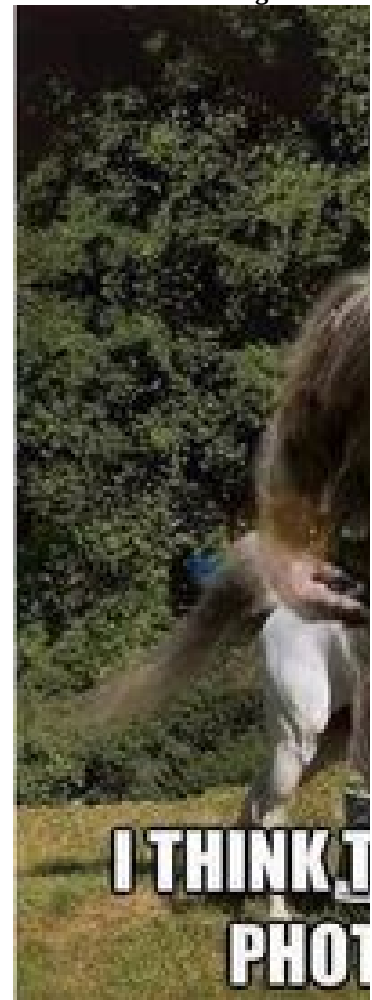


Photo credit: v

Regarding pseudoscience

What refutes science:

- Better science

What doesn't refute science:

- Your feelings
- Your religion
- Your favorite politician
- Your half-baked opinion after watching two YouTube videos

Source: Facebook (public), imgur.com [sic]

Bigf

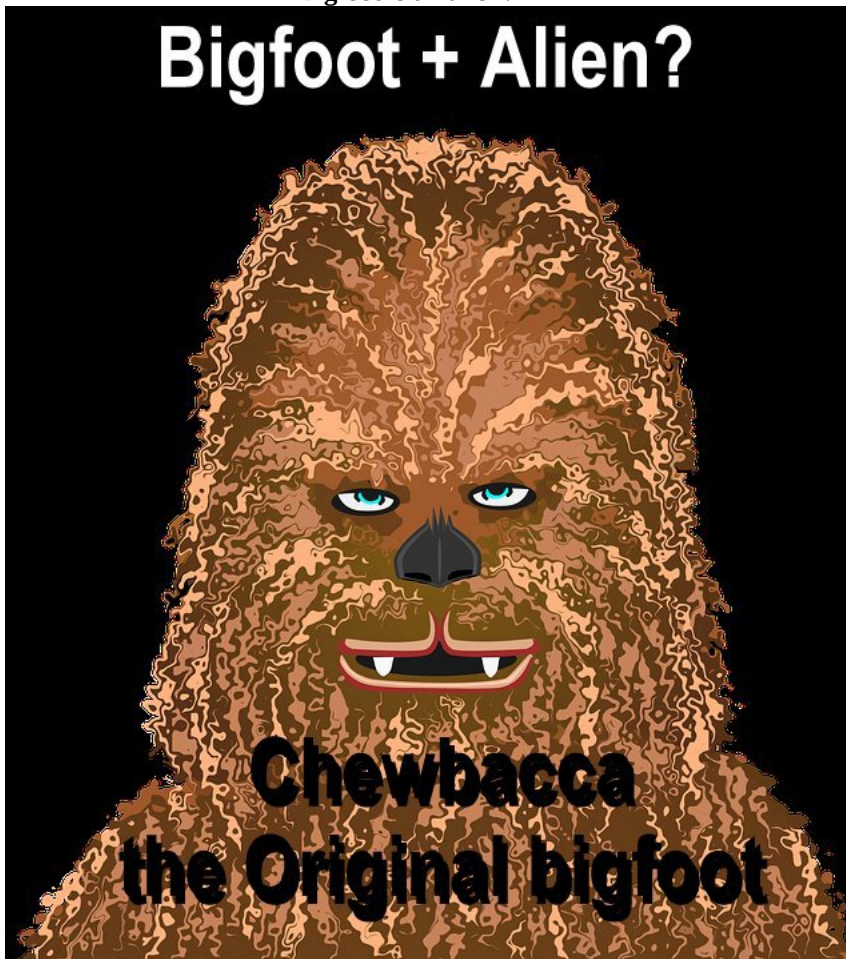


Printed with permiss

Photo credit: www.se

Bigfoot is an alien?

Interpre



Even though the Bigfoot topic in popular media and popular culture is a common theme in television shows, commercials, movies, films, newspapers, magazines, websites, social media (Facebook, Twitter, etc.), and other media, these outlets may also often include Sasquatch creatures being placed in memes, simply because people love the topic and also enjoy creating the memes. Any new event in the news and you are sure to see a ton of new clever memes pop up on Facebook within an hour. Pinterest, which hosts created images from people everywhere, has a section called “Bigfoot Jokes” that is full of such cartoons and memes.

Media, Movies, & News Influence Culture

Media producers, marketers, writers, and filmmakers influence culture. Likewise, culture and subcultures (and their reactions) also influence what the media or marketing companies put out there, which they think the masses will respond to positively. There are formulas for telling stories, and when they work, the “powers that be” continue to use them for promotion to the public. Occasionally some independent films are produced as well. Popular books may also become movies, and documentaries provide a niche that stories cannot. There is a plethora of Bigfoot-focused media from various sources and of various kinds that are too numerous to list here. That said, I will try to list the most popular or available titles, while some in this list are also elsewhere in this book.

Perhaps readers here have some memory of the Caveman commercials (GEICO insurance) that began running in 2004, or perhaps the *Planet of the Apes* (1968 film and movie series), the original television series (beginning in 1974), or even the more recent remake (2001) and *Planet of the Apes* movies (2011, 2014, 2017). These were all were franchised and based on Pierre Boulle’s book (novel) *La Planete des singes* from 1963, which in English became *Planet of the Apes* or *Monkey Planet*.

These movies affected my own interest in Bigfoot as a child, and made me fall in love with apes, cavemen, the idea of pre-humans or ape-people, and fueled my interest in Bigfoot books. This also made me want to have a monkey as a pet (I admit, so did the original Indiana Jones movie) but my parents were the wiser. As an adult, I was only able to volunteer at *Save the Chimps* for a short while, a place often visited by Jane Goodall. Surely, these movies and TV shows inspired other youth and adults in the topic of primates and their connection to humanity, in whatever ways that served. Though genetically impossible with separate species (without Dr. Moreau-style lab monsters), this concept of the human-ape combination promoted through the media gives rise to the idea that a cross-species may be possible, especially when you consider the scientific evidence of hominins and some of their more ancient ape-like traits compared to modern humans (these evolved naturally, however). Neanderthal is the hominin of choice for depiction as the typical ‘caveman’ fashion in media pictures and films. Yet even Neanderthal had a few physical characteristics that were more ape than human; for example, the conical-shaped ribcage versus the more human barrel-shaped ribcage.

Another old TV series from the 1974 era was *Land of the Lost* (see landofthelost.fandom.com) with the young Pakuni ape-like boy named Chaka. He was not the smartest ‘caveman’ (or cave-boy/hominid) but he was smarter than other Pakunis, was comical and became popular during the series. Chaka had long hair all over his body, minus his face, palms, and soles of his feet (not unlike how Bigfoot is said to look). He was one of my favorite characters growing up in the ’70s.

Media and eyewitness encounters (shown in films or documentaries) shape our idea of what Bigfoot could be capable of doing. Sometimes these accounts are accurate and complete, and sometimes they are not. The problem with eyewitness accounts covered by mainstream media is that they sometimes show the account in a particular light, or with a twist designed to appeal to their particular audience.

Bigfoot in the News

Perhaps many readers have seen some of the news reports that hit the television on rare occasion—from the big ones about alleged Bigfoot bodies that turn out to be hoaxes, to some trail cams or other photos that are unprovable as true. The discovery, collection, and testing of DNA are even rarer, and often subject to intense scrutiny. It is important to remember that proving that samples are not from Bigfoot does not mean it proves Bigfoot is not real, it only means that a particular sample was not from a Bigfoot. This error in thinking actually happens quite commonly. Even the FBI tested a hair sample once that had mysterious origins.

On June 5, 2019, an article came out about such an FBI hair sample that was tested—over 40 years ago! According to the Staff (2019) at CTV News (C.T.V.N.), the old 22-page FBI report had been unsealed and, at the time, was taken very seriously. Bigfoot researcher Peter Byrne provided the tissue sample of an alleged Sasquatch from the 1970s. It was not the policy of the FBI to provide such testing but Byrne convinced them otherwise (on a case-by-

case basis) for the 15 hairs and very small skin sample. CTV News said that the FBI laboratory, through the FBI Scientific and Technical Services Division, used incident light microscopy to analyze the samples and then compared them with known species. The FBI's registered letter with the test results was dated Feb 24, 1977, and concluded that the hair samples belonged to deer, not Bigfoot.

The FBI Report can be found on their website here:

<https://vault.fbi.gov/bigfoot/bigfoot-part-01-of-01/view>

Regardless of the results from a test over four decades ago (that took them long enough to release the documents), one of the most famously covered cases of an alleged Bigfoot that has been in the news repeatedly, is that of the Patterson-Gimlin film.

Patterson-Gimlin Film

I have spoken about the PG film and its makers, Roger Patterson, and Bob Gimlin. For those of you who are selectively reading the chapters that interest you most, I will give a brief re-cap and then delve into the subject in more depth. Eyewitness testimonies support that there may be a giant hairy ape-like man walking around in the forests of the PNW and abroad, rather than it just being a fantasy, delusion, or lie. However, fantasies and wishes, delusions and self-deceit, and lies or hoaxes do occur.

There is much debate about whether the 1967 Patterson-Gimlin film is the latter, and different camps of people tend to have strong feelings about the matter whether pro or con. I could cite where people—even famous people or well-known authorities on the subject—have stated this or that, whether there is such a thing as Bigfoot, or whether it is a fabrication, but it is folly to just continue on in the debate forever like that. At some point, we have to realize that the ultimate proof is found in the glut of physical evidence that exists, particularly those parts that can stand the scrutiny of scientific investigation and testing as well as that which satisfied an appeal to logic rather than fallacies.

The PG film appears to be a stand-alone piece of evidence, but it really is not. There are many films of Bigfoot in existence, albeit many of them are too faint, blurry, or potential/known hoaxes. It was the original earlier work of MK Davis with his flash images on the PGF, which I watched him discuss at the Texas Bigfoot Conference in 2004, that made me believe in the film's authenticity; ironically, it was also his latest work in 2020 with enhancements on visible features that convinced me otherwise. I am unsure of how many people—researchers in particular—have been so equally moved by his work with the depth and detail of his film analysis, but where some saw alleged muscles in the legs, others saw wrinkles in a suit. Where some saw kinesiological movement unlike any human, others saw a fake-looking rear end that stood out like a turtle shell (unmoving) as “Patty” walked. The entire film is only a minute long, and every frame has been analyzed to death by many researchers.

Analysis has been done IN FAVOR of the PG film (anyone can look up these details on Wikipedia):

Bayanov et al.
M. K. Davis
Dmitri Donskoy
Jeff Glickman
D. W. Grieve
Grover Krantz
Jeffrey Meldrum
Reuben Steindorf
Gordon Strassenburgh

Scientific studies have been done that are NOT IN FAVOR of the PG film (also on Wiki):

Cliff Crook and Chris Murphy
Bernard Heuvelmans
John Napier
Esteban Sarmiento
David J. Daegling and Daniel O. Schmitt
Jessica Rose and James Gamble

Gordon Valient (Nike), MonsterQuest, and various people in the film industry, including Executives from movie production companies, Bill Munns, and other artists that deal with special effects have all done further analysis on the PG Film. The Munns report, in particular, which states the film cannot be proven a hoax any more than it can be proven real, is one that many people look to because of its point-by-point analysis on arm length, leg length, and an entire list of other details.

Munns Report PDF for download can be found online here:

<http://www.themunnsreport.com/>

Matt Moneymaker of the BFRO also posted an article on the Patterson-Gimlin film titled “Was the Patterson-Gimlin film ever proven to be a hoax?” (2010), to which the short answer was “No.” What the article highlights is that numerous (at least four) stories by different people exist, all of whom claim to have been wearing the ‘Bigfoot suit’ in the PG film. Sorry, but last we all checked, not that many people can fit into the suit at once, making ALL of their claims suspect as basically the same thing... hoaxers and frauds outside of any connection with the film at all, possibly all liars who were trying to take credit for something possibly none of them did. Even if one were the perpetrator, which claimant would it be? Since hoaxers do what they do for national attention, and often wind up in the news, on television or in books and articles, then it stands to reason why many people think the PG film is a ‘hoax’. They believed the hoaxers, a single culprit aside. According to the article, “Was the Patterson-Gimlin film ever proven to be a hoax” (2010), new information from January 2010 was shown on TV that demonstrated how ALL of the alleged costume-wearing offenders were found to be hoaxes. The National Geographic Channel did a documentary “American Paranormal: Bigfoot” that used anatomical features and advanced mathematics to introduce evidence that the 7’-6.5” tall “Patty” could not have been a suit.

The bottom line, just like anything else in life, is that people tend to pick and choose the “evidence” that makes them most comfortable and just simply believe what they want to believe. Very few ever truly scientifically analyze the evidence themselves and make a neutral, non-biased judgment based on all the evidence. Many researchers and witnesses attempt to do the best they can, however, for lack of having access to some or most of the existing physical evidence.

Here is what Brian McKiel from Nova Scotia said he believes regarding the PG film’s authenticity and one of the alleged suit-wearers:

I watched a couple of videos of Bob Heironimus, the guy who claimed that Patty was really him in a monkey suit. He didn't even know that Patty was female until someone told him! You mean, Bob, that you put on a suit with big breasts hanging off it and didn't even know it? Funny you never mentioned that you guys decided to make a female suit "just to make it look more authentic", ever! They even showed a clip of Patty and Bob walking simultaneously to "prove" that it was Bob's walk. Well, any idiot can watch a film a few times and learn to walk similar. It made it even more obvious the difference in the arm length. Sorry Bob, your arms are way shorter. Bob Heironimus, you are an obvious liar.

Another interesting thing was, Heironimus passed a polygraph test saying that it was him in an ape suit. According to polygraph experts, that's not that difficult to do. And, interestingly enough, Patterson ALSO passed a polygraph test saying that the film was authentic.

Another interesting bit of information concerns the midtarsal break. All apes have what's called the midtarsal break in their feet. It's located around the middle of the foot which allows the foot to flex. I have heard that only a very small percentage of humans have this, but, for the most part, they don't. The midtarsal break causes the walk to be much different than that of a creature (like us) that don't have it. It was analyzed scientifically how the walk would happen with the midtarsal break, which of course matched Patty's walk. Oh gee, Bob. Forgot to mention that one too, huh.

Some of the alleged (or blamed) Patty suit wearers included: Roger Patterson or Bob Gimlin themselves, Philip Morris, Bob Hieronymus, and Ray Wallace.

One of the arguments against the film being an actual Bigfoot is the proportions, despite what many Bigfoot researchers think. Many skeptics also have put their opinions out there, including at public forums like InternationalSkeptics.com. It was a user (at that website) named “mangler” who apparently first uploaded this image below on December 2, 2008, comparing the famous picture of “Patty” from the PG film with a photo of Bob Hieronymus for anatomical comparisons (The PG Film - Bob Heironimus and Patty - Page 5 - International Skeptics Forum, n.d.). Numerous disbelievers in Patty being a Bigfoot creature claim that the arm length and other bodily proportions are within the human range.



Picture credit: "mangler" (sub-name: Critical Thinker) at International Skeptics Forum

Roger Patterson died in 1972 of Hodgkins lymphoma so is not around to discuss the allegations anymore. However, Bob Gimlin is still alive as of this writing and many Bigfoot researchers support Bob and believe that Patty was an authentic Sasquatch caught on film in 1967. Some Bigfoot researchers that I know that adhere strongly to scientific method and critical thinking also hold this belief, although not all. Patterson had told researcher Peter Byrne on his deathbed that he wished he had shot the Sasquatch so they would have had a body rather than just a film of her. Some people believed Roger was a conman, and others had financial issues resulting from business deals with him. The film's proceeds and ownership were fought over for years. The final result was that Rene Dahinden had 100% controlling rights, Roger Patterson's wife (Patricia) with 49% footage rights and 100% television rights (readers can easily look up Wikipedia for more details by searching "Patterson-Gimlin film"). Only frame 352 of the PGF became public domain so that people could use the image for publication in media.

Ownership of the films (first and second reels) are speculated to have disappeared or were lost to time and changing hands or being borrowed. There are some details known by certain researchers as to the original film's last location, which wound up in the hands of a Florida lawyer, so the story goes.

By 1996 the PG film seemed to have been lost until John Johnsen said he found the film in its original canister at a yard sale. I was able to secure John Johnsen's story, which I will share with you below, along with some other opinions regarding the potential authenticity of the film and its new alleged owner.

Possible New Ownership of the PG Film

Cryptozoologist, John Kirk, was my neighbor and friend (including his wife Winona) when I lived in BC; he works for the RCMP (Royal Canadian Mounted Police) and said this about John Johnsen and the alleged original PG film:

I know who he is and what his position is. All I care about is seeing evidence he has of the film.

I don't think he would lie about it as I communicated with him and I found him quite frank and forthright. Where he says he found it and in whose estate are exactly where those of us who know about the circumstances of the film's seizure expected it to be. Only time and evidence will tell.

Re the film: It is a disaster. I was hoping that at least the leader tape was still intact. We would have known where it was developed at least.

From what the examiner said, the film deteriorated because the developing process used was not authorized. That kills the dumb theory Al DeAtley had it developed in at the Kodak Kodachrome processing facility in Palo Alto at a different time from when the film was made.

Then a very interesting discovery about where it was likely developed came to my attention.

A reliable colleague in the BC sasquatch community advised me today that a number of years ago a mutual friend of ours was at a film lab in Seattle and talked to a gentleman who worked there about the PG film in general conversation.

The informant said the film was brought in to be developed by a gentleman who was well dressed in a suit and tie.

After developing the film, the store employee said he projected the film on the wall and the staff watched it twice, before the gentleman collected it.

Later on a man dressed like a cowboy brought the same film back and had two copies made.

I have the name and address of the lab which now is defunct, but was in business at the time of the PG film.

It seems not only has the original film been located, but also the place where it was developed.

(John Kirk, November 9, 2019, personal communication)

On September 18, 2019, Sean Forker had interviewed John L. Johnsen for his podcast on his SuperNRML show; Johnsen claimed to have the original (famous/historical) film that people refer to as the 'PG film' (Patterson-Gimlin film), which allegedly shows the female Bigfoot creature nicknamed "Patty" after Roger Patterson. The controversy surrounding this film has been ongoing for decades; although, skeptics like John Johnsen believe that Patterson and Gimlin faked the film because of a person (Bob Hieronymus) who came forward who said he wore a Bigfoot suit (Johnsen insists there are many, many other indicators of the event being a hoax besides the suit). Nevertheless, Johnsen's situation is unique because he not only found the old film at an estate sale in Florida but since he is an independent filmmaker and had previous experience in the Bigfoot field regarding the PG film, he recognized what he had in his hands when he discovered it. Johnsen took the film and had it analyzed, and reasons it is the real, original film, even though he believes the story behind it (the alleged creature that was on the film) had been faked.

The analysis was done by someone Johnsen hired, and this is what he said about the man:

This man has the following credentials: Masters of Arts from FSU School of Visual Arts. MBA from University of Florida Warrington College of Business. US Navy Journalist/Photographer's Mate. After leaving the Navy he worked in Titusville at NASA as a Systems Analyst, Image Specialist. Post NASA he consulted with law enforcement and area production companies, as well as an expert witness. He currently works as a freelance tech and photo writer. I became aware of this guy through a mutual friend and principal from the production of Ashley's Shadow. I first met him in New Smyrna Beach in 2014.

When I spoke with John Johnsen (before the podcast), he gave me this bit of background, stating, he is a "...retired photographer who has been involved in indie film since 2005." Johnsen said:

I accidentally stumbled on the whole bigfoot thing, then, more recently, stumbled on what is, by all indications, the original PG film. I asked him about his experience in this field, which he explained, "I was looking for a topic to hone my film skill on when I literally fell into bigfoot. I produced Keeping the Watch in 2006, followed by several more films in the genre, but ended up being hoaxed, slandered, threatened and mocked for asking too many questions. I was among the first to debunk the 'Gable Film', the Beast of the LBL and a few others and it just pissed off the people who believed. I did a film called Hoax of the Century with Tom Biscardi ..., which included interviews with author Greg Long, Bob Hieronymus, his mother, his friends, Philip Morris and an investor into the film that got swindled. The PG Film was a planned hoax from day one. I just stumbled on the film at an estate sale.

My next question to John was whether the publicity surrounding this film was a marketing tactic, to which he replied, "No, it is real. ... Personally, I liken the bigfoot phenomenon to a cult religion that places 'Patty', the creature, on a cross. Sick stuff. I have had associates threatened with murder over their research."

I asked John Johnsen to be one of my contributors to this book and provide some background information. John agreed to explain who the players were and give some context here.

John Johnsen - Contributor

Found the Original PG Film

1. **Charlie Carlson**-Charlie was not involved in my crypto-era filmmaking. He was the writer of Ashley's Shadow, a feature film I produced. Charlie was a Florida Folklorist who had a bit of success writing the book "Weird Florida" for Barnes and Noble back in 2005. Charlie wrote about local topics, had an annual "Night of the Paranormal" at the Atlantic Center for the Arts in New Smyrna Beach, Florida, and wrote the screenplay "Ashley's Shadow", a fictitious accounting of a real, unsolved murder in 1934. I was acquainted with him through work I did on two other films. During a consultation in Daytona about producing a commercial, I met Charlie again while he was doing a webcast promoting the same brewery I was visiting. I approached him about producing the film and he agreed. During the production of Ashley's Shadow, at a scene in New Smyrna Beach, he introduced me to a friend of his who became a contributor to the film. That man, the contributor (NO NAMES REVEALED) had a

friend who was, like me, a retired photographer who he subsequently brought to several shootings. That man was the analyst I sought out to look at my estate sale find. I was very fortunate to find him as we all (those involved in Ashley's Shadow) are getting a bit long in the tooth... and Charlie died in 2015. But, fortunately, he was very alive and well. We'll call him "The Analyst".

2. "The Analyst": He shall forever remain nameless as will the facility we took the film to for inspection. It was a facility engaged in film and photo production where the analyst rented space hourly in his retirement to provide his services as needed. It was/is a fully equipped post production facility with full analog to digital capabilities. I had to drive through what I fondly refer to as the "Big Rodent", AKA Orlando, during morning rush hour and the late afternoon exodus from Disney on the return trip.

3. Facts About The Film found in the can:

a. It was in one continuous piece on the reel when I first opened it. It broke as soon as I attempted to unroll it from the reel, and kept breaking so I decided to quit until I could get it examined.

b. The condition of the film was so poor that it could not be threaded into any of the optional viewing devices on hand, and had to be viewed through magnifiers over a light table. To control the breakage we cut the film at frame borders into manageable lengths.

c. Total film length was approximately 28 to 30 feet give or take.

d. There were two additional reels in the can labeled as "ANE" and "ANE2". ANE stands for American National Enterprises and was the film company, owned by Ron Olson, both Patterson and Gimlin worked for during the company's production of a bigfoot documentary.

e. The condition of the 16mm reel containing the PG film footage was deteriorated due to poor processing, something Kodak Labs or Authorized Labs were not guilty of. This seemingly solves the mystery of the unreasonably fast timeline for the film's processing.

4. Authenticity of the PG Film: It is not just the fact that someone came forward to admit to wearing the suit, but a long list of things that has been well documented over the years. Refer to Greg Long's book "The Making of Bigfoot". It is literally a mind blowing phenomenon that the film has reached a Godlike level of followers and dedicated believers. Truly bizarre. The arguments that it is real span decades despite the evidence to the contrary. This topic is literally a whole other movie.

5. WHY I RETIRED EARLY: I started very early in photography, the first photo I took was at approximately 3 years of age. I began earning a part time living at it in the late 1970s while I pursued a career in telephony beginning as a telephone cable splicer working my way up the ladder to trouble analyst. But, GTE, the company I was working for, began rumblings of merging with AT&T. They began offering buyouts to some classifications and I took the money and went into photography full time in the late 1980s. Within a year, GTE merged with AT&T to form Verizon, and many people I knew who stayed lost their jobs. I worked another 16 profitable years as a full time photographer. My customers ranged from IBM and Marriot Corp. to weddings, BAR and BAT Mitzvahs, commercial and corporate events, as well as writing articles for Shutterbug Magazine. But the digital revolution ruined virtually every market in the land and the bottom fell out of pricing, so I went another direction. And, picking bigfoot was a topic I thought would be fun, and short lived, to work on my documentary style. Nope. Neither fun nor short lived.

John Johnsen

With that information as a foundation, a truncated recap (in part) of the podcast, where Sean Forker interviewed Johnsen, is as follows regarding Johnsen's take and belief about the film, its origins, and their analysis of it. It is taken from my notes from listening, so some is paraphrased, and some mixed in are Sean's actual words, or quotes/information from speaking with him where I asked him to clarify some details, and also moved things around so they would be in chronological order, more or less.

Podcast (edited and added to) on SuperNRML with Sean Forker, Sept 18, 2019

The Patterson-Gimlin film was filmed at Bluff Creek [northern California in 1967]. John Johnsen says the film was faked and that although Erik Beckjord was not endeared by many people (prior to his death), he said he had a copy of the film (Erik had an alleged copy that was a third-generation film to film). Chester Moore Jr created conferences in Maydelle, TX then later went to Conroe to meet MK Davis since they were interested in software for stabilization. Johnsen explained, "The conference in 2005 is where I met Davis. I found then, in 2005, that Davis was manually inserting single frames into a consumer level program to render the stabilization even though there was commercially available software for that at the time." Johnsen explained, "MK Davis got it [film copy] from David Paulides, a researcher who had some strange theories of his own. How Paulides acquired the reel was not known... [MK] called me for help in projecting it, and later we took it to a production house where it was

properly digitized and we each retained a copy.” Johnsen said, “My work with him and the 16mm film reel was in 2009.”

In 2007 Johnsen had also worked with MK Davis to co-film a production and he contacted Patricia Patterson (has spoken with her two to three times). He says she laughed when Johnsen mentioned the rumor was that she was getting \$25,000 per pop in royalties—then accepted his \$500 offer. He also asked her, “What happened to the original film?” She responded that it was at a lawyer's office in Florida, who wanted a lot of money to free it up because Roger (Patterson, her husband) owed him a lot of money. At the time he thought they could just put the money together and get it, but she couldn't remember lawyer's number (and she made other excuses). Johnsen still has the canceled check for \$500.00, which served as the contract.

Johnsen got the film from an estate sale at a lawyer's house. Once he got home he realized what it was... he opened the canister he saw a few frames (the front leader) were cut at a 45-degree angle; it was cut to be threaded easily (people without much experience do this), plus the remains are stuck to core of reel and it comes off in pieces. He mulled it over, then called a number for a real estate agent who had a sign up, at the state sale, and asked for the agent to put him in contact with the granddaughter (to call him back) who Johnsen paraphrased, saying, “Oh my granddad was into all this stuff... traveled. He was attorney, worked in contract law and property, intellectual property. He worked in Orlando, Tampa, and Miami. He's old and going downhill quickly and going to die soon, but he's not in hospice yet.” This conversation brought home the reality that he really had the original PG film in hand.

IMPORTANT CLARIFICATION regarding how Johnsen came into possession of the film... he exclaimed regarding the estate sale where he found the film, “I had no idea the homeowner was a lawyer, nor did I ever suspect that I would find what I did. It was pure chance.”

Since Johnsen had the alleged PG film in hand, he had it analyzed. They had the film cut into 30 strips, but not at a facility, and would not divulge the exact name or location of the estate sale either. To depict what happened, they could see the sand bar and coiled the film back up on the reel. Estimation of the reel depth was 28-30 feet of film. Johnsen regarded the history of the film and how it was made and who did the production of the film. He said Charlie Carlson (a friend who was a retired photographer like Johnsen) knew someone in the service who had deep pockets, and that Johnsen was doing the financing of the film (including liability), and the service guy was a photographer who worked for NASA for 20 years. Then four to five years later Carlson's friend was contacted and eager to help, yet had not heard of the film.

Johnsen had asked for advice from Sean Forker and a few people he trusted and asked, “How do I handle this?” and was offered great advice and asked if he needed independent analysis. JJ said he just got one, with verified date and manufacturer, and was told worlds of information about the Kodachrome process, and that it was probably a pirated process in a homemade lab as to how the film was developed.

Taking the film apart for analyzing it, Johnsen said they looked at it, cut it into strips, and used low tech methods on glass under a light table because otherwise the film would crumble. Johnsen and the analyst documented all the markings they could. The type of film was Kodachrome safety film, acetate base marked at the edges with a solid square, solid upright equilateral triangle, which looking it up in a book (for being made in no later than 1967) showed it was probably manufactured in Rochester, New York. It was not in any condition for any editor to view it and had an odor like acetic acid, what Johnsen called “vinegar syndrome”. He (the analyst) said it looked like it was produced in a private, unauthorized lab because Kodak did not produce bad batches, so that maybe another part of the puzzle; therefore, there is controversy about where it was processed. Patterson mailed the film to Al DeAtley who couldn't remember what he did with it. Greg Long was the last person who spoke with Al DeAtley (Johnsen's film Hoax of the Century, Greg Long, according to Johnsen).

The film was developed very quickly. In fact, there were only two facilities that could process the film back then, and they weren't open when it was claimed to be developed. The film was inside a film canister and was labelled “Kodachrome II”. There was a warrant out for since Roger Patterson allegedly stole the camera he had rented (the camera mechanism was wound up via a crank like a clock or wind up toy would be, but ran automatically). By the time Johnsen had discovered the film in the metal canister decades later, it was shut tightly, sealed with a waxy substance, and the lined film wrapper smelled of decomposition. It was a “grueling 2.5 hrs” (Johnsen was charged for two) to analyze the film. NOTE: Analysis of the film follows this section.

Johnsen insisted that nobody will be able to see the original film and it's not even located on his property. It was a fluke that he even got it at all—he had seen an ad on a local bulletin board (estate sale ad) for antique film memorabilia and vintage radio-controlled airplanes. He wanted an old RC model, which is why he went to the estate sale, but saw the canister in the box and the rest is history. At that point he actually thought it was a joke and

when he couldn't open it there, he simply put it with the other things he was buying, then realized he had something special because the way it was written. The main canister dimensions were quite large and could hold two 16mm film reels, or one 35mm reel. These types of canisters were used over and over again; therefore, it explains why the inside was degraded and over-spray of paint was present on the edge. He bought it and took it sight unseen since it was sealed with wax base. He couldn't open it at the estate sale, and the black paint had been gone over two to three times, with no luster left. It was kept pretty well out of humidity/light during storage, according to his estimation.

Johnsen felt it was ironic because he was 17 when the film was made; his dad stopped him to watch the news and the film as he was leaving the house (back in the day) and laughed, saying it was a guy in a suit, and a feeling crept over him like 'you haven't seen the last of this'. People have not seen anything that has not been seen before, and this film is what we've all seen, be it a documentary/mockumentary—maybe they had a B-roll camera, or should have had more than one camera on it. A CINE-Kodak model B might have been markings on leaders, but you can't unroll the leader and the front one was trimmed short and so degraded, the magenta shifted, plus the edges curl and is dense (takes a blast with light to see through it) due to degradation. He also inspected two process prints of 16mm film, clearly acetate labeled with ANE x ANE2 with ink. The acetate film base is a problem, and trace chemistry from the washing process, so the film was impossible to deal with and exposure made it too difficult.

JJ had said it was odd to film a 'positive film' in a camera—a movie, then, is a negative film. The axiom states that copying a positive to a positive boosts contrast, which is not a good thing. Having something on film, then duplicated, has always been shot on negative stock so you can do the printing (edit suite, which looks like a big reel to reel), but no drag on the stock as it goes through the duplicators... they shot frame on time with negative film stock, so a negative produces a positive, then you can make any amount of copies and they're the same. Note that the film JJ has is positive. Peter Byrne was trying to track down an attorney in Florida where they were supposed to have the properties (intellectual) and lends more credence to the fact that this could be the actual, original, authentic film. Chances are slim that it's not the real deal because what are the chances of another attorney having the film? Patricia told JJ about the lawyer in Florida, and then the Peter Burn story, so there's no way this is not what he's got.

Some think the film of the Bigfoot creature was faked since Patterson was in dire straits, wanted to make a buck off creature show, and then it actually showed up! JJ says it did not happen, that "Patty" is a faked film. Considering the condition of film, the irony and how he found it, it is fascinating, but it's what happened after the film was shot that was a mystery and this is a compelling story for how it was found. Johnsen says the "Patty" film is the holy grail of the Bigfoot community and believes that if proven to be a fake everything would come crumbling down; when you look at this from the standpoint from Occam's [or Ockham's] razor, there's no way this thing is real. Any footage through a light strip shows a man in suit. There's nothing definitive that wasn't in the film that everyone has seen... no new frames, the same stuff that's out there. A digital copy is far better quality than what you see on the web, but still the same thing, nearly beginning to end—it's 28 feet long, so not very long.

Sean Forker closed the interview saying John Johnsen is the "owner of the reported original Patterson-Gimlin film".

- End of podcast

It may be ironic to many Bigfooters that the film wound up in the hands of a skeptic. Despite that the scientific method requires independent corroboration through analysis by outside and unrelated entities (organizations, laboratories, or other authorities or trusted sources) to ensure authenticity, and that this did not happen here; even so, Bigfoot researcher, Jay Michael, still recognized the importance of this particular analysis that Johnsen paid for because the film had been lost to history for decades and could have stayed that way forever. Jay said this concerning Johnsen's work to analyze the film:

Well, you did a great service to the community. We now know where the original is and in what condition it is in. We know it will not provide any usable images any better than a 1st generation copy. We now know it was not handled by a professional lab and was probably developed by someone not familiar with the correct process, which explains even some of the degradation in the copies. I still have one question, does it end as the copies do? Meaning, is the last image the same as the copies or did the camera catch more? Does it include the same images the copies do or is it different? This would tell us if the copies were edited and the images/scenes rearranged. We probably will not know the answers to these questions unless someone can unspool the entire roll and examine them. In the condition they are in now, that is unlikely. What we do know is we are no closer to answering the question, was this a real sasquatch or a costume? All we know is the aforementioned and of course where this iconic film has been and is now. In any case, I believe the community owes John L. Johnsen a debt of gratitude for looking into this and reporting it so thoroughly. Thank You John, well done my friend, well done!

Johnsen's response:

Jay, the end leader broke and stuck to the spool. But the film I have digitized from back in the day with MK and the reel are virtually identical. It's interesting that the guy looked at the digi on the monitor and smiled, saying "monster movie?". I replied, "you have no idea". There may have been more, but the indication is that whatever there was wasn't used. Having said that, the end leader, although it broke, may have been spliced there after whatever footage came next was taken off the original. There is only half of the reel's capacity, so SOMETHING is missing. This sort of clears up the long-standing controversy of the cloak and dagger stuff surrounding the development of the film, though.

TRANSCRIPT of CONTENT ANALYSIS

Written by John L. Johnsen
September 10, 2019

Itemized Inspections:

3-inch reel containing Kodachrome film: This processed film was presented on a 3-inch reel with the following markings (on reel): **By E. K. CO, Pat in USA, Made in USA. Patent numbers stamped in the metal reel are: 1,507,357, 1,861,882, and 1,861,891**

The opposite side was marked with: **Pat. In Canada 1930, not for camera use.** *This indicates it was meant for a projector not for in camera use as a take-up reel. This is apparent due to its vented sides. Camera reels are solid sided and black to help block any light leaks from reaching the unexposed film.*

The film inspected was approximately 26-28 feet in length and showed profound curling at the edges, being brittle and broken in several places. Two inches of leader were in place and the end of that leader had been cut at a 45-degree angle (possibly for ease of threading). Factory edge printing was **Kodachrome, Kodak Safety Film** (acetate). Film date indicator markings were (a solid square) and (a solid upright triangle) in that order, indicating it was manufactured as late as 1967 but no later. Complete manufacturing plant markings were obscured by film damage but partials showed it was probably manufactured in Rochester, NY. The film was severely degraded, most likely due to improper processing and storage and was unfit for threading into a duplicator, projector or editor for viewing. It emitted an odor not unlike acetic acid, and broke and crumbled when handled. It is acetate-based film and is showing signs of what was termed "vinegar syndrome" which is characterized by a smell of acetic acid as a byproduct of decomposition.

Analysis of Images: A digitized copy of what was suspected to be on the film was presented on USB drive for comparison and the file was shown on a screen adjacent to a light table. The film emulsion had become dense and shifted to magenta due to the decomposition process, making it more difficult for light to pass than it would have been normally. The curled edges made flattening the film difficult in order to obtain uniform magnification under the loupe, resulting in further breakage. During the course of examination on the light table under a glass plate, with magnification, the frames with lesser damage yielded images consistent with the sample footage. It seemed to show a large figure in dark clothing walking away from the camera into a wooded setting. The footage seemed to be motion blurred during the beginning making analysis of the images on those frames impossible. However, the figure seen is consistent with the digitized copy. Final impression is that the contents of the digital copy and film are the same footage. Longitudinal striations were visible in the emulsion layer of the film which is indicative of improper installation in the film gate of the camera or projector (or both) or signs of very frequent use combined with improper handling. Lateral folding adjacent to bilaterally torn sprocket holes also indicated that the film may have jammed in the camera or a projector and these folds broke easily when handled.

Kodak Film Box: A Kodak film box labelled "Kodachrome II color movie film in Kodak Magazine" was examined. The notation ASA 25 15 DIN was printed on the reverse side, indicating it originally contained Kodachrome 25. The process before date was November 1969. The emulsion number was 726518670V. The exterior of the box was in good condition; the interior was stained and smelled of decomposing film. There was also a lined film wrapper, complete with a paper product info insert consistent with the box. The film wrapper was stained and also smelled of decomposition. *It cannot be determined if the processed Kodachrome was originally from a magazine or reel as there is no difference in how either is returned to the customer. It could have been simply stored in that combination due to the box and wrapper being convenient. I suspect that is the case because film returned from Kodak would have been returned in an appropriate canister. So, this is probably not the original container.*

Packaging: A plastic bag provided containing remnants of newsprint pages used as the original packing was presented. The newsprint was from a large tabloid from 1972 based on articles and advertisements printed on the sheets. According to the owner, most disintegrated significantly when first removed from the can, and did so further when I handled it for inspection, with the sheet left in the bottom becoming only fragments. This disintegration was due (primarily) to the acid content of the newsprint plus gasses present in the canister.

Additional Film Reels and Containers:

Also inspected were two processed prints of 16mm film of undetermined length, clearly acetate based, labeled ANE and ANE2 with ink, possibly a “magic marker”, and suffering greatly from vinegar syndrome. These were so badly degraded that the coils of film were shrunken and fused together making extraction of a single intact frame impossible. Touching the film left a residue on the fingers and had a spongy consistency. Exposure of the Kodachrome to these reels for a long duration may have contributed, at least in part, to its condition. *These reels were so badly decomposed they were re-sealed in the cans, edges taped over and returned to the owner’s vehicle.*

A smaller, 2-inch diameter film can deep enough to hold a short reel of 16mm was inspected. This can was embossed with the word Kodak and was empty. It seemed to be placed in the larger can with the other items to minimize shifting of the contents. The exterior of the can exhibited evidence of corrosion induced by the gasses in the main container.

All of this was packed in a 15 inch by 1 ¾ inch film container capable of holding two light weight 16mm or one light weight 35mm film reel of appropriate dimensions. This size can is typically found at post production houses, labs, or professional production companies with high capacity camera capabilities. The container was in overall good condition, with evidence of paraffin-based sealer on the mating surfaces, and a small amount of paint overspray on the top and one edge. The words Bluff Creek 1967 were written in black paint in all caps by what was apparently a paint brush, with multiple strokes on most letters. The paint was chipped in some spots and the luster dulled. This larger can shows good storage protocols, i.e. climate control and storage away from light. The general condition of the exterior of the can was excellent, the interior of the can showed moderate corrosion of the metal from the gasses inside.

Overall Conclusion: With 100% certainty the small reel of Kodachrome is not a print, but a first-generation exposure. It is my judgment that it was loaded into a camera and directly recorded the footage it contains. That footage was consistent with the footage provided on the USB drive. The reel was subsequently processed poorly (accounting for the degradation), and not treated to accepted standards regarding archival storage and handling. NOTE: The K-14 Kodachrome process consisted of four developing and three re-exposure processes, interspersed by critical application of chemicals and washes. Kodak closely guarded this patented process but it was widely known that labs across the country not licensed, controlled or inspected by Kodak were processing the film to take advantage of its huge popularity. These labs consistently produced results inferior to a Kodak lab. These labs were widely known by working pros willing to patronize them. This reel exhibits traits that point to such a facility, which might also be the origin of the film box.

I have Kodachrome footage from the 1970s and Kodachrome slides of family members from the 1940s that are in pristine condition, without any signs of deterioration.

The two larger reels, judging by the gross amount of deterioration, were obviously not handled in a manner keeping with standard practices, showing an uncommon amount of deterioration for their age. All items in this group are consistent with the period of the late 1960s to early 1970s, and due to the larger reel can being used as a container, seem to be directly related to the film industry in some manner.

Qualifications:

MA FSU 19__ School of Visual Arts, MBA UF 19__ Warrington College of Business, USN 19__-19__ Journalist/Photographer’s Mate, NASA 19__ to 20__ Systems Analyst, Imaging.

Retired 20__, consulted with LE and production companies, also worked as an expert witness. He is presently a freelance tech and photo writer.

- End of Transcript

Final Note:

It is important to realize, that when it comes to belief, we must put our trust in the word of others that they are telling the truth, whether eyewitnesses, people who claim to be wearing a Bigfoot suit or holding the original film reel to a famous film. People unwittingly believe hoaxers as easily as they believe truth-tellers, at least until the story is either corroborated and verified or falsified and exposed.

The rules of science demand *refutation* (falsification) and *replication* (repeating for validity). The scientific method is not used to try to prove something true, but rather uses scrutinizing and testing it to see if it can be proven false... when it stands the test of time and holds its own after being repeatedly tested (replication), then it can stand (refutation) as a scientific fact. Any new evidence, which falsifies it, can still come in at any time and update the information, shedding new light on its basis in truth.

Until the original PG film is in the hands of secondary (and preferably tertiary or beyond) unbiased professionals that are neutral and disconnected to the alleged film's new owner (Johnsen), and can run independent analyses on the film for purposes of peer review and authentication, then the rest of us are merely relying on our *belief* as to whether it is the real deal or not.

What do you believe about the PG film?

Movies, TV Shows, Films, Plays, and Documentaries

When it comes to cultural relevance as influential factors upon the populace, the influence of media should not be ignored (games, sports, and music exist too, but are not listed here). How much influence is there on a society's belief systems when its media is packed with television shows and movies and more? What do you believe today compared to a decade ago? Below is a sampling (shortlist) of some of the many films, TV shows, movies, documentaries, and shows that have come and gone over the last few decades. Think about how many you have seen that may have influenced you...

A Goofy Movie – 1995 (animation)
Abominable - 2019 (animated film)
Abominable Snowman, The – 1957 (movie)
Ape Man, The – 1943 (movie)
Big and Hairly – 1998 (TV movie)
Bigfoot – 1970 (horror, sci-fi, thriller)
Bigfoot Diaries, The – 2015 (mockumentary)
Bigfoot Legend – 2018 (movie)
Bigfoot Lives – 2007 (documentary)
Boggy Creek – 2010 (horror movie)
Curse of Bigfoot – 1975/1978 (TV movie)
Finding Bigfoot – 2011-2018 (television series on Animal Planet)
Harry and the Hendersons – 1987 (movie)
In Search of Bigfoot – 1976 (documentary)
King Kong – 1933+ (various media, not Bigfoot, but a giant gorilla)
Legend of Bigfoot, The – 1975 (documentary)
Legend of Boggy Creek, The – 1972 (documentary, drama, horror movie)
Little Bigfoot – 1997 (family movie)
Magical World of Disney – (episode) Bigfoot, The – 1987 (family, TV series)
Monsterquest – 2007-2010 (television series on History Channel)
Return to Boggy Creek – 1977 (movie)
Sasquatch: The Legend of Bigfoot – 1976 (movie)
Sasquatched! The Musical – 2012 (play)
SexSquatch – 2013 (comedy video)
Skookum: The Hunt for Bigfoot – 2016 (horror film)
Smallfoot - 2018 (animated film)
Snow Creature, The – 1954 (movie)
Snowbeast – 1977 (movie)
To Catch a Yeti – 1995 (TV movie)
Trog – 1970 (horror, sci-fi movie)
White Pongo – 1945 (movie)
Wild Men – 2017 (reality show)
Yeti: Giant of the 20th Century – 1977 (adventure, fantasy movie)

These are but only a few of the many titles available. A more thorough list, although certainly not complete, can be found in **Appendix A**.

Books & Other Literature

If you go to the library and look up Bigfoot or Sasquatch books you will find that many of them are actually children's books. These books are sometimes for younger or older kids, depending. Below is a sampling of topics in some of the children's and adult books or other literature I was able to find through the library system and interlibrary loan as an experiment on the availability of Bigfoot topics. I had to seek other sources (universities, online sources, social media, etc.) for almost all of the adult books, novels, and books on alternative topics regarding Bigfoot. The term "alternative" here refers to UFO's, paranormal, faeries, other dimensions, quantum physics, psychic phenomena, and other "woo". The term "woo" or "woo woo" is used among those in the Bigfoot community for anything paranormal, or marginally believable to the unbelievable. This section includes other literature, documents, and even journal articles for influential socio-cultural and media sources.

Journals and Other Articles

Listed below are some non-book literature (journals, periodicals, etc.) written for academia. Some of the articles listed are pro-Bigfoot and advocate that he is real, while others are contra-Bigfoot and advocate that he is not real. This was purposeful to give a healthy balance. Below is a sampling (in APA format, but with titles in bold for visual ease) of some of the articles and journals that can be found online regarding Bigfoot, Sasquatch, and cryptozoology in general.

- Ashton, H. (2005). **Encyclopedia of Cryptozoology: A Global Guide to Hidden Animals and their Pursuers**. Reference Reviews.
- Bindernagel, J., & Meldrum, J. (2012). **Misunderstandings arising from treating the sasquatch as a subject of cryptozoology**. *The Relict Hominoid Inquiry*, 2, 81-102.
- Chibnall, J. T. (2017). **Physical and Social Characteristics of US States as Predictors of Reports to the Bigfoot Field Researchers Organization (BFRO)**. *The Relict Hominoid Inquiry*, 6, 17-32.
- Dendle, P. (2006). **Cryptozoology in the medieval and modern worlds**. *Folklore*, 117(2), 190-206.
- Fahrenbach, W. H. (1998). **Sasquatch: size, scaling, and statistics**. *Cryptozoology*, 13, 47-75.
- Greenwell, J. R., & King, J. E. (1981). **Attitudes of physical anthropologists toward reports of Bigfoot and Nessie**. *Current Anthropology*, 22(1), 79-80.
- Hill, S. (2011). **Cryptozoology and pseudoscience**. *Skeptical Inquirer*, 21(3).
- Jilek-Aall, L. M. (1972). **What is a Sasquatch—or, the Problematics of Reality Testing**. *Canadian Psychiatric Association Journal*, 17(3), 243-247.
- Lozier, J. D., Aniello, P., & Hickerson, M. J. (2009). **Predicting the distribution of Sasquatch in western North America: anything goes with ecological niche modelling**. *Journal of Biogeography*, 36(9), 1623-1627.
- Miller, J. (2018). **Anthropology and cryptozoology: exploring encounters with mysterious creatures**.
- Regal, B. (2009). **Entering dubious realms: Grover Krantz, science, and Sasquatch**. *Annals of science*, 66(1), 83-102.
- Simon, E. (2017). **Why Sasquatch and Other Crypto-Beasts Haunt Our Imaginations**. *Anthropology of Consciousness*, 28(2), 117-120.
- Sykes, B. C., Mullis, R. A., Hagenmuller, C., Melton, T. W., & Sartori, M. (2014). **Genetic analysis of hair samples attributed to yeti, bigfoot and other anomalous primates**. *Proceedings of the Royal Society B: Biological Sciences*, 281(1789), 20140161.
- Zimmer, C. (2014). **Why we can't rule out bigfoot**. Retrieved from Nautilus: <http://nautilus.us/issue/16/nothingness/why-we-cant-rule-out-bigfoot>.

The list above is truncated; for the full list please see **Appendix B**.

Most high-quality journals have a peer-review panel that will look over every article before publication to ensure they use the correct methodology and so on. The ones that are peer-reviewed tend to be high profile people like scientists or professors. Researchers, scientists, and professionals who are published in peer-reviewed journals tend to be respected and are seen as more credible than those who are not. Most of the people who become well-known in the Bigfoot community do so by having some combination of high-quality research, good self-marketing abilities, or marketable 'products' like books, videos, articles, and the like.

One could assume that the least likely people to engage in journal article writing are hoaxers because lying (including fabricating evidence, etc.) would absolutely ruin their professional reputation. Hoaxers sometimes become popular overnight and then fade away and wind up ostracized and shamed by society at large, often never recovering once they have that dreaded word "liar" attached to their name. These people are often looking for a quick fling of attention by the mass media, but rarely make a name for themselves in the scientific community or through authentic research or even serious Bigfoot investigation (blobsquatch or blursquatch photos and faked videos are common among hoaxers). However, some Bigfooters also lie or hoax regularly and somehow stay under the mass-media radar. This stealth approach never lasts for long because after a while they begin to gain a reputation for themselves that winds up online—where they are roasted by someone, written about, or otherwise exposed. People talk. Writing journal articles is rarely if ever part of their goals.

Compared to other topics, journal articles tend to be lacking in the topics of Sasquatch, at least as serious inquiries and studies of the phenomenon. It is difficult to write about something yet unproven in the realm of science.

Children's Books

The media plays a role in how people think about Bigfoot, including children's stories and changes in these stories over time. People's acceptance has a lot to do with their enculturation, whether through books they read as children or during the teenage years, and even through adulthood despite that children tend to be more open-minded. As adulthood arrives the brain tends to hardwire and specialize. The mind also becomes more judgmental and we learn 'what is' versus 'what is not', meaning what is true or might not be true, in many aspects of life. This is just part of growing up.

Children's stories can produce an effect of cultural change. According to Joshua Blu Buhs (2011) in *Tracking Bigfoot Through 1970s North American Children's Culture: How Mass Media, Consumerism, and the Culture of Preadolescence Shaped Wildman Lore*, the influence of mass media caused a cultural change regarding the different versions of the Wildman through the transmission of modern folklore where "Bigfoot, the Yeti, and the Abominable Snowman,



Sasquatch penetrated the culture of North American children during the 1970s" (p. 196). This trend continued and expanded, especially in more recent decades with movies plus television shows such as *Finding Bigfoot* and others, along with social media groups, websites, conferences and other outlets. Books always play a big part in that too, and children's books feed the minds of young people who sometimes grow up to become Bigfoot researchers (like many other Bigfoot researchers, including this author). Below are a few examples of some of the children's books about cryptids and their synopses. The first book here is fairly more comprehensive than many children's books because it has many tales within it.

Beastly Tales, Yeti, Bigfoot, and the Loch Ness Monster (children's book)

By Malcom Yorke – Published 1998

In 1902 European explorers found the mountain gorilla. The Komodo dragon is a giant lizard that eats meat. It can grow even larger than a human can, yet nobody knew about these 'dragons' until 1912.

Old Norwegian tales speak of the 'Kraken', which we now call a giant squid. These squid-Kraken animals can get as big as a bus is long.

Yeti supposedly attacked a teenage girl, Lhakpa Dolma, in 1974. The victim who was attacked lived in a Nepalese village. She had been grazing her yaks on the slopes of Mount Everest (in a sub-range of the Himalayas) and had heard stories of the yeti. Her family were Sherpas (originally Eastern Tibetans around 400 years prior). Lhakpa's yaks seemed restless and then she heard a low grunting noise and saw a creature standing on two legs running towards her. It grabbed Lhakpa and plopped her into a stream that had ice in it, and then went for her animals, killing three of the yaks. She ran to her house and came back, but this time with the police; they only found footprints. She claimed it looked like an ape-like creature who walked on two legs.

It was 1951 when Eric Shipton (mountaineer) and his party explored the Himalayas. There, they discovered footprints in the snow. Michael Ward was among those with the party and took photographs showing that it had three toes, and the footprints were a bit longer than Eric's 13-inch (33 cm) ice axe. Evidently, the creature had been walking barefoot in the snow so could withstand the cold easily enough.

Another mountaineer, Don Whillans, utilized a Sherpa guide in 1970 that called out that yeti was coming! The word 'yeti' comes from Sherpa words *yeh teh*, meaning 'that thing'. A more common name in North America for the yeti is 'abominable snowman'. The creature Don and the Sherpa saw was black and the following day they saw footprints in the snow, which were the same size as his own. The Sherpa exclaimed it was from a baby yeti rather than an adult. Don saw it again during the night under the moon's light walking toward a bunch of trees. It was yanking the branches, noticed Don, and then ran off.

One of the most famous accounts about Sasquatch was supposedly witnessed by Albert Ostman from Surrey, British Columbia, Canada. He went camping in 1924 and at one point in his camping trip he realized something had gone through his pack. At night he woke up from being lifted while still inside his sleeping bag (he was trapped). He was carried like that for hours over very rough terrain. In the morning four hairy beings (three adults and one child) were there, which appeared to Albert to be half human-half ape. They did not hurt him, but he could not leave for six days. The oldest male ate the tobacco he left out for him, making the Sasquatch loopy, so Albert made his escape and later told people in Vancouver that a Sasquatch had captured him.

In 1967, two men, Roger Patterson and his friend were making a film in California with a movie camera. While in the woods, they suddenly saw a Bigfoot by the water's edge, but Roger's horse reared up and threw him down, so he began filming. Some say the film is fake. He went back and made footprint casts that were 14.5 inches long and had a flatter foot than humans.

Also in 1967, Glen Thomas saw three Bigfoot creatures in north Oregon. The large one moved rocks in a pile and ate the marmots from the nest under where the rocks had been.

In 1995 a forest patrol officer saw Bigfoot looking at him... the tape recordings showed sounds of a "grunt, whistle, roar, bark, and howl" (Yorke, 1998, p. 47).

Bigfoot (children's book)

By Michael Burgan – Published in 2005

The International Bigfoot Society said that the Pacific Northwest (PNW) states of Washington, Oregon, and California have the most Bigfoot sightings in the United States (as cited in Burgan, 2005).

According to Burgan (2005), several of the serious Bigfoot researchers include Loren Coleman (studies cryptids), Grover Krantz (studied for over 40 years and thought Bigfoot was an ape), Jane Goodall (chimp expert who believes Bigfoot exists), and Peter Byrne (founded the Bigfoot Research Project and had a phone hotline for sightings).

Bigfoot researchers went to the Gifford Pinchot National Forest in Washington State in 2000 and baited the area with fruit to attract a possible Bigfoot. According to Burgan (2005), after five days and many fruit-baited locations, they saw a spot of ground that had an indentation of what appeared to be a Bigfoot that lied down in the mud, showing part of an arm and leg. A cast (known as the Skookum Cast) was made of the indentation, which many people think is a cast of a real Bigfoot.

Whether the creature in the PG film is real or fake is still up for debate according to many researchers. According to Burgan (2005), movie producers from Los Angeles, California claimed that someone wore a fake ape suit made by John Chambers (a famous costume designer for movies). However, Chambers claimed that he did not make any suit for Patterson/Gimlin or their film.

Bigfoot (children's book)

By Ray McClellan – Published in 2014

The "Bigfoot Profile" of traits these beings might have include:

Names:

Bigfoot, Sasquatch, Yeti, Abominable Snowman, Skunk Ape, Yowie

Height:

up to 10 feet (3 meters)

Weight:

up to 1,000 pounds (450 kilograms)

Colors:

brown, black, gray, white, red

Facial Features:

thin lips, flat nose, large brow

Foot Speed:

up to 30 miles (48 kilometers) per hour"

(McClellan, 2014, pg. 21).

Bigfoot Are They Real (children's book)

By Laura K Murray - Published 2017

Grover Krantz was a scientist and Bigfoot researcher. In 1958 Jerry Crew found some strange footprints. They used drones to search for Bigfoot.

Looking for Bigfoot (children's book)

By Bonnie Worth – Published in 2010

It was Worth (2010) who mentioned that “yeti might be related to *Gigantopithecus*” since they are/were both from Asia (p. 28). However, the descriptions of yeti and *Gigantopithecus* are not necessarily cohesive for a genetic relationship, and no known genetic testing of yeti would ever be able to be reconciled with the *Gigantopithecus* ape since it went extinct long ago (no DNA available). However, it is an important point to consider regarding Bigfoot coming from the continent of Asia as well, since apes and humans alike are not from North America originally. Anything bipedal would have gotten to the Americas via the same method... by walking (such as over the Bering land bridge that existed before the end of the last ice age) (Worth, 2010). There is no evidence at this time that Bigfoot/Sasquatch is related to or a descendant (whether separate species or not) of either yeti or *Gigantopithecus*.

Books for Adults

There are too many books to name or list or reference here, so these are all just samplings. I also asked different researchers and people for recommendations on their favorites, so in some cases (for different sections) book titles may be repeated.

Here is a comprehensive list of books that Cryptozoologist and Anthropologist, Loren Coleman, posted on his website CryptoZooNews.com as some of his favorites, including some of his own books (printed with permission):

Top Ten Bigfoot Books

1. Sanderson, Ivan T. Abominable Snowmen: Legend Come to Life. Philadelphia: Chilton, 1961; New York: Cosimo, 2008.
2. Green, John. Sasquatch: The Apes Among Us. Seattle: Hanover House, 1978 and 2006.
3. Krantz, Grover S. Big Footprints: A Scientific Inquiry Into The Reality Of Sasquatch. Boulder: Johnson Books, 1992. Bigfoot Sasquatch: Evidence. Seattle: Hancock House, 1999.
4. Markotić, Vladimir and Grover Krantz (eds), The Sasquatch and other Unknown Hominoids. Calgary, Alberta: Western Publishers, 1984.
5. Coleman, Loren. Bigfoot! The True Story of Apes in America. New York: Simon and Schuster, 2003.
6. Perez, Daniel. Bigfoot at Bluff Creek. Norwalk, CA: D. Perez Pub., 1994. Commemorative Edition, 2003.
7. Napier, John, Bigfoot: The Yeti and Sasquatch in Myth and Reality. London: Jonathan Cape, 1972.
8. Meldrum, Jeffrey. Sasquatch: Legend Meets Science. New York: Forge Books (Macmillan), 2006.
9. Murphy, Christopher. Meet the Sasquatch. Seattle: Hancock House, 2004. Know The Sasquatch/Bigfoot. Seattle: Hancock House, 2009.
10. Place, Marian T. On the Track of Bigfoot. New York: Dodd Mead, 1974./Bigfoot: All Over the Country. New York: Dodd Mead, 1978.

To see all 50 books on Loren Coleman's list please see **Appendix C**.

Source for Loren Coleman's book list: <http://www.cryptozoonews.com/top10-bf-bks/>

More Bigfoot and Primate Books

Here are a few more *not* included Loren Coleman's comprehensive list but suggested by others.

- An Atlas of Primate Gross Anatomy – 1973
by Daris Ray Swindler
- Basic Bigfoot Research & Guide to Knowing The Truth: Getting started – 2014
by Daniel J. Benoit
- The Bigfoot Book: The Encyclopedia of Sasquatch, Yeti, and Cryptid Primates - 2016
by Nick Redfern

- Bigfoot: Opposing Viewpoints – 1989
by Norma Gaffron
- Cryptozoology A To Z: The Encyclopedia Of Loch Monsters Sasquatch Chupacabras And Other Authentic Mysteries of Nature - 1999
by Loren Coleman & Jerome Clark
- Enoch: A Bigfoot Story – 2010
by Autumn Williams
- The Essential Guide to Bigfoot – 2019
by Ken Gerhard
- EXTREME EXPEDITIONS: Travel Adventures Stalking the World's Mystery Animals – 2008
by Adam Davies
- Phantoms & Monsters: Cryptid Encounters – 2016
by Lon Strickler
- Primate Dentition (Cambridge Studies in Biological and Evolutionary Anthropology) – 2005
by Daris R. Swindler
- Searching for Hidden Animals: An Inquiry into Zoological Mysteries – 1980
by Roy P. MacKal
- WILDLIFE & BIGFOOT FIELD GUIDE: An Objective View – 2020 (Lulu.com)
By Daniel Benoit

The rest of the books on this list are included in **Appendix C**.

Alternative Bigfoot Books

I collected this list based on books I knew about, plus suggestions of unique/unusual Bigfoot book titles from numerous random people through my Facebook wall on Nov 7, 2019, plus through a search on Amazon for “similar books” to some on this list:

- 21 Days to Destiny: The Real Story of Bluff Creek – 2016
by Thom Cantrall
- Backyard Bigfoot: The True Story of Stick Signs, UFOs, & the Sasquatch – 2006
by Lisa A Shiel
- BIGFOOT: A Fifty Year Journey Come Full Circle - 2017
by Dr Matthew Johnson
- Electric Sasquatch: How a Natural Force may Explain "Supernatural" Powers – (Kindle)
by Christopher Noël
- Everything You Know is Wrong, Book 1: Human Origins – 2000
by Lloyd Pye
- The Habituator – 2011
by Timothy Patrick Kirby
- Man-Otang: Bigfoot Myth or Reality – 2014
by Pearl J. Prihoda
- The Psychic Sasquatch and their UFO Connection – 2005
by Kewaunee Lapseritis MS
- The Quantum Bigfoot: Bringing Science and Spirituality Together – 2017
by Ronald Morehead
- The Sasquatch People and Their Interdimensional Connection – 2011
by Kewaunee Lapseritis
- Silent Invasion – 2010
by Stan Gordon

- The UFO/Bigfoot Connection: Our Past, Our Present, Our Hell – 2016
by J. La Tulippe

The rest of the books on this list are included in **Appendix C**.

Novels or Stories about Bigfoot/Sasquatch

- Big – 2012 (e-book)
by Lloyd Pye
- Bigfoot – 2012
by Nan McKenzie
- Bigfoot CSI: A Flashfire Novel – 2018
by K. Osborn Sullivan
- Eve – 2012 (1/3 trilogy)
by J.M. Bailey
- Iron Mountain Ridge: The Journey of Eve Continues - 2014 (2/3 trilogy)
by J. M. Bailey
- Living Among Bigfoot: Volumes 1-5 – 2019
by Tom Lyons
- Shady Neighbors Paperback – 2011
by Thom Powell

The rest of the books on this list are included in **Appendix C**.

Many other wonderful books by many other accomplished authors should have made these lists but there is only so much room; it was not intentional so apologies if I left anyone out.

The summary of this chapter covers the socio-cultural and media influences as it pertains to the Sasquatch. Culture is part of the nurture of how and why people believe what they do, and nature is the physical element that makes people what they are and provides a template for belief to exist within. The nature-nurture debate has been ongoing for decades, especially as it pertains to belief. Belief in Bigfoot is a choice, ultimately, and it can be influenced by things such as popular culture (including bigfoot cartoons and memes), media, movies, and news, books and other literature (journal articles, children's books, novels and stories). When taken altogether, it begs the question: What has influenced your thinking about Bigfoot?

CH 14: Cosmology

I have covered throughout this book the idea of ‘cosmology’, which is the overarching view that people have concerning the universe and world, and what they believe about their place within it. It is philosophical and practical, a way of analyzing our beliefs about the world. For example, asking ‘what is the meaning of life’... or ‘what is our purpose for living this life’. These are big-picture concepts about how the universe came into existence, why we are here, how life (including humans) began, and what it all means. Our personal cosmology also affects what we think about the concept of the cryptid we call Bigfoot.

People’s cosmologies can even alter what they think Bigfoot is. If some people believe in a magical or spiritual beginning where God (or some other deity) made everything out of nothing (*ex nihilo*) then that would potentially color their belief about what Bigfoot is. Perhaps a few conservative or New Age Christian views could apply here such as Bigfoot being a giant (Nephilim) from the days of old in the Bible, or “fallen angel”, or as some Mormons believe, that Bigfoot is Cain or the descendants of Cain. This latter view actually has a mix of pagan and Christian roots—from the older epic poem of *Beowulf* (700-1000 AD); specifically, the character Grendel who is considered a descendant of Cain. This has obviously affected the cosmologies of certain people, especially Bible believers who accept concepts of giants or monsters who are not quite human walking upon the earth. There are also other views that Bigfoot is just another of the animals like dinosaurs, mammoths, gorillas, or perhaps people’s cosmologies might include a more progressive view that Bigfoot is a spirit or interdimensional being. Compare that to people who are secular and focus on science; they believe the universe came into existence through the process of the Big Bang, and that there is life on other planets via the process of evolution. Bigfoot, then, might only be a mere animal, or perhaps an alien species from another world. Skeptics typically do not believe Bigfoot is anything other than a creature made up in people’s minds—imaginary. All of these people have differing cosmologies, which help direct their opinions and interpretations of the same exact data (sometimes causing them to omit or ignore certain data).

We are all merely interpreting what we know about the world to make sense of it... or what we think we know. Our beliefs, however, do not make it true. It just means people *believe* it is true. Our enculturation (cultural input of information and beliefs through learning) causes our cosmology to form over time, and our cosmology affects the output or product of those beliefs, such as what we think Bigfoot might be, even if we think it does not exist. ALL these beliefs we hold dear, and more, are merely products of our enculturation and resulting cosmologies.

Cosmologies are even part of what Bigfoot researchers and field investigators hold within their psyches. Belief in Bigfoot is not necessarily a prerequisite to becoming a Bigfoot researcher, although as you saw in the respondents' answers, most do believe. I sent a questionnaire out to numerous researchers, and I will be going over indications of some of these differences in beliefs and possible cosmologies associated with them. In the meantime, it is important to understand that cosmology, in anthropology, is not a belief in itself, but rather an analytical construct. It is a way of helping to study something and is the collection of the beliefs and knowledge and data, as well as the practices or understandings of a culture as it pertains to narratives of the origins of the universe and the role of humans within it. Cosmologies consist of descriptions of society and its part in the world as a cosmo-eco-ethnogenesis because it relates to the formation of ethnic groups and the ecology it exists within, thus its cultural context becomes a kind of cosmovision. How we understand the universe and world to work becomes a framework in which we interpret the existence of everything within nature... including Bigfoot.

Psychology allows social scientists to peer into the heads of people's cosmologies and dissect out different aspects such as personality, nature versus nurture, plus enculturated behavior and knowledge as it pertains to the development of cosmology. Perhaps you have heard of the simplistic idea of "lumpers" and "splitters". The lumpers aggregate together many details into one big interrelated idea and tend to see the world as a whole or holistic entity (focusing on similarities rather than differences). The splitters tend to compartmentalize a concept into its separate components to analyze each part individually (focusing on differences rather than similarities). The former (lumpers) would see the forest, whereas the latter (splitters) sometimes may not see the forest for all the trees, to use an old familiar analogy. Splitting and lumping are just ways for our brains to process the

large amounts of information we take in every day. Cosmologies are similar analytical constructs for how we see the world. It is a lens through which we look and judge. Although much of it can be learned, sometimes it is also based on personality and how the brain develops as we grow and learn from childhood to adulthood. Certain personality types do tend to lean toward different types of belief or non-belief, especially if they are independent thinkers.

Cognitive behavior and behavioral universals within humanity can cause people to build a cosmology that presents humans as an integral part of the world and the universe. Anthropological particularists would likely agree; whereas anthropological relativists would more likely see all/different cosmologies as equally important since they would be viewed as construct variations utilized for different purposes, which neither need to be consistent nor universal for any particular society or culture. Religiosity, in turn, sheds another light on such cosmologies because it requires spiritual involvement by a higher diety(ies), God(s)/Goddess(es), or other divine supernatural beings that create life, manipulate or support human life on earth, and help people move to the next world or reality or dimension after death. These spiritual actors run the world and the universe (and perhaps other worlds) and are seen as positive for humanity, yet sometimes a negative faction is also part of that belief system—a cosmology that changes the rules for existence entirely compared to a secular (non-religious) view... not for how the world works, but for how they think it works.

Liminality

Liminality stems from the Latin word *limen*, which means “threshold”, in anthropology this is the state of disorientation or the ambiguous stance that happens within a person during the mid-stage of a rite of passage. Arnold van Gennep (a folklorist) coined the term "liminality" in his work *Rites de Passage* in 1909, which dealt with small-scale societies and different categories of rites. The three phases of liminality are the preliminal, liminal, and the postliminal states, which occur across cultures as they relate to rites of passage.

A rite of passage may be a ceremony or ritual or practice that happens on purpose (such as seeking Bigfoot in the woods using certain methods until you gain a sighting or evidence), or may happen organically and unexpectedly, even accidentally, although there is debate whether the latter is a true rite of passage. In terms of liminality and cosmology, I would argue that it counts as it stands out as a punctuated or acute experience that alters one's view of themselves, their world, and sometimes has consequences such as PTSD or anxiety about going back into the forest for fear of seeing a Bigfoot again. Liminality is the part that happens in between... you have the before and after, and you have the middle. Liminal experience falls in the middle. Even an accidental "rite of passage" from having never seen a Bigfoot, to having seen one, carries with it a long-term effect that forces the witness to absorb and work through and process what they saw, which often changes their belief system overall. In this case, the rite of passage is something they were unknowingly thrust into, rather than being something they chose. But it can also be chosen. Like all learning in life, some aspects or experiences of liminality permeate many, many parts of our lives, in minor and major ways, throughout our lives. If this is not occurring, then the person is likely not truly learning or growing (potentially stunted or stuck in their ways). The liminal experience is one that deals with the transformation of the soul, the psyche or mind, the nature of the person, their spirit or higher self. From a shamanic point of view, it could incorporate 'soul loss' or losing a part of themselves due to the experience, or even gaining another newer part.

The people participating in this liminal act of an in-between stage of behavior and beliefs are not what they started as, nor what they will become. That middle state between, for example, an unbeliever to a full-blown believer in Bigfoot, would count as liminality, or the liminal state of being. It is neither the beginning of the journey, nor the end, but the journey itself. The liminal experience constitutes a being-ness upon that threshold between what was and what is to be. They are in transition. They stand at the threshold of change but have not crossed over completely yet. Liminality is also tied up with identity and the perception of self.

Rites can cause a single person or even an entire social group (going from being an outsider with the etic view to an insider with the emic view) to experience a change in status (ceremonies, gaining a new title), or to experience passage or change over time (like birthdays). Other rites include

movement, such as moving from one place to another (new home) or from one situation to another (getting married, starting a new job). The liminal experiences require the “death” of the old, then passing the “tests” or initiations, to the “living” of the new. This rigid version of the liminal experience can be a little malleable, however. My opinion of this is that the tests or initiations can come first (such as with the accidental rite of seeing a Bigfoot when one starts as an unbeliever), then as the potentially freaked-out person learns to adjust and gains knowledge and experience, they experience liminality until finally the “death” of their old beliefs, and the new “living” reality takes its place in the person's new paradigm or status. However, that said, the “death” part can happen the moment of the Bigfoot sighting, when their entire belief system comes crashing down in front of them, and then the rest of the liminal process begins. For some, it happens this way, while others go into a form of denial. Some deny and never fully process properly because of suppression or outright ignoring/rejecting the experience rather than dealing with it. As far as the breakdown of the liminal phases, I am a relativist and so I feel that these are not clearly discrete steps but rather a slow continuum from what the person was to what they will become. In the end, the person must complete some new phase before they have truly achieved a new (post-liminal) place or status or belief system.

Those who have some of the traits of a liminal experience but do not experience a new status, or do not include the end of a personal crisis, instead have a "*liminoid*" experience. Victor Turner coined that term, liminoid, in 1974 (from the Greek *eidos*, which means to “form or shape”). This means that liminoid experiences do not result in a change of status and are merely transitional movements apart from any lasting change that affects the persona and may appear more like “play” rather than hard work. Nevertheless, one can combine the play and work aspects, which places some overlapping conceptual framework around what is liminal versus liminoid, but the bottom line is... does it result in a lasting change of status? If not, then it is likely liminoidal.

Tying liminality into cosmology is not too difficult as they can go hand in hand. Where cosmology is an analytical framework for how people see the world and their place in it, liminal experiences are often how they get there. Liminal states wind up altering belief systems and reorganize thoughts in a new way, creating not only a change of status but often a change in

cosmology with it, even if that means it is just an expansion of a current cosmology rather than its replacement. I would go as far as to say that belief systems are inherently part of such cosmologies, and that liminal experiences are the driver.

Anthropologist Kenny Joholske (applied anthropologist and Bigfoot researcher) said about cosmology:

A cosmology is reflective of the culture from which it comes from. In the case of Sasquatch this can vary from it being seen as an omen or a patent of incoming change in a tribe, as is the case of the plains cultures, or it can be seen as an ancestral totem, as among the Kwakiutl. You can also express cosmologies as knowledge systems as in what is called a folk taxonomy in Anthropology and it can shape the whole concept of emic vs etic ethnographic perspectives.

Cosmologies are more than simply belief systems; they can shape whole concepts of how ontological realities are fashioned by a culture.

According to Kenny, we can define science as a type of empirical cosmography, which we can then refine into different categories and types. This would affect how we interview informants like Bigfoot researchers and can reveal how they view Sasquatch, which is likely very different from the cosmologies of Native people. This is also one of the reasons that I interviewed Bigfoot researchers, to see how they perceive Bigfoot within the boundaries of how and why they investigate Bigfoot. Kenny predicted that my research would reveal that researchers have many beliefs similar to Grover Krantz and his *Gigantopithecus* (an extinct Pleistocene giant ape from Southeast Asia) hypothesis. One of the open-ended questions I asked in the questionnaire was “What do you think Bigfoot is?”, which holds a ton of meaning behind it concerning the cosmologies of the researchers who participated in the questionnaire. Some Natives may see Bigfoot as a ‘people’ or just another tribe; and according to Kathy Strain (archaeologist and Bigfoot researcher), most do not ascribe magical qualities to Sasquatch as they are thought to be just regular flesh-and-blood creatures (personal communication). The exception to that general rule is the plains people, according to Kenny Joholske, based on his research with Northwest Coastal tribes and Sierra Nevadas (personal communication).

When it comes to the results of my Bigfoot Researchers Questionnaire and the Survey on Bigfoot belief, Kenny had predicted that educational backgrounds (and therefore occupations or socioeconomic status) are not a major factor, which turned out to be accurate since people who believe in Bigfoot come from all lifestyles, as do the researchers. Most of these people

have regular day jobs. There appeared to be no real correlations between belief in Bigfoot and socioeconomic status that stood out in the research.

Investigating the researchers themselves further as a focal group, the popular concept of Bigfoot can change over time based on popular culture such as television and books, as well as social media influences. What used to be flesh and blood (F&B) has now become a being of light. People learn from each other, and even pseudoscience “theories” (ideas, non-scientific theories) surrounding Bigfoot have become commonplace, and people have started seeing them at every turn (even in public parks or cities), despite that almost all witnesses, historically speaking, have only seen Bigfoot on rare occasions in non-populated areas. Their cosmologies sometimes rule their vision, so that with a change in their belief system due to their spiritual or other beliefs, their ability to “see” some alleged spiritual types of Bigfoot open up and become the new cultural norm, at least in some circles. Whether this is imagination or wishful thinking, or an expectation based on a change of rules as to what Bigfoot “is” or “is not”, starts to become obvious when the cosmological light shines upon the evidence (or lack thereof).

Recall that some Natives deal with the spiritual Bigfoot, but even that being, they have told me, can manifest itself into physical F&B form, and then back again. Yet, from an anthropological, relativistic, or even a shamanic view, just because a cosmology is unique and different from scientific thinking does not mean it is “wrong”. It does not mean something is not happening or that we are not seeing some other form of creature. It just means it is not the traditional F&B Bigfoot that Krantz and others study. If there are different types of Bigfoot (and even if only in the minds of believers) then there are different types of phenomena to study here, at least as cultural anthropologists are concerned. Both, in that case, would be equally valid... valid but not *real*, as in the scientific sense, but “real” in terms of belief, belief systems, spirituality, cosmologies and liminality, plus perhaps psychology or social psychology. Even what is “real” is relative. From a shamanic point of view, ALL realities are real and valid because they have an equally important effect on the psyche of the persons experiencing liminality or other experiences, spiritual or material, psychological or otherwise. True transformation of the soul crosses these boundaries and are all connected in a holistic sense.

Aside from the subjective and objective states, and bringing things back down to earth a little, the things that influence people can be as simple as day-to-day conversations, readings, or television shows or other media. Popular culture, books, and media all influence people, and then cultural sharing often takes over from there, changing cosmologies and altering beliefs over time. Understand that culture is not static by any means. Patterns emerge over time. This quote still applies today:

The more things change, the more they remain the same.

~ Jean-Baptiste Alphonse Karr

This evokes a sense of confirmation in the fact that cultural perspective of Bigfoot also changes over time, yet some things never seem to change. Even the cosmological perspective of Bigfoot researchers who have seen a Sasquatch, and that of witnesses who have also, causes us to look at their liminal experiences and how their influence and perspective have changed others... all of this is part of transformational culture.

Liminalization & Trans-Tribalism

Regardless of what people think Sasquatch is—animal, human, hybrid, alien, interdimensional being, spiritual, etc.—cultural anthropologists look at the relationship people have with these ideas and concepts, beliefs and symbols, and behaviors and experiences concerning that... and in this case, how it relates to Bigfoot. The cosmological aspect is just as important as the names people call these creatures. Some indigenous peoples, for instance, believe and teach they are merely animals, while others call them people, yet others ascribe spiritual, otherworldly, or magical qualities to them. Beliefs about Bigfoot are a part one a person's cosmology, which is how they view the world and their part in it. According to Kenny Joholske (2019), it is cosmology that matters because 1) academics look at this, and 2) laypersons/hobbyists also look at this (personal communication). The latter is liminalization (“the threshold”); they are those cumulative cultural experiences that transform their cultural norms and lives by altering their worldview (sometimes towards the shamanic) (Kenny Joholske, 2019, personal communication). The process of **trans-tribalism** or "changing tribes" is when a person makes the change or transformation from one

cosmology (or set of beliefs) to another. This is similar to the process a person goes through when they leave one belief system (such as changing religions) behind and move to a different one, or like going from being an unbeliever to a believer, or even from believing to non-belief.

This is generally a cultural process rather than an instantaneous occurrence. Even when someone's worldview has been suddenly busted wide open because they have a personal sighting of a Bigfoot does not mean they are an instantaneous believer; most times the person has a shock and then has to deal with that trauma and work through it over time. This process is liminalization and if they come to terms with it and change their beliefs about it then they may experience trans-tribalism. The new view, belief, or transformation is usually a part of their new cosmology (belief about the world and their place in it).

In some cases, no transformation takes place, yet they experience something. This means, as mentioned before, that liminoid experiences are merely uncertain. Although they bring people through a transition of some form, they are not necessarily transformative—they do not end in trans-tribalism. The person moves along, noting any experience or transition, and continues to be the same as before, unchanged. Sometimes this happens because the experience is not, by itself, strong or transformative enough to cause such a change, or the person may not be receptive to it, or be in complete denial and therefore unaccepting of allowing the information or experience to affect them. *Liminal* experiences are inclusive within society and require participation, while *liminoid* experiences are optional and separate from them... like a side path one can—but does not have to—take that connects back to the original, rather than a path that goes off in a new direction that one must walk to see something new.

A few good foundational books exist on a few interrelated topics concerning the cultural process of the above, the processes that deal with the breakdown and building up of a person's psyche, attitudes, beliefs, and culture:

- The oldest book on liminality and rites of passage is by Arnold van Gennep titled *The Rites of Passage* (University of Chicago press, 2nd ed.—previously published in 1909 and 1960). He saw rites of passage as taking place in three stages: *pre-liminal*

(preliminary or separation), *liminality* (threshold or change), and *post-liminality* (re-integration or incorporation).

- A second book is by anthropologist Clifford Geertz who wrote on the individual and culture (symbolic anthropology and thick description) in a book titled *The Interpretation of Cultures*, published in 1973. Geertz saw culture as "a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life" (Geertz, 1973, p. 89).
- Lastly, Dr. A. Irving Hallowell, an archaeologist and anthropologist, discussed cognitive/psychological anthropology and wrote *Culture and Experience*, dealing with culture-and-personality in Ojibwa culture (1955). Hallowell also studied "culture and personality" (the personality of cultures themselves), which in his journal article on *Myth, Culture and Personality* (Vol. 49, No. 4, Part 1 (Oct.-Dec., 1947), pp. 544-556).

Concerning the topic of culture-and-personality (personality of a culture or subculture, not the personality of individual people) originally discussed by Hallowell, anthropologists could contemplate whether the Bigfoot subculture has its own personality. Of course, such 'personality' of culture would differ across separate cultural groups and each would have a slightly different view of self (e.g., Americans being more independent, Asian cultures being more interdependent) so it would be a completely different study to derive the meaning for the Bigfoot subculture personality and how they view the self, group-wise. Aggression against Bigfoot, such as pro-kill groups within the subculture, would be wholly different than no-kill groups who wish to save Bigfoot and see the life form as more of a human than animal, for instance. The differences within the Bigfoot subculture are vast.

Cultural psychology would need to consider stereotypes within the subcultural context and understand its variations. The emic view of how a Bigfoot-believing subculture (and all the factions or sub-groups within it) defines itself is more important than how non-believers would define them (the etic view). Many non-believers think that believers are "crazy" or "delusional", only "saw" something because they were on drugs or drinking too much, or do not have any common sense or education. Of course, this stereotypical view is not necessarily the case at all, as many highly educated

and professional people believe in and study Bigfoot because they had a sighting or knew someone who did or saw some other convincing evidence that swayed them. Some were always believers, and others went through a liminal state and transformational change from disbeliever/non-believer/unbeliever... to a believer.

Using a psychological analogy based on external observation of the Bigfoot community in general, and taking a quick glance only, it is possible that the *non-believers* of Bigfoot might say that Bigfoot subculture's so-called personality would be, perhaps like a mental illness or have a tendency towards hearing or seeing things that are not physically there. In this case, their view would be



Tongue-in-cheek "believe in Bigfoot" meme

clear cut and
closed without
further
investigation.

This is in error
and is not how
a real
investigation is
done.

However, that
said, there are
even people—
believers in
Bigfoot—
within the
Bigfoot
subculture who
also see the
oppositions
and wide range
of beliefs
within the
Bigfoot
community
that can
sometimes be
confusing,
disconcerting,
and even
down-

right contradictory. To continue with the analogy borrowed from psychiatry/psychology, these schisms within the Bigfoot community (regarding beliefs) would be like the community, as a whole, is mentally ill or bipolar (opposite camps of belief) or that it is schizophrenic (people seeing or hearing things that are not there), or maybe both (schizoaffective), or some other symbolic representation.

This view is more metaphorical than scientifically accurate, but some have told me they are troubled by the lack of consensus between the warring groups or different beliefs regarding the creature, and so symbolically it might seem to fit at some level. Looking at it from this perspective of psychological analogy mixed with the emic view of self or culture-and-personality may help people understand this subculture from the bigger picture due to all the prevalent factions. This reason why is because the widely varied “personality styles” of subgroups found in the Bigfoot community range from not just little belief to great belief, but even aggregating the beliefs about what Bigfoot *is* would make many people hard-pressed to pinpoint, label, or box Bigfoot into categories due to the extremes and wild variations, including outliers. It can happen as a collection of interconnected specific beliefs, but not as one whole belief system.

I will explain using another analogy, but you will have to pay close attention...

One could describe the Bigfoot community as an ecological niche, with water and soil and air producing different lateral/horizontal layers of meaning, each with sub-layers found in the thick description of the cultural biases of individuals. Additionally, any vertical layers could be like that of the life within the ecological setting, with plants and trees and life, forming culturally deep roots (deeply rooted in the past, such as Native oral history or written records). Furthermore, the organisms of the soil are growing, living, and presenting a life of their own (organic and present cultural influences that change over time), while the last part of this analogy could be branches or leaves reaching high towards the sun and positivity (futuristic views, like extraterrestrial and dimensional influences, or with veneration and religious overtones).

The horizontal layers in this ecological analogy can sometimes mesh and overlap (like uneven or semi-mixed layers of soil within the ground), and other times have distinct lines of difference in character (like where the earth and air meet). This is because at one extreme, the Bigfoot subculture/Bigfoot community may see the creature as a physical animal (body, representing earth), while the opposite may see Sasquatch as a spiritual being that turns into light orbs (spirit, representing air), and some are in between where Bigfoot can be either physical or spiritual

(fluidity/changeability or transformation, representing water), changing dimensions at will. The water analogy also extends to how moisture can be found imbedded within the soil (overlapping qualities), or as vapor in the air (also overlapping), and to add confusion it can be present in completely separate/different states (vapor, liquid, or solid), symbolically representing alleged change-phase states of being in one realm or dimension or another. Of course, these analogies help present the complexities of the Bigfoot subculture and the range of beliefs inherent within its different aspects.

On top of that, there are the meshing of vertical delineations of sub-groups within these different cultural camps as well, with pro-kill and no-kill for the animal side, plus some seeing Bigfoot as human or human-hybrids, while the spiritual beliefs see Bigfoot coming from another spiritual realm or reality, depending. Meanwhile, overlapping the latter is the interdimensional camp who may see Bigfoot more scientifically (whether physics or quantum physics)... as an alien or even from a parallel world or parallel universe, popping in and out of portals and between dimensions.

The Bigfoot believers in the Bigfoot community primarily have one thing in common, they believe in a thing they call Bigfoot. Beyond that, there are many factions and variations on that belief. As a result, the Bigfoot community as a whole appears to have neither any particular rhetoric nor specified culture. There is no unification of beliefs, nor one type of 'cultural personality' that works between all strata and vertical delineations that altogether define it as a whole. Sometimes there is a full range of arguing and fighting amongst those within the community. The largest split (bi-polar analogy) is that between the science-based (objective) and belief-based (subjective) demarcation.

Moreover, to take a complex issue and fragment it further, there are additional layers and depths of meaning within the cultural Bigfoot community through liminalization and cosmology, which are individually sensitive variables. Liminality adds levels of cultural significance to the phenomenon—not just in how a person's experiences or enculturation can alter their point of view but also what level of liminal state they are in (near the early stage, or the end stage, or somewhere in between)—and there is no timeline for this occurring, too, as it is unique for every person. Also, a Bigfoot believer's Bigfoot experience or knowledge can influence their personal cosmology. The opposite may also be true, one's pre-existing

cosmology will determine how they view or interpret their Bigfoot experiences. Beliefs can pull people in unique directions and sometimes pull them apart. To use an evolutionary analogy, occasionally belief fades or grows slowly (like gradualism), or not at all (stasis), and sometimes it disintegrates or manifests in a moment due to sudden change, trauma or shock (like punctuated equilibrium).

Then there is group behavior, which adds another facet of perspective on the matter. Life-changing experiences through ritual or pan-created (group) encounters, such as through participating in Bigfoot groups, or camping and looking for Bigfoot as part of a group of other believers, may have more influence upon a person's beliefs than they realize. Groupthink, although it can be politically or religiously precarious in some cases, is sometimes the most potent way of bringing about a transformation that leads to trans-tribalism. This is especially so because pan-created encounters or experiences are among the 'tribe' of believers who experience it together, making the crossing over from a liminal state to trans-tribalism that much easier. Building rapport, social bonds, and collective memories cement these groups together, unless some other variable whittles it away or splinters it apart.

Pan-created group experiences are cultural and liminal experiences that lead to a transformation of the individual, group, or even the culture group as a whole. Have you ever been to a sporting event when your team wins? Have you ever experienced the rush when the band gets up on the stage and the crowd all cheers at once? Have you attended church during a moving sermon? These and other experiences may be as absorbing as attending a university lecture, experiencing immersion in a foreign country, taking in the same media (TV, film, music, etc.), or group interactions on the Internet, which are all "cultural and liminal experiences". To some extent, even reading this book may alter your thinking as you read it, think about it, and let it settle into your being in some fashion.

All of a person's beliefs in life are the summation of their knowledge and experiences from birth, their culture—it is learned behavior. It is my observation that no one really sees their own enculturation, like a fish does not know it is in water. It is something we take for granted and often in an ethnocentric or narrow-minded way. People know what they know, but they do not always know why or how they assimilated all of the information.

Likewise, they often grew up learning one way is “right” and another “wrong”, so they stick with one way of thinking without ever seeking opposing points of view. This blind acceptance of their culture stops them from learning other views and beliefs that could enhance their understanding and expand their personal outlook and their “big picture” overall view. Some people fear change or are closed-minded to new information. Part of this is personality, some is fear, and some is enculturation as well... learned behavior.

If you believe in Bigfoot—why? Why believe at all? What happened or what did you hear or read that changed your mind? Beliefs and culture are not in-born or genetic, people learn about the world around them through direct experience, enculturation, or both. Similarly, you formed your beliefs about Bigfoot through either personal experience or the process of enculturation or both. Period. No human being is exempt. A child learns to speak and read via the process of enculturation. The same goes for children and adults of all ages regarding all Bigfoot-related knowledge, including the personal experiences that help transform our thinking and redirect our cosmologies.

At some time in people’s lives, beliefs and behaviors that have been gained through enculturation should be examined and should be separated from the foundation of their experiences or through scientific knowledge; however, sometimes these are so intertwined that this becomes nearly impossible. This is not a great divide, but rather like the super-thin spaces between the stones on top of Machu Picchu in Peru—so tightly fitting that you cannot even slide a credit card between them—they are so closely fit and varying in shape and size that their interlocking foundation is beyond comprehension in normal terms. Reproducing it (“it” being beliefs/behaviors and experiences/knowledge, all interwoven) exactly as it was originally built or created would be a feat. Some might say the human psyche is more flexible and plastic than stone, yet in geology, even stone bends given the right circumstances (heat, pressure, time, etc.).

We can learn from these analogies to shed light on the Bigfoot subculture. It is many people’s personal experiences of seeing a Sasquatch that changes their view or their life, and sometimes places them on a new path or sends their interests in a new direction. The effects can happen instantaneously after some time passes, or the person could suppress it for years. Either

way, belief in Bigfoot is not something some people can always control—it can be organically produced, liminally transformed, and trans-tribally transduced.

The Symbolic-Cultural Projection Effect

In the social sciences there is something called symbolic culture. *Symbolic culture*, unlike *cultural symbols* (a physical manifestation that symbolizes something, such as the American flag), has to do with philosophical concepts and united belief. These concepts can be things like a belief in “us” versus “them”, or the rich being smarter than the poor, of good and evil, or social constructs such as hockey, self-identity, or currency having value. Additionally, symbolic culture can be mythical constructs such as belief in demons or angels, heaven and hell, Nirvana, or purgatory. Symbolic culture works through the people who collectively believe in the concept(s). Symbolic culture may also include language and gestures, values and cultural norms, positive and negative sanctions, folkways (traditional behavior) and mores (morally acceptable social norms). All kinds of ethics, morals, and values can be tied up in a symbolic culture, and stories, history, and norms support them by providing meaning. I explain symbolic culture in order to set a foundation for something I call the symbolic-cultural projection effect.

Projection is a psychological defense mechanism. People do this without thinking about it, oftentimes. The ego can be fragile so defends itself by denying something exists by assigning it to others... projecting it onto others. An example of psychological projection is when a cheating husband blames his (faithful) wife for cheating due to his own sense of guilt. Subconsciously believing that because he is weak, she must be too, and because he hates that about himself, he denies it by blaming her and making her appear worse than himself, thus elevating himself by alleviating his self-blame. This is also a form of transference, by removing some aspect of the self or someone else and placing it within another.

Taking this a step further, the *symbolic-cultural projection effect* is where someone projects symbolic cultural concepts onto others, whether those others be real or fictitious.

To grasp this, one might need to read more about multiple related subjects such as lying to the self, false memory syndrome, cultural anthropological studies of white lies, and other concepts to fully comprehend this. In a nutshell, if someone has a mythical symbolic cultural concept, such as Bigfoot being a spiritual being that can come in and out of the physical realm at will (like angels in the Bible), then they may be projecting that belief onto Bigfoot because of symbolic-cultural projection rather than because it is true. I am not saying it is true or not true, however, to understand this concept here we are using the idea of symbolic-cultural projection of an attribute assigned to Bigfoot in order to explain it.

I will provide another example unrelated to Bigfoot; one useful example is aliens because a large percentage of citizens believe they exist, despite the lack of concrete proof. Using an example of David Icke (author of UFO/alien books discussing the greys, reptilians, and Pleiadean aliens), I will explain. Years ago, I was reading one of Icke's books and noticed the symbolic-cultural projection effect as a pattern within his thinking process and habits. Without being explicit, I will just say this in a general form... he would explain how something happened in real life to him, which made him feel defensive or hurt in some way, and then suddenly he would have insight into some conspiracy of alleged aliens that matched the personality type of the actual people who were against him. So it became blazingly obvious (at least to me) that he used his real-life experiences with people and his personal cosmology to shape his views of the aliens. Later, it would happen again... he would have some real-life experience that was negative, like a conspiracy against him by others, and suddenly he had insight into reptilian aliens and their conspiracy to rule the world using covert methods and disguises... and of course, they were walking among us, like the people who hurt him, to begin with. The symbolic cultural aspects to this popped out at me so strongly that I stopped reading his book to look deeper because I realized he was speaking of a psychological phenomenon—about himself and his inner “alien” world rather than any reality he could prove. Perhaps he was right all along, and I misjudged the pattern I saw in him, but it inspired my thinking along those lines of symbolic culture and its projection. Since then, I have seen it in others, and regarding other belief systems. It is what motivated me to name the term and discuss it here.

So, getting back to Bigfoot and symbolic culture, what does Bigfoot symbolize? If the concept of these huge hairy creatures had a symbolic

cultural meaning equivalent to its bodily reality (assuming they have real bodies), then what would it mean? What if instead of being physical or spiritual beings, the Bigfoot/Sasquatch were a psychological reality? Or even if they were actual living flesh and blood beings, what would their psychological equivalent be? An exercise to find the possible answers (perhaps a few out of many endless possibilities) includes an exercise in inductive reasoning using research and symbolic meanings, particularly from that of core shamanism and archetypes. Core shamanism is the only near-universal non-organized religion in the world and consists of many symbolic cultural archetypes that are a part of the psyches of human beings worldwide. Symbolic cultural archetypes are symbols of people or things that have a consistent meaning across different culture-groups.

I first learned about original-pattern archetypes from Joseph Campbell's writings on comparative religion and comparative mythology; these include generalized 'types' (prototypes) found across most all cultures in a kind of monomyth (single myth template), such as hero, mother, child, friend/ally, trickster, guardian, shadow, and so on. Most times these archetypes are culturally learned, but they may also appear subliminal when they manifest through core-shamanic visions or dreams, perhaps even stemming from our DNA. Is it any coincidence that our deepest fears and survival instincts are connected to the flight or fight or freeze response that is controlled by the oldest part of our brains—the 'reptilian brain' in our own heads? Fear is commonly felt by people in the woods, especially when alone, and many people who see Bigfoot and his great size, and his archaic-looking pre-human ape form may be seeing a shamanic vision of sorts, both real and unreal at the same time if one takes a purely psychological approach to the phenomenon. The psyche does not leave footprints and blood with DNA, however. This part opens up a whole different topic (I will cover this in a later book) so I will leave that there for now.

Recall Gordon Dodd's belief in the Xanue Bigfoot (paranormal section under the chapter on Anecdotal Evidence), which is an orb in its natural state and so is a paranormal version of Bigfoot (he believes in multiple types). Whether real or not, something like this could potentially fall within the symbolic cultural projection effect as well as learned behavior via cultural sharing and specific enculturation. One way to test this is to see if others from a different cultural group have independently come up with the same concepts. Another example is people who see Bigfoot and have

‘relationships’ with alleged Bigfoot on a near-daily basis (while providing no proof of this) so may also be implementing the symbolic cultural projection effect by assigning meaning to their encounters, which may be more like an imaginary friend that they are “filling in the blanks” for any missing parts. This would mean some inner or hidden part of themselves need or want this experience, and so they produce it (or manifest it, as the case may be). For instance, they see a shadow behind a tree and take a blobsquatch photograph, then feel that Bigfoot is there watching when the thing they are seeing could be a product of pareidolia and the symbolic cultural projection effect. However, they imagine that this being is coming to them regularly because this type of thing keeps happening when it may all (or in part) be in their heads. (I am not saying it is always in their heads) We must realize that humans are perfectly capable of having mental “relationships” with people (who have nothing to do with them) as well as objects, ideas, energies, imaginary friends, or whatever else. Just recall actor Tom Hanks in the movie *Castaway* where he had a “relationship” with ‘Wilson’ who was merely a volleyball with a face painted on ‘him’—Hanks’ character cried from the loss of his “friend” as he let him go, so he could enter back into the real world of people and society—he had to re-learn to live within civilization after having been stranded on an island for years. He needed human interaction since he was alone, so performed a symbolic cultural projection onto the ball to fill that need, giving it a name and a personality and had a “relationship” with it.

Sometimes there are mythological or even religious overtones imbedded within the beliefs about spiritual or interdimensional Bigfoot beings. These are beings who are more likely thought to be both noncorporeal and corporeal—with bodies showing up like wisps in the peripheral vision than actually having physical F&B bodies, yet the claims are that they can and do physically appear. It is a common directive of either a willful power of suggestion by some over others and/or an inner desire for it to be true by the believers as to why this phenomenon occurs. Kewaunee Lapseritis is a friendly man who, in his books, promotes the paranormal Bigfoot and has some New Age overtones as well as syncretism and what could be the symbolic cultural projection effect to his teachings as well. Not everyone agrees with this notion, especially those who have experienced what Kewaunee has experienced. Perhaps this would be an interesting

psychological and paranormal study by someone one day. For now, I will move on to the next aspect of projection...

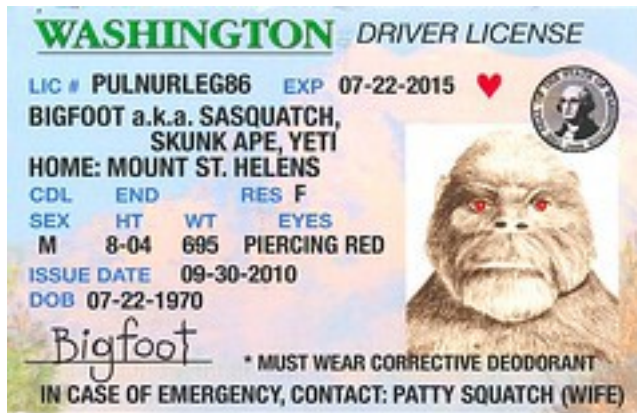
Projection and Anthropomorphization

Not only do people project their own ideas and habits onto Bigfoot, but another version of this is when people (or society in general) will anthropomorphize Bigfoot. Anthropomorphize means to attribute the behaviors and characteristics of humans onto something else (such as an object, animal, person, or deity). Television commercials often anthropomorphize Bigfoot by attributing human qualities onto him/her/it and placing them in modern situations. Examples include:

- **Jack Links “Messin’ with Sasquatch”** (Sasquatch wanting to play football with the men, Sasquatch skipping humans (instead of rocks) on the water, Sasquatch wanting a ride in the car)
- **Progressive Insurance “Daryl”** (Bigfoot speaks English to Flo and states his real name is “Daryl” on the TV commercial)
- **Geico** (Sasquatch using a toilet, Sasquatch taking selfies, including Caveman commercials: Caveman on the news, Caveman at the airport, etc.)
- **Purple Protector (mattress protector)** (human gendered division of labor with Bigfoot dressed in female clothing (apron) doing domestic chores, etc.)
- **Apples to Apples** (glamorous Bigfoot)

There are more, but you get the idea. Ads and films, plays, cartoons, and shows will often anthropomorphize Sasquatch in similar ways.

This Bigfoot driver's license (shown below) is a joke, but it is also funny because it anthropomorphizes Bigfoot (as if they can drive like people).



Source: flickrhivemind.net

[Tags/postcard,state/Interesting](#) - First found on Aug 05, 2016.

Filename: [27227584162_2683059743_m.jpg](#)

(240 x 154, 26.3 KB)

People also project and anthropomorphize Sasquatch by attributing their own thoughts and feelings and abilities when they have sightings, claiming things like “they were holding a flower because they thought it was pretty,” or “Bigfoot prefers this brand of potato chips, which is my favorite too,” or “Sasquatch made these tree structures as a message for me” or “Bigfoot believes in Jesus” as if they would follow a human-made religion and knowingly accept human cultural values and practices. Skeptics (even ones who believe Bigfoot could be real) and many believers will even say that the entire idea is absurdly ethnocentric.

People need to be self-aware when they may be anthropomorphizing Bigfoot by placing their own values, ideas, feelings, preferences, or habits onto a creature that may or may not feel that way or do those things. It is

technically just another form of projection and has a touch of people's own cosmology and beliefs imbedded within it.

Fears of Indigenous People

Cosmology is not the same for Native American Indians/First Nations as it is for the rest of the people who share space in North America. Numerous Natives have expressed to me personally a fear of not only Sasquatch, but also of releasing their names in association with their stories about their sightings and experiences. This is certainly not true for everyone, but it is fairly common.

One Native friend told me that I could quote him but to use a fake name due to repercussions with his family as being a threat; that it was hard to imagine, but it is a reality to him. I will call him David. He has lived on a reservation in the Southwest for most of his life, although he has also lived off the reservation. David had a unique position as he had inside knowledge of some of the Native stories about Sasquatch, the paranormal, UFOs, and aliens. Some stories are actual events and some are created for other purposes, like social control or enculturation. Regardless of their source, these stories are told repeatedly in the folklore and oral histories of the tribes, plus change over time depending on the teller. David said:

The elders I talked to on subjects couldn't describe what they were talking, old age, senility lack of education, they meant well... and they enjoyed the attention they received... an old age thing? A lot of folklore is made up to frighten the children into behaving in their young age... I have relatives on the res. and the bad guys will put a hex on them [if you tell]... the occult is alive and well out there...

David's cosmological perspective was one of Native background (I will refrain from saying which tribe to honor his request of anonymity) as well as being Christian. His view is that God created all life in the universe (including Bigfoot) and that the earth does not belong to us, but that we belong to it. He went to college off reservation, so he was aware of the concepts behind evolution as well as the Christian views and appeared very balanced and practical in his perspective and beliefs. Many people have a false sense of what and who Natives are and what they believe, but as someone who is also Indian by blood (1/5) but whose family had acculturated rather than gone on the Dawes Rolls, and because I have spent time with my Native friends (with families and at ceremonies) on the reservation with the Apache and Navajo, I appreciate the Native perspective

more than some people I know or meet. When it comes to David, his university education is why he had both Native and non-Native cosmologies mixed into his personal lexicon and belief system. He would remain respectfully silent when the tribal elders told stories that David knew were not necessarily all based on fact. This is something he told me in private and permitted me to share anonymously.

Non-Native views about Natives and their beliefs are sometimes alarming. There is a pervasive conception (of Natives) among non-Natives called the "Noble Savage" concept. According to Britannica (source: <https://www.britannica.com/art/noble-savage>), the Noble savage is "...an idealized concept of uncivilized man, who symbolizes the innate goodness of one not exposed to the corrupting influences of civilization." This concept is spread through media, literature, and cultural beliefs. Supporting this description, McNaughton (2010) in his article about how the 'noble savage' literature caused dissonance that morphed that concept into the 'ecological Indian', says "Authors who employ the use of these concepts typically portray Natives in a way which provides an idealized alternative for white cultural woes. Consequently, this idealization creates problems with modern Native identity." (p. 1). This idea of the "pure" Natives, uncorrupted by civilization simply is not a reality in today's world, nor is it an accurate description of their cultural history. To think that all Native folklore or oral histories are scientifically accurate when written about by anyone other than Natives could be equally misleading. It is important to keep this fact in mind when hearing stories about Sasquatch from the Native (or any other) perspective unless the stories are personal and the person telling it is trustworthy. This is true for anyone, not just Natives. I only bring this up to dispel myths about indigenous peoples as if they are not as human as everyone else. Stories are told for a variety of reasons; to convey history, to share cultural values, for social control, or just for the sheer entertainment of it. This is as true today around the television as it was thousands of years ago around a campfire.

One conversation I had about wild men with my Native friend, Crystal, in 2008 showed the Native perspective about Sasquatch and the fears she had, which are fairly common, especially around people on reservations that live near the woods or forest. As Crystal responded to a picture that I showed her about a Wildman, she said:

It certainly is a unique picture, notice how the men's faces look perfectly human, but their bodies are very hairy. That's just what we were talking about one time, that there are species of "wild men" that never fully became integrated with the rest of modern civilization and perhaps chose to stay to themselves and live among wild animals. There is still some talk around here (new stories) of people seeing a wild man looking in their windows. Creepy..... I don't know what to think, except that I'm afraid to be outside at night!

Whether fear comes from the creatures, from something within people, or cosmologies and enculturation, it is hard to determine for it is usually a mixing, a blending of sources. This is not only true for Native culture, but for all cultures.

One group of indigenous people of Central Australia are the Warlpiri. An ethnographer in anthropology, Dr. Yasmine Musharbash of Australian National University, gave a lecture (video) on the Warlpiri people on July 9, 2019, titled "Contemporary Monsters in Central Australia". Dr. Musharbash says that the "interdisciplinary study of monster studies is bigger than anthropology"; hence the discussion of the Warlpiri fears of monsters included a reference to the title 'Monster Anthropology'. It is fascinating to look deeper into what these monsters are, however. She said that medievalist Jeffrey Jerome Cohen claimed that monsters come in where feeling, time, and place happen to cross each other, and may not be purely metaphorical; they may be the vengeance demons, spirit guardians, or even witch-cannibals of people's stories and stem from people's very real fears (as cited by Musharbash, 2019). Furthermore, Musharbash (2019) says that what is considered monstrous may have different meanings across cultures, whether they are dragons, giants, marvellous beings, mermaids, giants, or men with dog heads. The dog-headed men could easily flow over into cross-cultural tales and fears of the Dogman or even Bigfoot/Sasquatch if it were in North America rather than Australia. People are afraid of these monsters and their monstrous realities.

It may not be so much because the monsters haunt the people, but that the people are haunted by the monsters they believe in. There are, according to Dr. Musharbash (2019), "socioculturally specific ways in which people relate to monsters" including their cosmology because it "reveals how people understand themselves, their world, and their position within it". For instance, considering the aspect of time, it is related to six social change processes in terms of emergence (such as the monstrous version of the appearance of white man and colonialism), adaptation (may adapt by changing where it lives), appropriation (such as written about in

storybooks), amalgamation (like the Windigo who has superhuman qualities but then takes on some werewolf-like characteristics), extinction (like habitat destruction, deforestation, animal extinctions), and succession (anthropologist Michael Dylon Foster's work in Japan covers this huge topic) (Musharbash, 2019). We can see similar patterns of sociocultural change regarding how people define Bigfoot in a similar context of these six processes. This is why Dr. Musharbash (2019) says that the focus on monsters creates a place of convergence "where social change and transformation can be reached". People experience such transformation in their monsters as much as the monsters experience transformation in their setting, in sightings, supernatural abilities, dangerous qualities, or other occurrences, personality traits, or features. Monsters are not only here to stay, but they change over time according to sociocultural changes in the people who see them and believe in them.

Dr. Musharbash (2019) mentioned how, in August 2013, stories of travelling hairy cannibals got the people in Central Australia excited. There are indigenous stories and myths, songs, and schoolbooks about these local monsters. The sources describe how the monster consumes children, lacks key human attributes, is continually on the prowl, and is "everywhen" (vs. everywhere). The monster is a kind of ancestral being—it goes into the ground, becomes stone, comes back out, then goes back in the ground, over and over again, therefore being subjects, then turning into objects, and then back into subjects—this includes dreams and the act of dreaming and is both 'true' and 'now' (everywhere/everywhen) (Musharbash, 2019).

Dr. Musharbash (2019) said that one lady, called Mary Lou, thought she lost something important before the monsters showed up... she said the monsters had become just stories and she had not thought of actual monsters; however, her joy became fear when people (including children) started seeing them, and she worried about her children/grandchildren since these cannibal-monsters eat the young. Suddenly, questions about belief arose, particularly in comparative beliefs about monsters like Bigfoot/Yeti (the Yowie is also the Australian version of Bigfoot). Mary Lou asked, "What if they had just been extinct?" but sometimes they merely move from one place to another, magically showing up at times when people see them and/or fear their presence (Musharbash, 2019). The fears of those who believe manifest themselves in various ways, through sociocultural expression and cultural sharing, whether through the minds of the believers

or from apparent or alleged sightings of the “monsters” and the stories told over time.

Although the examples here are few in number, the cosmologies of indigenous peoples worldwide all share similar socio-cultural qualities and illustrate social change over time, as Dr. Musharbash points out. Contemporary monsters, like the monsters of the past, may have scary or terrible personalities or physical traits, yet can range from in forms such as deity, hero, trickster, giant, cannibal, and many others. Some of these monsters are called Bigfoot.

Bigfoot Researchers Cosmologies

Bigfoot researchers have their own cosmologies they pull from to help explain what they think Bigfoot is, or where it comes from; however, Bigfoot believers in general (non-researchers) are not exempt—they have cosmologies just as anyone else in the world does. Cosmological perspective is an analytical construct that can be an integral part of a transformational culture or vice versa. This means that a person’s cosmological view can help change them, or grow mentally, spiritually, emotionally, or otherwise, so that what they become is not what they started as. This is part of the liminal experience of changing from ‘Bigfoot non-believer’ to ‘Bigfoot believer’, for example. Likewise, the opposite may be true but in a different way. Transformational culture, including people, beliefs, practices, theories, material culture/tools, books and training literature or media, and other influences within the Bigfoot subculture can affect an outsider’s cosmology as well as a person who has just had their first sighting but was never a believer in Bigfoot before that experience. My observations show that when someone who does not believe in Bigfoot has a sighting, it can completely turn their world upside down. They are thrown off their footing as if the rug of their beliefs had been pulled out from under them. As a result, they have to adjust over time by researching and talking to people in their attempts to understand exactly what they saw or what happened to them. Their cosmologies occasionally change because of this, altering how they see the world, the universe, and their place in it. This can also be a liminal experience, where change is the form where new beliefs take root.

Bigfoot researchers, as I said before, are not exempt from the psycho-social cosmovision. This section covers a few aspects of each of the potential cosmological perspectives of the *Bigfoot Researchers Questionnaire* results (without having asked directly what they believe). Much can be inferred by how people frame their answers.

Cosmologies of Bigfoot Researchers

I decided to summarize the answers of the Bigfoot Researchers Questionnaire respondents here and then make some comments about each one as to their possible cosmological view. Seeing that I did not directly ask about cosmology, then the obvious directive here is to examine people's responses in order to see where they stand on particular issues, such as "what is Bigfoot"? Hidden within these answers are often levels, folds, and layers of meaning that either directly or indirectly appeal to the conscious awareness of the observer as to the respondents' stance or beliefs regarding their particular cosmovision. Whether this has its roots in science or spirituality does not matter, only that how you ask the questions is often as important as the questions you ask. The questions were specifically chosen to elicit certain information but left open-ended so that nothing was meant to show bias or preference so as not to 'lead' them in any particular direction regarding their own beliefs. My goal was to glean whatever I could from their responses as they saw fit to provide it. On the rare occasion I asked for a couple of extra details.

Below are the summaries, followed by a quick mention of potential cosmology points of view. The analysis will follow but this exercise is in a narrative, qualitative form, but is not quantitative in nature except for a few comparisons at the end in tables.

1. FACTS ABOUT RESEARCHER KRIS ALLEN:

- from Texas and West Virginia
- host of radio show "Kris Allen's Monster Theater"
- country music singer
- believes he has had (11) personal encounters that "altered his life journey and changed his life"
- also is "well known in paranormal circles"
- believes he saw 3 Sasquatch (between 6-12 feet tall) and brought horrific fear to him - this third sighting is what spurred his Bigfoot research

- says Bigfoot "are called a *Gigantopithecus blacki*"
- believes he saw a 6' monkey that looked like a spider monkey with a Caucasian face; he did not know what Bigfoot was as a child and later learned "it was an albino Bigfoot juvenile"
- believes he saw a "giant ape looking man"
- been a member of 50+ organizations/groups in the Paranormal and cryptozoology world
- has learned "music attracts the Beast"
- has a curiosity about the unknown, searched for decades around the world
- has "studied Indian legends, what they know, what they believe, and what they have encountered"
- brought well-known guests to his radio show from around the world
- he says "I've opened my eyes looking for bigfoot and seeing other things unexplainable"
- he said "I was a non-believer of ghost tours, Bigfoot, or The Unexplained. I mean I wanted to believe, but unless I seen something I just could not believe"
- after what he believes was his third sighting he "became a hardcore believer"
- he collaborates with many people to learn, reads everything, watches everything, talks to everyone he can, has gone on research trips
- it has changed his life for the positive
- people tease him and talk behind his back, and it took years to overcome that, and now he does not care what people believe because he knows the truth
- most challenging part is putting in the man hours searching.
- likes to track Bigfoot during snowy winters because you can see (the ground) better
- says "sometimes the tracks just end Without a Trace"
- thinks Bigfoot is "the missing man like Neanderthal" and several species exist like dog-faced Bigfoot, *Gigantopithecus* or *Gigantopithecus blacki*, Yeti, Kapri, etc.
- the only way to know for sure what Bigfoot is via modern technology and luck "when we finally get one in modern captivity and research and learn from it"
- says Bigfoot act like a primitive man and are intelligent, social creatures that are also elusive

- most effective field research is using thermal image equipment and parabolic reflectors
- says trail cams and cameras are difficult to capture them because they can see the red lights and "radiation emitting from the current"
- says Bigfoot is "primarily nocturnal"
- laughter of women and children or music are best to lure Bigfoot
- believes they knock on their chests rather than on trees, perhaps to scare deer into an ambush
- says "not all Bigfoot migrate"

What does this possibly say about his cosmology?

He is not convinced until he sees, yet he did have multiple sightings, and the one associated with fear initiated his research. Accepts an explanation of Bigfoot being *Gigantiopithecus blacki* (the Krantz creed), which is an extinct Pleistocene ape. Also, that there are different types of Bigfoot, including dog-faced, and being like primitive man, yet is open to the paranormal, and knows Bigfoot tracks to disappear and other strange things to happen. His cosmology appears to be one that depicts the world in a natural way, yet is open to the spiritual/paranormal/quantum realms of explanation. He believes he has seen Bigfoot.

2. FACTS ABOUT RESEARCHER DANIEL BENOIT:

- from Virginia
- author of Junior Bigfooters Activity Guide
- wildlife researcher
- founder of ECBRO (hosts annual conferences)
- 1st encounter 2014 during expedition he hosted, nighttime, deer(?) yellow/amber eyeshine, blinked and disappeared
- Believes he saw it again 25-30' away at 4' tall, another set of eyes next to it 6' tall, another one crouched down behind that stood up at 8' tall, same color eyes, all blinking, saw round head and broad shoulders, they walked away
- PGF sparked his curiosity in Bigfoot
- even more after Bill Munns on film
- Bigfoot research easily became a major part of his life, a way of life to learn the truth
- he spreads awareness and holds seminars and attends conventions
- needs to find an existing species to compare Bigfoot to, like non-human primates

- deals with criticism from researchers and non-believers despite having only beliefs, theories, and possibilities
- we need DNA and a comparable specimen, believes it is an undiscovered unclassified ape
- prefers non-aggressive approach, being alert, take your time, and use basic equipment, stay put when camping, night is their free zone so come and go as they please

What does this possibly say about his cosmology?

He believes in nature, scientific evidence, and that Bigfoot is an animal (unclassified ape). He has seen eyeshine of three beings that were blinking so knows they are real and research has become a major factor in his life. Despite how people can be critical, he realizes that nobody really knows what Bigfoot is as they only have "beliefs, theories, and possibilities". His cosmology appears to take an approach that the world is natural as well as the living beings that live on it. He believes he has witnessed Bigfoot while on an expedition.

3. FACTS ABOUT RESEARCHER LYLE BLACKBURN:

- from Texas
- he is a narrator, writer, producer, author, musician, and "Legend Hunter", has been on radio and TV
- topics of books he's written: The Beast of Boggy Creek, Lizard Man
- his rock band name: Ghoultown
- narrated/produced documentary films named: The Mothman of Point Pleasant, Boggy Creek Monster
- has not had a sighting
- interest in Bigfoot since childhood, like mysterious creatures and legends
- researches, writes, and does field investigation
- has had a positive experience, fun and big part of his career, gets to meet people, witnesses become friends
- costs time, travel, and equipment to do research
- unsure if they exist but possibly an undiscovered ape species that crossed Bering Strait, or possibly a relict hominoid
- uses some high-tech gear and casting materials

What does this possibly say about his cosmology?

Despite an apparent cosmology that incorporates the natural world, with Bigfoot possibly being an ape or a relict hominoid, he also has deep interest in cryptids of many kinds. His writings and band name incorporate things like Lizard Man, Bigfoot, Mothman, and ghouls, which may indicate an open mind to other possibilities within his cosmology but with his feet firm on the ground for a natural origin regarding Sasquatch. Has never had a sighting.

4. FACTS ABOUT RESEARCHER TYLER BOUNDS:

- from NW Washington State
- outdoor technician, outdoor operator, fixer, and associate producer for TV series "Finding Bigfoot"
- has had a fascination with Sasquatch since youth
- went to famous Bluff Creek, CA for solo expedition
- 15 years later he went on BFRO expedition and became an investigator, researcher, and expedition organizer
- joined a Cascadian investigative paranormal-comedy-art freakshow
- 1st sighting at age 4-5 as a Boy Scout, watched two (large and small one) Bigfoot walk across the trail and thought they were Cha-Ka from "Land of the Lost"
- he wanted the footprint casts at his grandfather's ranch but they disappeared
- was not sure he understood what Bigfoot was as a kid, though maybe Cha-Ka seemed more like a caveman or cavekid later on
- did not hear name "Bigfoot" until 1976 on TV
- saw show in 1977 and became transfixed with Bigfoot
- was also a "dinosaur geek" so studied geology and paleontology in college, read many books on Bigfoot and Loch Ness Monster (looked like a dinosaur)
- had an "intense, innate interest in nature, wildlife, biology, geology, evolution, and anything to do with the natural world", was a Cub Scout and Boy Scout
- joined BFRO due to interest and knowledge of flora, fauna, and Bigfoot, did serious research and interviewing witnesses, expeditions, conferences, etc., then worked with "Finding Bigfoot" show (hobby became his job)

- always approach(ed) Bigfoot as a "natural, biological" entity, leaving behind physical evidence
- he is frustrated by pseudoscience, paranormal explanations (cloaking, telepathy, teleportation)
- believes people make paranormal excuses for not finding Bigfoot (can't be photographed, Bigfoot avoids tech, camouflages, travels dimensions, can read minds)
- believes Bigfoot is either relict hominid or hominin (extinct species like *Gigantopithecus blacki*) or robust type of Paranthropus or unknown species
- has used high- and low-tech methods, calls, baiting, casting, over time reducing equipment in the field

What does this possibly say about his cosmology?

His cosmology is completely bound in the natural world. This is based on his education in geology and paleontology (evolution), and the hard sciences where Bigfoot is seen as an animal, hominoid, or some kind of hominin. Completely rejects the paranormal. Did not understand what Bigfoot was (that he saw) until he was older and it shaped his research.

5. FACTS ABOUT RESEARCHER MICHAEL COOK:

- from Kentucky, has researched in other states
- believes he saw Bigfoot in 2000 in Harland County, KY while fishing at a river, 50' away, it was 8' tall, looked at him and he was terrified and ran
- Bigfoot did not exist to him before his sighting, but it spurred his interest in research the last 20 years (hobby)
- they are more complex creatures than he realized and new information "rips theories out of existence"
- has changed his life for the positive (friendships, knowledge) and negative (bullying, bashing, ridicule from skeptics and 60% of researchers)
- time away from family is the hardest, and lack of support
- believes they are a primate, like humans, F&B, but some have special abilities (like people, some with metaphysical abilities like "psychic, mediums, sensitive intuitiveness" so does not discount cloaking, mindspeak, energy transference
- uses basics in tech, he sits and listens

What does this possibly say about his cosmology?

Believes Bigfoot is a primate (humans are also primates) and that they are flesh and blood; however, he agrees that some have special abilities (like people) so believes accounts of cloaking, mindspeak, and energy transference. His cosmology is of a natural world but with psychic or metaphysical abilities being real phenomena for some people and Bigfoot. Did not believe in Bigfoot until his sighting and it set him on the course as a Bigfoot researcher.

6. FACTS ABOUT RESEARCHER ADAM DAVIES:

- from the UK, lives in the US
- considers himself a worldwide "Explorer" and has searched for scientific evidence of orang-pendek and been on TV
- expeditions to find cryptids: Sasquatch, orang-pendek, Mokele Membe, Yeren, and Seljord Serpent
- has contributed to multiple television shows/channels
- has not seen Bigfoot
- moved to US to investigate Sasquatch after learning more of PGF
- had adventures around the globe, some dangerous
- costs a lot to investigate (self-financed)
- thinks Bigfoot is physical creature but smarter than a gorilla, might have "unusual physical characteristics" but is not a "magical spiritual creature"
- does not recommend habituation and does not see "any physically persuasive evidence" from it

What does this possibly say about his cosmology?

His position is naturalistic, and he has a high degree of curiosity and exploration within nature and does look for multiple cryptids in extreme places. He searches for scientific evidence, so science and the scientific method would be a strong part of his cosmology about how to interpret the world and universe. Despite some fascinating experiences, he says he has yet to see a Bigfoot.

7. FACTS ABOUT RESEARCHER HENRY FRANZONI:

- from the PNW/Oregon
- believes he had a Bigfoot experience in 1993 in Oregon
- worked with numerous well-known Bigfooters and some organizations (WBS, BRP, NASI, etc) and founded his own (IVBC)

- has made Sasquatch related place-names maps
- been involved in films, and is an author
- acquainted with Nikola Tesla's work, Native wisdom, quantum ideas about reality
- works as a conservationist, worked as a scientist in fisheries and with tribes and reservations, natural resources then later in health and human services
- had non-sighting experiences
- heard of Skookums (cannibal giants) at Skookum Lake, smelled odor and felt static electricity (blew out his starter motor), felt a mental presence, but saw nothing
- concluded Bigfoot are caretakers of other species, then "decided that a more accurate view of the world" was they were the brains and we are the caretakers
- the research has helped him understand awareness, consciousness, and what he is, life and where we live, Indian cultures/wisdom
- has lost friends due to Bigfoot research, and the Bigfoot community is challenging (disagreements with most)
- believes Bigfoot is a species that is "another order of life" and a "ball of conscious energy, just like we are, surrounded by a flesh bag made of meat", they can access their sub-conscious
- believes Bigfoot can change form (pure energy, physical body), call themselves Jeenoo, a type of people
- similar creatures called Tepcon (unkind)
- creation stories, religions, and secret societies may revolve around them
- believes Bigfoot is the highest protector for one tribe
- equipment used in the field should be a rubidium land magnetometer, cosmic ray detector, compass (for anomalous magnetic fields), etc. but has discarded most equipment
- Bigfoot can be in the "field" and exist in many dimensions around us anywhere at any time, but they tend to avoid most humans

What does this possibly say about his cosmology?

His cosmology is obviously made up of different parts... a mix of the conservationist in him for the natural world and being "caretakers" of it (hence his job), as well as a quantum universe full of dimensions and that Bigfoot can cross, so is a powerful interdimensional being with all kinds of metaphysical abilities in his cosmovision. He has had non-sighting experiences.

8. FACTS ABOUT RESEARCHER KEN GERHARD:

- lives in TX
- cryptozoologist and field investigator with several organizations
- world traveler, searches for Bigfoot and other cryptids (Loch Ness Monster, Chupacabra, werewolves, winged creatures)
- he has been on TV (numerous series) and radio, is an author and lectures at conferences
- has not seen Bigfoot but thinks he has heard/encountered them
- liked Bigfoot topic since childhood (due to PGF and "Minnesota Iceman")
- was in the music industry, Bigfoot became his new life interest
- cryptozoology has changed his life--travel, investigations, experience, making new friends, meeting childhood heroes
- hoaxers are a challenge as well as people who are emotional rather than objective, or who are attached to Bigfoot's existence as 'authentic' as a faith-based quasi-religion rather than as a scientific endeavor
- financial backing is also difficult
- believes Bigfoot is a robust, relict hominid from Pleistocene (great ape in a human-form), very rare, claiming an exact species would be speculation as has not been found in fossil record yet
- habituation claims are a "self-gratification exercise" to make people feel they are special, "befriending" us is anthropomorphic thinking
- he uses old school techniques: tracking skills, scat, remains, physical evidence, photos are less important

What does this possibly say about his cosmology?

He thinks that Bigfoot is a natural animal or pre-human form and poopoos habituation techniques and attachment to belief-based notions of what Bigfoot might be. Despite this, he has investigated other cryptids so his cosmology tends to stem from a belief in the natural world, perhaps being much more rich and diverse in animal species that science has yet discovered. Although he has recorded grunts and seen eyeshine (with corresponding physical evidence), he has yet to visually witness Bigfoot despite his many travels searching for them.

9. FACTS ABOUT RESEARCHER JEFFREY GONZALEZ:

- lives in Fresno, California
- Bigfoot investigator and talk show host, and investigator at Paranormal Central

- degree in Applied Science of Electronics Technology
- believes he saw a Bigfoot 9' tall run with great speed and has had other interactions/encounters
- window (hand) impressions on his truck documented/studied
- interested in Bigfoot since PGF on "In Search Of"
- he is a paranormal investigator and Bigfoot is his favorite thing to investigate
- he has had many encounters in a special spot in the mountains
- press coverage due to his evidence caused him to start his Internet talk show—on since 2007—plus he's been on TV and news worldwide
- challenging part is time--he is a family man, and costs to investigate
- says he knows Bigfoot is real, he has their DNA via scientific test
- sayd he knows they have special abilities that he has seen firsthand--cloaking, telepathy, speed, but believes they are F&B
- admits he does not know what they are exactly
- he has a lot of knowledge in sound recording and security cameras and is a certified pole climber so sets motion cameras high in trees (how he gets his evidence, etc.)

What does this possibly say about his cosmology?

His paranormal beliefs, experiences, and openness to cloaking and telepathy show his cosmology is expanded to the metaphysical, yet his evidence is always geared to physical evidence and admits he does not know what Bigfoot is, though he has seen them.

10. FACTS ABOUT RESEARCHER STAN GORDON:

- lives in Pennsylvania
- electronics technician, specialized in radio communications
- is a ufologist as well as a Bigfoot researcher since 1959
- collects reports--thousands of them since 1969
- led teams of scientists, engineers, and research specialists into the field for investigations
- primary investigator in 1965 UFO crash incident near Kecksburg, PA
- he lectures on UFOs, Bigfoot, Cryptids, and has had strange encounters
- he has not seen a Bigfoot personally
- has produced documentaries and authored books, been on radio, TV, the news, and speaks at conferences
- documented Bigfoot wave in PA 1973-1974 and believes he was close to one of the creatures at least once, saw footprints, animals were quiet

- and nervous, heard breathing
- has had interest in Bigfoot (and ghosts, UFOs) since childhood
 - the phenomena is much more complex and unusual than he had ever considered, especially after documenting "UFOs and Bigfoot that appeared together at the same time and place"
 - documented another surge from 2018-2019 with some of the best Bigfoot encounters since 1973 wave
 - the past had a lot more ridicule, today lends more credibility with specialized teams of research people (police officers, former military intelligence, scientists, geologists, engineers, technicians, and an anthropologist and college dean, etc.)
 - keeps an open mind as to what Bigfoot is--years ago thought it was an unknown species, but after so many calls from law enforcement responding to cases (very long stride tracks stopping and vanishing, Bigfoot and UFOs seen together, etc.) he thinks they may be inter-dimensional (involving energy, and a physical-nonphysical component)
 - does not believe the government knows what they are either
 - high tech equipment today is better than in the past (uses them plus casting materials, kits for samples, etc.)

What does this possibly say about his cosmology?

According to him, his beliefs have changed based on the many, many reports from officials and investigations of the sightings, showing tracks, UFOs, and other strange phenomena that point to Bigfoot being something more than previously believed (a mere animal). His cosmology may be in trying to find answers to explain the evidence, which incorporates the natural with the paranormal. Although he has had a non-visual encounter (or more), he has not seen Bigfoot.

11. FACTS ABOUT RESEARCHER WINONA ROUILLARD KIRK:

- lives in Lower Mainland British Columbia, lived on a reserve in Alberta, but grew up in Virginia
- heard of Bigfoot growing up, read books, watched In Search Of
- moved to First Nations reserve in AB and heard tales from Nakota people
- nearest neighbors 1 mile on each side, lots of wild animals

- heard vocalizations of Bigfoot, interested in their behavior and says "if there is a language there is a culture"
- believes she saw Bigfoot on all fours the—the size of a horse—with 4-5" long hair, and what looked like a baby orangutan
- there were lots of stories on her reserve about Bigfoots (tata munny)
- other evidence witnessed: woodknocks, footprint tracks, howling and screaming and growling, felt heavy oppressive feelings, birds and nature stopped making noise, dogs would bark at them but not chase, saw eyes, potential language, other visual encounters
- practiced gifting, possibly received a gift (snow globe), stopping the gifting caused them to hit the house
- been positive overall, exciting
- thinks its some type of hominid or great ape, but more closely related to us (like a cousin)
- has used thermals, parabolic dish and recording devices, etc.

What does this possibly say about his cosmology?

Has a unique blend of US-Canada outlook plus the Native point of view so the cosmology is surely mixed. Yet, nothing paranormal stands out with the habituation activity and her opinion of their hominid-like attribution depicts a cosmology likely more akin to science, yet I know she is a spiritual person and we have spoken at depth on many things, so I know there is more to her cosmology than what it appears here in these words, especially because of the Native influence. She witnessed Bigfoot and had multiple types of non-visual encounters.

12. FACTS ABOUT RESEARCHER STEVE KULLS:

- lives in NY
- studied criminal justice, NYS licensed private investigator, trained forensic interviewer
- been on TV (many channels/shows), is an author and radio show host (squatchdetective.com)
- believes he has seen two Bigfoot with the naked eye (one 7-8' tall, dark orange eyeshine reflection, saw blinking)
- into Bigfoot topics for a long time, spoke with witnesses to debunk and was shocked by their authentic extreme physical reactions
- Bigfoot is a pastime, but has learned ecology, tracking, biology, anthropology, earth science, animal behavior, survivalist and psychology info

- too involved to give it up but not an obsession either
- social media has opened the field to those unworthy of the search (based on sensationalism)
- weird stuff like "'mindspeak' and 'zapping,' etc. can have a scientific explanation"
- tracks and appearance and behavior in reports "all point to primate", humans are primates and aside from them "they are the smartest of the primates"
- people confuse habituation with habitation, which people use unknowingly, has used this successfully for a short time (2011-2013) with eyeshine, audio, personal experiences--they must feel in control, not you
- has used much equipment (recorders, cameras, night vision, thermal, etc.)—but focuses more on them than equipment

What does this possibly say about his cosmology?

Based on his background and education with the hard sciences and real world, plus his opinion that mindspeak and zapping have scientific explanation, and his opinion that Bigfoot is a smart primate, his cosmology would likely be that of the world and cosmos having natural origins and laws. He has seen two Bigfoot.

13. FACTS ABOUT RESEARCHER THOMAS MARCUM:

- he is from Kentucky
- a photographer, filmmaker, author, plus founder of TheCryptoCrew.com and Zombie Media
- saw a large shape following them in woods as a teen (dogs were terrified)
- his first interest was UFOs, saw lights as a kid, interested in ghosts and later Bigfoot, interest in weird things
- filmed and researched on his own and later discovered the Bigfoot community
- hobby turned into more serious work, wrote books and made films
- overall positive experience, hikes and explores
- dangers of steep mountains are challenging, people think you are nuts too
- purchasing equipment is self-financed
- needs time to go explore
- thinks it is a primate of some sort (keeps it broad on purpose)

- has a research area with some success—tracks, structures
- use game cameras, audio recorder, perform knocks/whoops, K2 meter, does a little gifting, casting material, etc.

What does this possibly say about his cosmology?

Due to interest in ghosts, UFOs, and "weird things", perhaps his cosmology is a mix of paranormal or spiritual along with the natural world due to the fact that he sees Bigfoot as a general "primate" and does not think it wise to narrow it down yet. He has had experiences with Bigfoot, from seeing something to physical evidence.

14. FACTS ABOUT RESEARCHER JEFF MELDRUM:

- full professor of anatomy and anthropology in Idaho
- studies evolution of hominin bipedalism, focusing on footprints
- collects footprint casts attributed to relict hominoids worldwide, conducts lab and field research worldwide, speaks and presents, writes publications, been on TV and radio, is an author
- experienced a nocturnal visit with vocalizations, tooth-clacking, rifling backpacks, brushing tents, 16" footprints
- intro to Bigfoot was PGF as a kid, later analyzed a video of an encounter, examined Krantz's cast collection, made casts
- as an anatomist he has traveled extensively searching for relict hominoids, interviewing witnesses, examining evidence
- says a paradigm shift has occurred and that "previous paradigms of human evolution did not allow for the existence of relict hominoids" so scientists have been closed-minded despite evidence
- avoids using the word "believe" as it denotes faith (despite evidence), utilizes objectivity versus subjectivity
- has used many technologies in the field, not convinced habituation works

What does this possibly say about his cosmology?

He obviously takes a position of evolution, science, and the natural world as an anthropologist and anatomist while utilizing footprint casts and physical evidence; therefore, his cosmology would be connected to that. He has experienced a nocturnal visit by a creature he thinks was likely Bigfoot/relict hominoid.

15. FACTS ABOUT RESEARCHER MARK MILLS:

- Ohio is his main research area, has been researching since 1998
- independent investigator (no group affiliations) but does go into the field with different groups (MNBRT, Night Stalkers, etc.)
- has been on Finding Bigfoot show
- had three visual encounters and 20+ others (sticks and rocks flying at him), one slammed a tree into the ground, shook tree, heavy footsteps, mimicked his name (scary), heard one sneeze, grunts, they ran through woods around him, screamed twice at him
- has thermal images (not public)
- legend of Boggy Creek movie and newspaper spurred his interest
- first encounter in 1998 got him going with more research
- positive and negative experiences
- most challenging thing is convincing people they are real
- thinks Bigfoot is part ape, part human
- uses thermo imager, audio recorder, branches for hitting trees, wood blocks clacking, hammer, screams and whistles, rocks clacking, peanut butter smeared on trees

What does this possibly say about his cosmology?

His background as an independent researcher and investigator reveal his methods are typical for someone who learned and educated himself over time; he appears to have experienced a lot compared to some (vocalizations and sounds like words included). His cosmology is likely naturalistic since he sees Bigfoot as being part ape, part human (hybrid or hominin/hominid). He believes he has seen three Bigfoot and had dozens of other types of encounters.

16. FACTS ABOUT RESEARCHER RON MOREHEAD:

- lives in Washington State
- known for his research for Sierra Sounds Bigfoot recordings (scientifically studied), is an adventurer, researcher, author (Voices in the Wilderness, The Quantum Bigfoot), and producer, and has been on TV, radio, and documentaries
- he has years of research and experience combined with quantum physics to explain paranormal Bigfoot
- he says his first encounters 1971 researched "how and when giants came into existence and what they may represent to humanity"

- he says his first sighting was 1974 (Sierra chatter), continued having encounters with a Bigfoot family for years
- Bigfoot research went from hobby to lifestyle, opened his mind to quantum physics so considers it a positive thing
- challenging at conventions when people's minds are not open to how the universe works and affects their perceptions of reality
- believes Bigfoot is not the same genome, are a relict hominoid, but also hybrids (cross with humans, but also an alien component), thinks they may be more human-like due to crossing with Natives (more diluted genetically)
- prefers to protect them from human exploitation, but does use hand-held recorder and camera, suggests using habituation for a trusting environment

What does this possibly say about his cosmology?

He believes in science, but an alternative one--quantum physics, so his belief is that Bigfoot can be a physical relict hominoid, as well as a human-hominoid mix (particularly with Natives), and also the 'giants' (Nephilim) spoken of in the Bible with an alien component due to his cosmology that supports these notions. He believes he has seen and heard Bigfoot and had numerous encounters.

17. FACTS ABOUT RESEARCHER KIPP MORRILL:

- has lived in California for years but moved to Oregon as of this writing
- fire career in national forests working for BLM and is a family man
- says he has not had a definitive experience with Bigfoot, but one was unexplained (heard something scream--large lung capacity) and left spooked
- always fascinated by the idea of Bigfoot, read books and watched In Search Of, and PGF
- went on expeditions with Bart Cutino since 2010 and became familiar with Bluff Creek Project, considers himself an enthusiast more than researcher, enjoys wildlife and friends and the Bigfoot aspect accompanies this as a hobby
- positive experience, lifelong friends with common interest, but negative experiences due to ridicule and being called crazy
- challenges include finding time and trying to explain to other "why it is possible they exist and why I believe they do"

- believes they are F&B creatures "who have extraordinaire capabilities" like speed, agility, hiding within their environment.
- hard to believe in supernatural or spiritual aspect but does not discount it since nobody knows for sure
- uses recorder, thermal imager, would love to put teams on the ground to search in an organized way

What does this possibly say about his cosmology?

His cosmology is likely mostly natural but does not deny a supernatural point of view. He believes they are F&B creatures but open to a possible spiritual component as there has been no conclusive proof either way. He has potentially heard a Bigfoot scream but otherwise has not seen a Bigfoot.

18. FACTS ABOUT RESEARCHER DEREK RANGLES:

- lives in Washington State
- co-founder of Olympic Project, family man, owns landscape construction firm, wilderness guide, been part of Meldrum's NAAP and the BFRO, been in documentaries, baited for the Skookum impression
- believes he has seen Sasquatch (1985), saw the silhouette of a "very large ape looking creature" that had thrown rocks around them before they ran off
- he was consumed, wanting to know what he had seen on the ridge, dove into research after that, gaining more time after some years to do more field research
- says it has been an overall positive experience, and is intoxicating, but is difficult researching a species not yet acknowledged (by science/society), loves the people he works with, but people think you are crazy, was hard on his wife for a decade as he was gone a lot
- challenge is lack of evidence, real evidence does not come easy (needle in a haystack), balancing family, work, and other obligations
- does not know what Bigfoot is but does not think it is just an ape or it would have been discovered by now
- involved in DNA studies, often comes back human on Mitochondrial (mother's side) so believes they are "more human than ape", plus are "very, very smart" and superior in the wilderness than people
- uses high def cameras, thermal imagery and recorders, night vision, audio, but not habituation

What does this possibly say about his cosmology?

His cosmology is likely one of the scientific natural world due to his background and experience (landscaping, construction, Olympic Project) and how he defines the Bigfoot as "more human than ape" as its DNA was tested and allegedly found to be a mix. He believes he has had encounter(s) and seen at least one Bigfoot, which changed the course of his future in research.

19. FACTS ABOUT RESEARCHER ANTHONY SHIELDS:

- lives in Oklahoma
- is an "out of pocket" independent researcher, family man, barber/business owner, outdoorsman, explorer, no-kill researcher
- has not seen Bigfoot
- client told him about his own sighting, which spurred him to dive into Bigfoot research (he believed him)
- heard woodknocks and followed to powerlines, dog whimpered, creepy feeling, 50 yards away 8-9' tall dark mass with eyeshine
- is honest with himself, does not jump at everything he thinks might be Bigfoot but wanted to go out with a gun after that
- his trusted friend's (a Vet) story was "life-changing for me"--went from armchair interested to full-time passion
- he knows they are there but will give it 10 more years before giving up to find a new hobby
- positives are enjoying outdoors more, and picking up new hobbies like wildlife photography and spotting, trail cams, thermal and infrared, recording devices, and drone use--all because of Bigfoot research
- negative would be chronic poison ivy and sumac prescriptions
- challenges are funding and time
- believes Bigfoot is some sort of Neanderthal, maybe more ape roots than Cro-Magnon or other Homo sapiens, we evolved toward science and stars, they evolved toward wilderness
- he does not believe they are "transdimensional beings, UFO pilots, or demons", sees them as F&B creatures than can outrun and outwit humans
- finds hot spots, calls local authorities to get a feel for the area, uses multiple techniques (woodknocks, cooking meat smell) and technology (bait cameras, infrared, GoPro, thermal, etc.)

What does this possibly say about his cosmology?

His belief is that Bigfoot is a type of hominid or hominin with more ape qualities than humans. Does not believe in any woo woo versions of Bigfoot, so his cosmology likely follows this trend of a natural world and scientific point of view. Has not seen Bigfoot but believes they exist and believes his friends who had sightings.

20. FACTS ABOUT RESEARCHER ZACH STARRICK:

- he lives in Illinois
- raised as a cowboy, co-founder of Southern Illinois Monster Hunters, hunts and fishes, always had a passion for the unknown
- says he had first encounter with Sasquatch at age nine, which started a quest to find closure
- believes his most significant experience was a couple years ago, chased by alpha male, went out with a gun after that
- also at age nine he heard a Bigfoot call and that is when his search started, like a mission to prove the creature exists, reads books and shows, started field work at age 14-15
- was a loner, spent time at library as a youth reading every single book on Bigfoot, ghosts, and other monsters
- positive is he's gained a lot of friends now considered family [fictive kin]
- negative side is he's had threats against him because he refused to lie when they asked him his opinion or he called them out when they took credit for someone else's finds/work
- challenge is finding time to be in the woods more
- says he honestly does not know what Bigfoot is, but feels that Bigfoot would have been found already if it was natural (like H. erectus, Neanderthal, Gigantopithecus blacki, Cro-Magnon, undiscovered great ape, feral humans) due to alleged DNA test results, but may be extraterrestrial rather than terrestrial—just his random thought
- he does not do habituation because you might be feeding a bear and that is dangerous, instead he leaves chewing tobacco, and uses equipment like parabolic microphone, recorders, night vision and spotting scopes, call blasting, etc.

What does this possibly say about his cosmology?

His knowledge is of science related natural creatures (hominoids) but does not think the DNA tests indicate what they are so is open to the possibility

that they may not be terrestrial creatures but rather extraterrestrial—not sure he believes that yet but is hesitant to nail down what they are due to lack of enough evidence. This means his cosmology would probably be open to a still-scientific view of life on other worlds and that ETs may be visiting earth, while still keeping a naturalistic point of view. He believes he has heard and was chased by a Bigfoot, which made him want to carry a gun after that for protection.

21. FACTS ABOUT RESEARCHER KATHY STRAIN:

- she lives in California
- is an anthropologist/archaeologist and researches Native cultures and their traditional beliefs in Sasquatch, is an author and on the Board for a non-profit (AIBR) and member of NAWAC
- she believes she saw two Bigfoot in OK in 2012 with four other people just before dusk, 6' and 4' tall, she exclaimed their presence and they ran away, so was witnessed by all and was a "life-changing event" for her, switching from "believing" to "KNOWING"
- believes she also saw a baby Bigfoot in 2013 and adult male in 2014, same area
- had interest since childhood with Legend of Boggy Creek, asked teacher how she could study Bigfoot and was told to become an anthropologist, so she did, her mom also bought books for her on the subject, summers spent outdoors, started working with tribes later
- she officially went into anthropology due to Bigfoot, met her husband at a Bigfoot conference, vacations centered around Bigfoot, her oldest son heard a howl so they do call blasting together in that study area, both sons trained early to know animal sounds, including grandson
- all positive, would not change anything, loves talking with Native Americans about Bigfoot, but would like to change some negative things researchers or groups do (attaching unbelievable traits to F&B animals, mindspeak, etc.)
- challenge is waiting for proof of its existence, you see them and their prints, heard screams, had rocks thrown at you, it is difficult to accept as "evidence" and not proof, worries if they might go extinct and losing the chance to conserve the species long term
- believes it is an ape with no special abilities or powers just like any other animal, has advantages in its own environment but is not a

"super" power or paranormal

- Native stories have only rare, odd aspects to them regarding spiritual versus physical Bigfoot (Yokuts believe Bigfoot comes from heaven to guide the dying to the other side, but that is not a physical Bigfoot)
- believe they will come to you if you just go camping, etc., but be prepared and carry equipment like night vision, thermal, camera, plaster, notebook, etc.

What does this possibly say about his cosmology?

As an anthropologist and archaeologist who works with traditional Native stories, she sees Bigfoot as a natural F&B creature, so her cosmology is likely similar, as in a naturalistic world. These would be animals (apes) rather than anything else. She has had a sighting of two creatures with witnesses and has had other activities witnessed. She had an interest in Bigfoot since childhood and considered herself a 'believer' before a 'knower' (due to her own sighting).

22. FACTS ABOUT RESEARCHER LON STRICKLER:

- lives in Pennsylvania
- is a Fortean researcher, author (7 books), publisher of "Phantoms and Monsters" blog (read by paranormal enthusiasts and investigators), he and his reports have been on TV and radio
- believes he saw Bigfoot in 1981 in Maryland, which started his interest in cryptozoology, dog barked and growled while he was fishing, saw dark hairy creature in thickets, dog yelped, stood up at 7-8' tall and made 'tick' sounds, strong musky scent (like fox urine), went to make a report and saw dog had blood on it, called cops and met them at forest site near river but they would not let him talk and they took hair samples and later there was "no report" of such an incident but was told feds got involved
- he tried gathering information about his sighting and found two more class A sighting accounts and four general reports (BFRO), he interviewed witnesses of other encounters, heard skeletal remains of a large 'human' found, skull and only few pieces (incl. 22" humerus) remained with patches of fur, cops and unmarked helicopters and vehicles involved, no mention on the news
- thought it looked like a prehistoric human but hairier, the sighting got him interested in cryptids and became "a part of my total interests in

the unexplained"

- positive that it has given him recognition, but it just happened
- challenging part is dealing with people who "refused to accept the possibility of supernatural Bigfoot and cryptids", which has been slowly changing
- believes there are indigenous Bigfoot like in PNW, Canada, and deep south, but majority are F&B being "capable of moving between realities" as corpo-terrestrials (corporeal entity that can use portals or wormholes), applicable to non-terrestrial entities as well, deals with quantum mechanics and interdimensional travel we cannot do yet
- he has a disability so cannot go into the field as much now so has a team, Bigfoot takes advantage of State lands, has been involved in four habituation sites in Canada too, locations always kept secret

What does this possibly say about his cosmology?

His obvious connection with the paranormal in his blog and research, and belief that these are F&B beings that can use quantum physics to move through realms indicates a potential cosmology that is more expansive than most. This could indicate a science-based cosmology of a universe with alien life forms, or just interdimensional portals and wormholes for movement between places rather than necessarily a spiritual point of view only. He believes he has seen Bigfoot, which started his research into that and other unusual phenomena.

23. FACTS ABOUT RESEARCHER CRAIG WOOLHEATER:

- lives in Texas
- was curious about Bigfoot ever since childhood, watched documentaries on UFOs and cryptozoology, in 1997 started research, bought books, in 1999 jumped into more official research with others and formed the TBRC (non-profit)
- he has been on or contributed to TV shows, documentaries and films, etc.
- believes he saw a Bigfoot that was 7' tall with grey hair (bipedal) within 20 feet, saw for 7-8 seconds while traveling 70mph in Louisiana
- what spurred his interest included 1969 flap (rash of sightings within a short period of time) of Lake Worth Monster, John Keel's Strange Creatures From Time and Space, and The Legend of Boggy Creek

- he founded TBRC 5 years after his sighting, organized the Texas Bigfoot Conference (continues today)
- affected him positively, new people and friends, making Jefferson TX a cryptotourism spot
- challenges are dealing with haters, jealous people
- thinks Bigfoot is a yet scientifically undiscovered, uncatalogued ape
- does not do field research anymore but did favor camera traps and other tech to collect verifiable photo/video evidence, no longer tries to prove anything to anyone

What does this possibly say about his cosmology?

His comment that Bigfoot is a "yet scientifically undiscovered, uncatalogued ape" communicates his naturalistic stance on their existence and his possible cosmology about the world and Bigfoot's place. I also know he takes a no-kill stance. He believes he has seen a grey-colored Bigfoot.

Discussion and Conclusions

We can look more deeply into the information above by using a chart and specific questions. While their potential cosmological outlooks are above, some general glimpses into their daily lives as Bigfoot investigators and their backgrounds are below, at a glance. For instance, in Chart 1 below, there are answers to questions like these: Where are they located? Did they have a prior interest in Bigfoot before becoming researchers or did something trigger them, and if so, what? Have they had a visual sighting? Was the sighting what triggered them into their research, or something else? Have they experienced other activity rather than a sighting of the actual creature? Do they have a science-based view that Bigfoot is a natural creature, or are they open to the paranormal/alien view or quantum physics as possibly being an alternative explanation? *Note: chart below will be blank if there was no qualifying answer for that column by researcher(s).*

NAME	LOCATION	PRIOR INTEREST	TRIGGERED INTEREST	VISUAL SIGHTING(S)	EXPERIENCED ACTIVITY	NATURAL / SCIENCE	QUANTUM PHYSICS	PARANORMAL / ALIEN
Kris Allen	TX, WV	no	sightings	yes	yes	yes	open	open
Daniel Benoit	VA	yes	PGF	yes	yes	yes		
Lyle Blackburn	TX	yes	stories	no		yes		
Tyler Bounds	WA	yes	TV shows	yes		yes		no
Michael Cook	KY	no	sighting	yes		yes		open
Adam Davies	UK, US	yes	cryptids	no		yes		no
Henry Franzoni	OR	yes	smell and forcefield	no	yes	yes	yes	yes
Ken Gerhard	TX	yes	PGF/MN Iceman	no	yes	yes		
Jeffrey Gonzalez	CA	yes	PGF / TV show	yes	yes	yes		yes
Stan Gordon	PA	yes	since childhood	no		yes		yes
Winona Rouillard Kirk	BC	yes	books / TV show	yes	yes	yes		
Steve Kulls	NY	yes	witness reaction	yes		yes		unsure
Thomas Marcum	KY	yes	since childhood	yes		yes		
Jeff Meldrum	ID	yes	PGF, TV, casts	no	yes	yes		
Mark Mills	OH	yes	sighting	yes	yes	yes		
Ron Morehead	WA	yes	encounters		yes	yes	yes	yes
Kipp Morrill	CA, OR	yes	books / TV / PGF	no	yes	yes		open
Derek Randles	WA	yes	sighting	yes		yes		unsure
Anthony Shields	OK		friend's sighting	no	yes	yes		no
Zach Starrick	IL	yes	sighting	yes	yes	yes		yes
Kathy Strain	CA	yes		yes	yes	yes		no
Lon Strickler	PA	yes	sighting	yes	yes	yes	yes	yes
Craig Woolheater	TX	yes	TV/film	yes	yes	yes		

As you can see, at least eight or nine of the researchers had a sighting/encounter, whether their own or someone else's that triggered them into doing full-on research. Only two people did not have a prior interest in Bigfoot before they jumped in, and one person did not mention it either way. Unanimously, people thought that Bigfoot is a natural being and/or tied to science. However, a few of them were open to the possibility of the paranormal, extraterrestrials, or quantum physics to explain the stranger behaviors or evidence. About 11 people (almost half) mentioned being influenced by cultural factors in some way, whether growing up as children, watching television shows or reading books, or watching the PG film.

In Chart 2 below, a comparison is made between the researchers as to things they consider positive and/or negative about their Bigfoot research, as well as what the biggest challenges are to them. Lastly, a list of what they think

Bigfoot is provides a quick overview of their different beliefs or feelings or thoughts on the matter; as you can see, some patterns develop.

NAME	POSITIVES	NEGATIVES	CHALLENGES	THINKS BIGFOOT IS
Kris Allen	overall	teasing	time	like Neanderthal, may be multiple species
Daniel Benoit	seminars / conventions	no answer	criticism	undiscovered / unclassified ape
Lyle Blackburn	fun, part of career, meet people, friends	no answer	cost	species of ape, relict hominoid
Tyler Bounds	travel and research, filming Finding Bigfoot	no answer	non-scientific assumptions from people	hominid, hominin, extinct species, unknown from fossil record
Michael Cook	friendships, better understanding of the world, ability to turn the other cheek	ridicule, bullying, bashing from skeptics & researchers	time	primate, F&B, some with metaphysical abilities (like humans)
Adam Davies	adventures yet survived	no answer	cost	physical creature with intellect (not magical)
Henry Franzoni	understand consciousness, awareness, life, Indian cultures	no answer	losing friends, engaging with Bigfoot community, convincing dad	it's another order of life, energy form, physical and pure energy
Ken Gerhard	travel, investigate, experience, friends, meet heroes	no answer	hoaxers, non-objective people, funding / financial support	robust relict hominid
Jeffrey Gonzalez	evidence, Internet talk show, TV	no answer	time, cost	real because of DNA, have special abilities (telepathy, cloaking)
Stan Gordon	research as part of my daily life	no answer	ridicule, skeptics	was 'unknown species' but now tied in with UFOs, some may be interdimensional
Winona Rouillard Kirk	excitement of research, added a dimension to my thinking	no answer	people can be traumatized, wanting to know if they have language / culture	a type of hominid, more related to us than chimps / gorillas, a cousin
Steve Kulls	invested in the mystery	no answer	social media "researchers", weird stuff like zapping / mindspeak	primate, smartest aside from humans
Thomas Marcum	healthier now, meeting people	no answer	physical challenges (steep dangerous mountains), cost, time	primate
Jeff Meldrum	travel for evidence, interviewing witnesses, evidence to prove existence	no answer	persistent outdated paradigms in science	objective evidence sasquatch exists (relict hominid)
Mark Mills	to do research, find out more	some negative	convincing people they are real	part ape, part human
Ron Morehead	opened mind to quantum physics science	no answer	convince people to open their minds	relict hominid, human hybrids but with alien component
Kipp Morrill	friends with common interest	ridicule, being called crazy	time	F&B creatures with extraordinaire capabilities
Derek Randles	research is intoxicating, friendships	people think you are crazy, does not exist, ridicule, affects marriage	lack of real evidence, balancing family, work, and life	more than just an ape (female Mitochondria), very smart
Anthony Shields	passion for outdoors, new hobbies	wife not interested, investment, medication for poison ivy / sumac	funding, time	branch of Neanderthal but closer to ape roots, not transdimensional or UFO or demons, just F&B that outwit us
Zach Starrick	new friends like family	threats made against self and family for telling truth	time	may be terrestrial or more extraterrestrial
Kathy Strain	talking to Natives, see beautiful areas to look for Bigfoot	people having unbelievable beliefs assigned to a F&B being	waiting for proof when you have seen them and evidence, may lose chance to conserve the species	ape as any other animal, well adapted to environment, not paranormal
Lon Strickler	recognition, but notoriety was not the intention	dealing with people who refuse the possibility of a supernatural Bigfoot	indigenous F&B that can move between realities via portals / wormhole and maintain physical structure	no answer
Craig Woolheater	meeting people, new friends, making cryptotourism hot spot	no answer	dealing with haters, jealous people	scientifically underscovered, uncatalogued ape

A few things stand out from the chart above—meeting people and making new friends is overwhelmingly the top things listed as “positives” in their Bigfoot research, with only a few exceptions such as the fun of the research itself, notoriety, or the ability to travel, etc. All researchers listed positives

while less than half listed negatives. By far, the top two “challenges” to the research were: cost/funding, and time. Most people are doing this on their own time when they are not working to make a living. Only a rare few are granted funding or can do this type of research full time without worrying about how they are going to pay the bills.

The majority of the researchers involved believe Bigfoot is a relict hominoid, hominid, hominin, ape, or in some other way a relation to *Homo sapiens*. The influences on their beliefs would naturally include their own research, the witnesses they have spoken to, their educational background, their daily jobs, social networks, and any groups or social institutions they are officially or unofficially involved in.

Culture is not static and perspectives on Bigfoot have changed over time, particularly since the advent of social media’s influences on people, not to mention media in general. Transformational culture is made up of not only all of these influences upon Bigfoot believers and researchers but also those with liminal experiences and cosmologies that change or are altered due to some experience or as a result of long-term investigations into the Bigfoot phenomenon.

Pro-Kill Survey Results

In the Bigfoot belief survey from earlier in this book, there was a question asking participants if they were pro-kill or no-kill, along with questions on religion and political background. I compared all those areas within the pro-kill group only (a minority subgroup within the survey results) and found some intriguing findings.

As a refresher, *some* of the questions from the survey are listed below, but only those that were most important for this (pro-kill) part of the study:

Survey Questions of Most Importance for the Pro-Kill Study

Q6: Do you believe Bigfoot exists [multiple choice]

Q7: What do you think Bigfoot is? [multiple choice]

Q9: To find Bigfoot I believe in [multiple choice – pro-kill or no-kill]

Q10: Are there different kinds of Bigfoot [checkboxes]

Q12: How often do you go out in the wilderness (walking/hiking, camping, searching for Bigfoot, working, etc.) [multiple choice]

Q13: Hunting [multiple choice]

Q14: What is your spiritual outlook [multiple choice]

Q15: What is your religious denomination (Example: Catholic, Evangelistic Christian, Mormon, Muslim, Jewish, Buddhist, Hindi, Pagan, Wiccan, agnostic, no religion, etc.) [write-in]

Q16: Political beliefs [linear scale multiple choice]

Q17: Political preference [multiple choice]

Pro-Kill Group

Let me mention the general hunting results from the survey first because pro-kill Bigfooters believe in killing Bigfoot. It can be inferred that those who believe in that may also be hunting other animals. Out of the 300 general respondents, 71% do NOT hunt, while 15.3% hunt for FOOD, and 13% hunt for FOOD AND SPORT, and <1% hunt only for SPORT. So, what do the pro-kill subgroup believe or do? Before I get into that, I will cover the other general information on spiritual outlook and political beliefs for all Bigfoot believers, and then I will narrow it down further.

The *general* Bigfoot community was included in the main survey and statistics in an earlier chapter. The Pro-kill group is actually a subgroup of the Bigfoot community but called a *group*. Any further division of the pro-kill group is referred to as *subgroup(s)*.

The spiritual outlook of 298 general responses is not quite evenly distributed between Conservative (28.5%), Moderate (25.8%), Liberal (19.5%), and Secular (26.2%) spiritual believers. We will look at pro-kill Bigfooters group shortly, but first...

The political preferences chart shows 297 general responses with 36.4% of respondents self-identifying as Republican, 15.2% each for Democrat and Independent, and 7.7% as Libertarian. Meanwhile, we had 17.8% as “none of the above”, which means they may have fallen outside the scope of any of the parties, do not vote, or simply refused to identify their political affiliation on a survey (this commonly happens).

So how do pro-kill Bigfoot believers fall in these categories of hunting, religious or political beliefs, or even what they consider Bigfoot is (animal, hominoid, etc.) when you set aside all the no-kill folks from the dataset?

Because pro-kill Bigfoot believers are a small minority of the survey respondents, I did a quick analysis using just the pro-kill data. I pulled out the pro-kill respondents from the total survey results and looked for any statistically significant patterns. This is looking at a subset of data; it is not cherry-picking, a behavior I speak out against, as the data for the no-kill respondents is kept and referred to elsewhere in this book. These were the original patterns that I observed through inductive research, which after the survey stood out in front of me on the screen as I peered at the data up close within the ‘pro-kill’ group alone, except this time with far more detail. It verified what I had silently hypothesized would reveal itself within the survey data. The relationships that stood out were unique because they appeared to correlate across categories, such as pro-kill and hunting and conservative practices/beliefs and what people believe Bigfoot is (aka humanoid, animal, etc.).



**Sharon Eby and Carla Newman (sociologist)
at Carlsbad Caverns, NM**

The findings were quite interesting, so I presented it to another sociologist, Carla Newman, to discuss the data results; her reply was, “I think there’s definitely a type emerging, demonstrated by the data.” Granted, these numbers are only a small part (pro-kill were 12.9%) of the total number of respondents, but the trends presented here are definitely outside

the scope of the
“general”
respondents
(87.1% of which
are no-kill). It
appears that the
strongest data
found were for
the subgroup (one
of three) was the
sport/trophy
hunters.

The chart below shows the numbers, but I will mention a few important points first. The subgroups of PRO-KILL Bigfoot believers were divided into these three:

- Trophy hunters (7 people)
- Hunts for food (10 people)
- Do not hunt (21 people)

I analyzed the data subject to these three subgroups, independently from each other, so the percentages listed below will be from within their own subgroups as defined by that subgroup.

Based on the number of hunters (17) versus nonhunters (21) shown above, we can safely say that not all pro-kill believers necessarily carry or use guns since over half of them do not self-identify as hunters. However, it does not mean they do not own a gun, or use a gun for target practice, self-defense, or other purposes—it just means they do not ‘hunt’. I do know plenty of Bigfoot researchers who keep a firearm with them in the woods for the safety of their own person, whether due to bears or cougars, or dangerous people, yet they hold a “no-kill” stance; therefore, it is entirely possible a “pro-kill” person who does not hunt may own or carry a gun, but it is not a prerequisite.

Out of all these three subdivisions of the pro-kill group (trophy, hunts food, no hunt), I analyzed the areas of:

- 1) Spiritual outlook
- 2) Political preferences

3) Believe in bigfoot

4) Bigfoot is a... (animal, physical humanoid, interdimensional, etc.)

I also checked for anything else that stood out (there was only one) for how often people go into the woods, which only applied to the 'trophy hunters' subgroup. Again, with all of these comparisons, I did not draw out any data that was inconsequential, so focused only on numbers that stood out as prominent, apparently important, interesting, or similar due to high percentages or to make comparisons.

In many of these 4+ areas listed above, the **TROPHY HUNTERS** tended to self-identify as more:

- Spiritually conservative (71%), and Christian or Catholic (86%)
- Politically very conservative (86%), and Republican (57%), Libertarian (28%), Independent (15%)
- 71% Believe in Bigfoot
- 71% Go into woods often/very often
- 86% Bigfoot is a *physical humanoid*
- 100% Pro-kill

Similarly, the **HUNTS FOR FOOD** subgroup tended to self-identify as more:

- Spiritually conservative (40%), and Christian or Baptist (50%)
- Politically conservative (70%), and Republican (80%), Green Party (10%), None (10%)
- 80% Believe in Bigfoot
- 20% Bigfoot is an *animal*
- 80% Bigfoot is a *physical humanoid*
- 100% Pro-kill

Lastly, the **DO NOT HUNT** tended to self-identify as more:

- Spiritually conservative (24%), and some form of Christian (52%)
- Politically conservative (33%), and Republican (33%), Democrat (14%), None (29%)
- 71% Believe in Bigfoot
- 10% Bigfoot is *interdimensional*
- 90% Bigfoot is an *animal*
- 100% Pro-kill

Here is the chart showing the same stats:

Trophy hunters	7 people	Hunts for food	10 people	Do not hunt	21 people
Spiritually conservative	71%	Spiritually conservative	40%	Spiritually conservative	24%
Christian or Catholic	86%	Christian or Baptist	50%	Some form of Christian	52%
Politically very conservative	86%	Politically conservative	70%	Politically conservative	33%
Republican	57%	Republican	80%	Republican	33%
Libertarian	28%	Green party	10%	Democrat	14%
Independent	15%	None	10%	None	29%
Believe in Bigfoot	71%	Believe in Bigfoot	80%	Believe in Bigfoot	71%
Go into woods often/very often	71%	Bigfoot is animal	20%	Bigfoot is interdimensional	10%
Bigfoot physical humanoid	86%	Bigfoot physical humanoid	80%	Bigfoot is animal	90%
Pro-kill	100%	Pro-kill	100%	Pro-kill	100%

According to these results, most of those who hunt and self-identify as ‘spiritually conservative’ also tend to believe Bigfoot is humanoid and they go into the woods often/very often. Looking at this from the opposite perspective, most people that ‘do not hunt’, yet are pro-kill, tend to be more spiritually moderate or progressive (76% inferred) instead of spiritually conservative (24%), while those who ‘hunt for food’ are less spiritually progressive than that, coming in at more conservative (40%) but still much less conservative than the ‘trophy hunters’ subgroup (71%).

The spiritual mindset is important because it can influence a person's religious choices. The tie between spiritual mindset and conservative political preferences is also enlightening. These linkages may be because of one's cultural background or perhaps less likely, it may be a genetic predisposition (nurture versus nature). The ‘trophy hunters’ group is also not just spiritually “conservative” like the other two groups (‘hunts for food’ at 70%, ‘do not hunt’ at 33%) but is self-defined as “VERY conservative” (86%).

One aspect of conservative religious beliefs is that of fundamentalism. According to Steffen (2019), in an article titled “Scientists Establish A Link Between Brain Damage And Religious Fundamentalism”, both neurological and psychological perspectives are important in how a person functions because neurology and psychology can greatly influence how people behave. These can also influence a person's political involvement, which is potentially volatile since Northwest University’s Jordan Grafman “links brain damage and religious fundamentalism” (para. 1).

Religious beliefs are not modified or "updated" based on new empirically derived (scientific) evidence. According to Steffen (2019), “religious beliefs are strongly associated with conservatism, meaning that they are fixed and rigid” and furthermore, “an ideology that emphasizes traditional religious texts and rituals and discourages progressive thinking about religion and

social issues” may be tied with why they “will often be aggressive” towards people who do not share their beliefs (para. 5, 6). This proclivity induces a kind of anti-science, pro-supernatural stance, which closes minds to new evidence or anything that does not match with the beliefs of the conservative individual who holds those views dear.

According to a study published in 2011, there are cognitive flexibility differences between two sets of Vietnam Veterans. Group A consisted of 119 Vets who had suffered head injuries, Group B consisted of 30 Veterans who did not suffer head injuries. Although everyone possesses ‘cognitive flexibility’ (similar to open-mindedness and creativity), the brains of Group A showed a decline in their ‘cognitive flexibility’ compared to Group B. They exhibited symptoms of impairment in the prefrontal cortex of their brains, which Dr. Grafman and his colleagues correctly predicted would include scores that were low in cognitive flexibility and high in religious fundamentalism. The conclusions of the study showed anything that impairs the prefrontal cortex, “whether from brain trauma, a psychological disorder, a drug or alcohol addiction, or simply a particular genetic profile—can make an individual susceptible to religious fundamentalism” (Steffen, 2019, para. 13).

For more information, the two primary source journal articles that are associated with Dr. Grafman’s studies on cognition and fundamentalism include “*Studying injured minds—the Vietnam head injury study and 40 years of brain injury research*,” and the paper titled *Biological and cognitive underpinnings of religious fundamentalism* (Raymont et al., 2011; Zhong et al., 2017). (see references list at the end of this book) In the former, Raymont et al. (2011) says that because the brain, fundamentalism, and cognitive aspects are variables that are taken together, that their “results also challenge the “false belief tagging” hypothesis. Religious fundamentalism would quickly become maladaptive were it simply false belief — or confabulation”, which indicates that this may be a biological concern more than mere cultural beliefs (p. 19).

This aspect of fundamentalism (literalism, often associated with conservatism) could be at play with some people who hold extremist or ultra-conservative beliefs (religious, political, about Bigfoot, or otherwise). This does not mean that all religious fundamentalists have brain lesions or other prefrontal cortex damage, and it would be in error to assume such. As

discussed elsewhere in this book, much of what people believe is socially constructed, enculturated, or learned behavior. However, this study sheds light on why some people may hold these views. It may also be one of the reasons why there is a link to fundamentalist or conservative beliefs in religion and politics... and as a reach, perhaps a belief in Bigfoot as well. One must question whether the belief in something as offbeat/unconventional as Bigfoot would constitute 'cognitive flexibility' or not, or whether it falls under a form of religiosity (since religious experiences are subjective) since some people tie the creature in with Biblical stories/teachings or even spiritual abilities. This aspect could be up for debate and likely worthy of its own study, especially considering this pro-kill group considers the Sasquatch as physical creatures rather than more spiritual-like beings.

Getting back to the survey results... all three pro-kill subgroups believe in Bigfoot about equally, at 71% (trophy, no hunt) and 80% (hunts food). However, one finding that stood out is that the 'trophy hunters' go into the woods "often/very often" (13+ times per year or weekly), so these folks are definitely outdoorsmen (80% of the five women 'hunters'—trophy or for food—are outdoorsy too), which makes sense.

In my opinion as a social scientist, the most substantial finding is the division among the hunters. The majority of hunters believe in killing Bigfoot while simultaneously believing that it is a physical humanoid. This means that they are in favor of killing a human-like creature. The 'do not hunt' subgroup believes that Bigfoot is merely an animal (like a gorilla, or similar).

This distinction is immensely important because the hunters versus non-hunters define Bigfoot very differently and those definitions are a part of their cosmology and enculturation. It is one thing to kill an animal (for food or otherwise) in many people's minds, but to kill something that resembles a human being would be unethical in some people's eyes. Even if Bigfoot is not genetically a "human", it still could be a relict hominoid, human hybrid, or at the very least a related species. I have heard this discussed (argued) by many people within the Bigfoot community too many times to count. To be clear, the option of an "animal" was a distinct answer in the survey, so those who said it could be a "humanoid" were very clear on the option they were choosing. That means that 86% of this 'trophy hunter' subgroup identifies

with killing something they consider could be a relation of humans, in order to prove that they exist. Perhaps there are other versions of “humanoid” or “relict hominoid” or “hybrid-human” (versus the other choice of “creature” or “strictly animal”) that were interpreted by respondents in the survey, but I originally intended to make this distinction clear using those words for the answer options. This is one of the biggest eye-openers in this study on pro-kill believers.

To be fair, relict hominoids could include apes or ancient ape-like non-humans or a more distant genetic relative on the evolutionary tree; however, an actual ‘ape’ creature would fall under the “animal” category. Since there could easily be some cross-over here in the labeling, this is one of the limitations of the survey. Therefore, future studies should have a more specific separation of the naming of ‘what Bigfoot is’.

What is interesting about these findings is that they are not new information. According to John T Chibnall (2017), in his research article titled *Physical and Social Characteristics of US States as Predictors of Reports to the Bigfoot Field Researchers Organization (BFRO)* from ‘The Relict Hominoid Inquiry’, a study was done on the BFRO reports of sightings and some social variables stood out, which pointed to a strong social component from out of the data:

A multiple linear regression analysis explained 61.3% of the variance in reporting volume ($R = .78$, $P < .001$) from two physical variables: square miles of forest and number of clear days (15.0% of the variance); and three social variables: social component score (percent voting Republican in the 2016 US presidential election, percent college educated, gun ownership), UFO reports, and religiosity (46.3% of the variance). The results indicate that the number of BFRO reports at the state level is explained substantially by social variables characterized by more conservative politics, lower education level, higher gun ownership, higher UFO reporting, and higher religiosity. The primacy of social variables in predicting BFRO reports, relative to physical characteristics of the state like amount of forest cover, are suggestive of a strong sociological component to Bigfoot-related experiences and reporting. (p. 17)

These results have some parallels to the survey I reported above, particularly in the pro-kill ‘trophy hunting’ subgroup in the social areas of conservative politics, higher gun ownership (inferred), and higher religiosity. Because I did not measure the variables of UFO reporting and education levels in my survey, I did not have them available to compare to the Chibnall study. Chibnall did mention that education levels were low (though intelligence level was not a factor). The closest my survey gets to the educational background is the question about the occupation. From the occupation, one could glean the educational background, however, I did not

feel this was necessary for this study. The most obvious limitation to this comparison between Chibnall's research and my own is that he found trends within the BFRO database. His results compared nicely with only a small 12.9% (pro-kill) of the overall participants (out of 300) in my survey, not to mention that the pro-kill 'trophy hunters' subgroup was a fraction of that—7 people out of 300 (2.3%). Chibnall's results did not really match up as well with the no-kill group (except, perhaps in religiosity and hunting variables).

No-Kill Group

To compare these findings with the no-kill group, I separated out different subgroups. These subgroups were:

- Hunts for sport
- Hunts for food & sport
- Hunts food
- Does not hunt

Additionally, the "Does not hunt" group was divided further into categories based on what they believe Bigfoot is:

- Does not hunt – HUMANOID
- Does not hunt – INTERDIMENSIONAL
- Does not hunt – ANIMAL
- Does not hunt – SPIRITUAL

There were only two people in the 'hunts for sport' subgroup, and the only thing common for these believers was that they were both political conservatives. This was not revelatory or significant, so I will leave that there.

Note: To keep these charts below easy to read I removed any percentages that fell below 30%.

For the No-Kill 'hunts for food & sport' and 'hunts for food' subgroups, the results are as follows (note that I did not include all data, just anything obvious but not necessarily significant):

Hunts for food & sport		Hunts for food	
Believe in Bigfoot	93 %	Believe in Bigfoot	100 %
Believe Bigfoot is a humanoid	61 %	Believe Bigfoot is an animal	62 %
Believe Bigfoot is an animal	32 %	Believe Bigfoot is interdimensional	38 %
Go into woods often/very often	50 %	Clearly witnessed Bigfoot	38 %
Spiritually conservative	57 %	Go into woods often/very often	62 %
Some form of Christian	79 %	Spiritually conservative	38 %
Politically Republican	54 %	Some form of Christian	75 %
No political affiliation	32 %	Politically Republican	38 %
No-kill	100 %	No political affiliation	38 %
		No-kill	100 %

Note: Like the charts above, to keep the ones below easy to read I removed any percentages that fell too low. If it is not listed, it is because it was inconsequential or too conglomerated compared to the rest of the data in that particular category.

The No-Kill ‘does not hunt’ subgroup was divided into four categories based on the type of Bigfoot they believed in—humanoid, animal, interdimensional, and spiritual. Their results are as follows (some percentages are not very high, but were the most concentrated in that particular category/question response):

Do not hunt - HUMANOID		Do not hunt - INTERDIMENSIONAL	
Believe in Bigfoot	94 %	Believe in Bigfoot	100 %
Believe Bigfoot is humanoid	100 %	Believe Bigfoot is interdimensional	100 %
Clearly witnessed Bigfoot	20 %	Go into woods often/very often	27%

Go into woods often/very often	36%	Spiritually liberal	36%
Politically Conservative & Liberal average	21%	Spiritually conservative	14%
Politically Moderate & Secular average	32%	Spiritually moderate	23%
Some form of Christian	50%	Some form of Christian	50%
No particular religion	30%	No particular religion	46%
*Liberal/Republican/None EACH	33%	Politically Republican	41%
No-kill	100%	No-kill	100%

*approximate (came close)

Do not hunt - ANIMAL		Do not hunt - SPIRITUAL BEING	
Believe in Bigfoot	87%	Believe in Bigfoot	100%
Believe Bigfoot an animal	100%	Believe Bigfoot a Spiritual being	100%
Clearly witnessed Bigfoot	17%	Clearly witnessed Bigfoot	46%
Go into woods often/very often	26%	Go into woods often/very often	31%
Spiritually conservative & Secular EACH	32%	Spiritually liberal	46%
Some version of Christian	49%	Some version of Christian	62%
No political affiliation	30%	No political affiliation	31%
Politically Republican	34%	Politically Republican	23%
Conservative Party of Canada	6%	Politically Independent	23%
No-kill	100%	No-kill	100%

As you can see by the above, the last subgroup ('spiritual') has the highest percentage of Christians (62%) and also believed in Bigfoot being a spiritual being, plus an inordinately large amount (46%) of the people say they clearly witnessed Bigfoot. Many people who do not believe Bigfoot is a spiritual entity would say they are deluding themselves to see that them

often, or calling it wishful thinking; but who is to know for sure? People can say they saw something with the same level of belief that people who do not agree have. Proof of spiritual beings is very hard to come by, which gives this subgroup a definite disadvantage because it is mostly faith-based, and cultural influences cannot be discounted, but it does not mean it is not real to them, particularly if it falls under subjective truth.

The other three subgroups above ('humanoid', 'interdimensional', and 'animal') are all almost equal in the percentage of Bigfoot believers with a Christian background, yet they differ in what they believe Bigfoot really is (hence, the three divisions just named). The rest of the percentages are fairly low, so no one thing stands out the way that the Pro-Kill group and subgroups did. This difference really sheds light on the fact that the pro-kill believers are a 'type' all to themselves. What cultural or spiritual or cosmological influences they have gained over the years that made them believe as they do would need further investigation. A limitation of this survey is that the numbers of these believers are rather small. Future studies in this subject will need to have a much larger sample population in order to verify the trends we have seen here.

Cultural Anthropology Overview

In wrapping up this book, I will recap some viewpoints used in cultural anthropology. These will not just be concerning the narrations and beliefs from people about Bigfoot, but also about the alleged creature itself. I will also recap what meaning the concept of liminality and the analytical framework of cosmology carries for us (*Home sapiens*) in a modern world with contemporary and fringe beliefs. Modern human beings presently dominate the planet in population, geography, resource use, and political rule. If Bigfoot is ever proven true beyond any doubt, it will be through the science of genetics (DNA). This will inform us of just where they belong in the evolutionary tree (even if alien). Outside of that includes experience and belief, both of which are considered anecdotal evidence, not empirical evidence.

The fact that people believe in different types of Bigfoot is paramount to studying cultural beliefs regarding the creature. The main categories tend to be:

- A) F&B (flesh-and-blood) physical creature – (realm of anthropology/physical anthropology/biology)
- B) Interdimensional being – (realm of science/quantum physics)
- C) Alien being – (realm of the sciences/beliefs)
- D) Spiritual being – (realm of spiritual beliefs/religions)

Here is a systematic way to look at the potential existence of Bigfoot. Step 1: Gather up all the sightings reports, tracks, hair, and so on. Step 2: subtract the ones that we know are either mistaken identity, hoaxes, or otherwise false reports. Step 3: Look at the remaining reports with the understanding that a creature that exists completely in the imagination cannot possibly leave physical evidence. After reviewing the evidence in this way, it comes to one conclusion... that Bigfoot is potentially real. That is right; all that work will only give you a 'maybe'. I would rather have an intellectually honest 'maybe' than a dishonest 'yes'. Certainty is the enemy of exploration. Purely subjective (personal) truth or beliefs also do not leave evidence behind, whereas people in general, at this point, must distinguish with a high level of scientific scrutiny what is authentic versus faked, real or imaginary. It still boils down to the science in the end. However, there is more than one form of science—the hard sciences (biology, geology, chemistry), soft sciences (social sciences, psychology), and quantum physics (follows a completely different set of rules than standard science), the latter of which is a realm that scientists are only beginning to really understand. Until Bigfoot is discovered officially, we may not really truly understand what kind of creature we are dealing with, but many people have some good ideas.

Within the different categories of Bigfoot types, there are sub-categories as well as some overlap. The main beliefs can be broken down this way (if we stretch our minds to all possibilities):

a) Animal

- a. Bipedal great ape
- b. Other unknown primate/ape
- c. Primate with natural psychic or other abilities

b) Relict Hominoid (primate)

- a. Hominid (separate, possibly archaic species)

- b. Human hybrid (hominid/hominin and human crossbreed)
- c. Hominin (new species of human with some ape-like qualities)

c) Interdimensional being

- a. Being that can alternate between physical and other realities/realms/dimensions/levels of existence
- b. Being that can travel through portals or wormholes or other methods of travel to/from their world into ours
- c. Beings that can shapeshift (Skinwalker, Orb, etc.)
- d. Being that is an avatar, coming in one form that can travel dimensionally but is not the true form of its master

d) Alien (off planet)

- a. Physical being (alien from another planet)
- b. Pet or slave/worker (from another planet)
- c. Created creature (fabricated being, such as half-robot-half-F&B)

e) Spiritual being

- a. Religious spiritual giant of old (Biblical Nephilim, Cain, Anunnaki slave, a golem or avatar, etc.)
- b. Spiritual being from folklore (Djinn, shadow beings, magical beings, fae, earth spirits, ogre, etc.)
- c. Spiritual beings that are created or manifested (created mentally/spiritually but manifests physically or as a vision)
- d. Evil spirit (demons)
- e. Other spiritual being (variations of the above, depending on beliefs, culture, region, etc.)

Interestingly, these categories are not cut and dry. We must use the anthropological imagination to consider all options, especially since some categories overlap. Depending on several factors (for example intelligence and speech capacity), the F&B animal may be a so-called 'primitive' (archaic) relation of hominins/hominids. An animal or other F&B creature

might also have incredible (but natural) abilities to cloak or phase-change from a scientific standpoint, such as what Pearl Prihoda and others believe. There is also the idea that Bigfoot could be an avatar for a race of interdimensional or extraterrestrial aliens. It could be the djinn manifesting as a creature, or it may be independent and manifest or use other beings, like Bigfoot. Bigfoot could be an alien itself, using quantum mechanics to open wormholes or portals to move between dimensions and travel to different localities, so it might be an interdimensional life form, whether from this universe or a parallel universe or world.

At this point we could get into the difference between preternatural (beyond normal) and supernatural (mystic, paranormal, beyond physics or understanding). Based on this, even the 'paranormal' could qualify for either the spiritual, quantum mechanics, or interdimensional realms. Religious or vicarious beliefs alone are highly subjective and are often found wanting for physical evidence that stands up to scientific scrutiny and usually fall under cultural beliefs; however, spiritual aspects, again, can overlap with magic or even shamanic abilities to manifest beings into some form of reality or visions. To some indigenous people, Wiccans or other pagans, or shamanic practitioners these realities may be just as REAL as 3D life. Some of these areas can be delved into with great detail (perhaps elsewhere other than this book), especially concerning what Bigfoot is, does, and how people attempt to reconcile their conflicting beliefs. Bigfoot is a spiritual creature in some beliefs, and physical in others, even manifesting these different traits among the cultures and folklore and beliefs within different Native American tribes. Who is right? In a multidimensional universe, maybe all of them, who knows.

As far as cultural anthropology and beliefs in Bigfoot, we have taken a journey throughout this book as to what past and current societal views are surrounding Bigfoot. Historical accounts, old sightings, new sightings, beliefs galore regarding Sasquatch, and the cultural framework in which these concepts and beliefs exist. Liminality, or the in-between state that people go through to change from the old to the new form of their own selves (regarding their beliefs and status, such as becoming believers in Sasquatch, or becoming a Bigfoot researcher, etc.) is a common occurrence for those who believe they have had a sighting, especially. In some cases, it completely alters their belief systems and cosmologies, combined, sometimes eliminating outdated personal mythologies and creating new

ones. Different viewpoints regarding the question of Bigfoot's existence has been framed by the viewpoints of witnesses, non-witnesses, skeptics, researchers, organizations, and society in general. Certain qualities between believers are shared, including the no-kill folks, plus the pro-kill individuals, in particular, given their respective groupings. Even skeptics, as Kathy Strain put it, "often spend as much time talking about bigfoot as bigfooters - if they don't believe in bigfoot, why are they wasting their time" (2019, personal communication).

Where educational backgrounds (or socioeconomic status... income and social status and occupation) apparently have not been a major factor in sighting accounts or doing field research, the opposite is true concerning religious beliefs, political beliefs, and beliefs about Bigfoot, at least within a certain subgroup of the Bigfoot subculture. Cosmology differs greatly between groups or subgroups, alternating between spiritual beliefs and evolutionary or scientific beliefs, yet also crossing boundaries between them. There seems to be no specific rule regarding what people can (and do) believe about the Sasquatch and the phenomena that surround and are imbedded within it. Conflict theory could be examined further between groups, particularly between disbelieving skeptics and true believers, F&B and spiritual or interdimensional groups, or between no-kill and pro-kill groups. Cosmologies and personal myths tend to be the foundation for such differences, as well as experiences and spiritual beliefs (or the lack of). Enculturation is the precursor for any cosmology, so upbringing, social networks, experiences and identity associated with certain groups all would factor into this.

Bigfoot belief has changed over time. Where belief in the old days of Native folklore up until John Green and Grover Krantz (and others), people used to lean more towards a physical F&B creature, but it appears that since then more people accept pseudoscience, spiritual, paranormal or interdimensional beliefs (in some circles). This is perhaps due to the influences of television, film, books, and the media; plus influential people like Kewaunee Lapsertis, Dr. Matthew Johnson, Ronald Morehead, Stan Gordon, Barb Shupe, and others. No belief exists outside of the culture from which it derives. Any 'new' beliefs are often older beliefs modified to fit the current context. Sometimes one small aspect suddenly explodes in a plethora of personal "theories" as to how this could happen, and a range of beliefs may come out of that. An example of this is the stories of tracks that

disappear in the snow or sand yet have no reversal marks or ways for a person with fake strap-on footprint devices to have gotten there (or to have left the area). Oftentimes these beliefs stem from different ways of trying to explain how it could occur and may depend more upon subjective views and cosmologies than because someone saw how the tracks were made. The beliefs people form then spread through cultural sharing and it proliferates within the Bigfoot subculture through individuals, groups, and organizations as well as literature and videos, and so on.

Culture is not static, but constantly changing, so it stands to reason that without having solid evidence (like a living or nonliving Bigfoot to study) on which to base beliefs, that the culture around Bigfoot would also be ever-changing. Language defines a culture, and language is always mutating, with some words dying out, and other new words originating and becoming the norm due to popular use. Old stories and folklore or legends show some of those changes over time because the language used in the past was different than today. Research methods, beliefs, and traditions change also. Wayne Suttles (1972) said this about the ethnographies of the Native tribal peoples he interviewed in-depth regarding their language and words used for the Sasquatch-like beings they encountered and was imbedded within their oral histories and lore. Wayne Suttles said:

1. *There is a real animal there -- a big non-human primate perhaps -- and experience with this animal confirms and perpetuates the tradition.*

The existence of a large non-human primate would account for the image of the big, hairy *sésqec*, the big footprints, the frightening encounters, possibly the theft of food, and the whistling. But a large non-human primate would not really steal women -- though the gorilla was once accused of this, nor trick people by tying them up, nor kick them with spiked feet, nor have some of the other attributes ascribed to one or another giant.

If there is a real animal, shouldn't there be better descriptions in the ethnographic literature? Not necessarily. Anthropologists do not consciously suppress information, but they sometimes do not know what to do with it. There are ethnographies of peoples whom I know to have traditions of sasquatch-like beings that make no mention of such traditions; I suspect that these omissions occur not because the writers had never heard of the traditions but because they did not know how to categorize them.

If there is a real animal, why should it be given fanciful attributes, like unbendable legs or odorless bodies? Because people make things up? Well, if people could have made up unbendable legs and odorless bodies, couldn't they have also made up seven-foot, hairy sasquatches? Of course they could have, but as I suggested earlier, we might think they made up beavers too, if we did not know better.

(Suttles, 1972, p. 82)

Suttles made a point of not only using the Native word 'sesqec' (now known as Sasquatch) but to discuss how the stranger parts of some stories simply never made it into some of the old ethnographic accounts because the ethnographers did not know what to do with these tales. Perhaps the authors thought of them as 'tall tales' or unbelievable, or simply ignored them because they seemed too ridiculous from standard Western thinking. Natives can have a different cosmology, knowledge, and language set, especially back in the day. As a researcher and investigator, I implore researchers to not omit, ignore, or purposely suppress data just because it cannot easily be put into the categories through which we try to understand the world. If it does not fit in the preconceived categories box, create a new category for it. Data is data, and it matters not what we believe, but what the witness(es) believe(s). This is not only honest, but it is thorough, and one never knows if a tiny piece of information that we may take for granted might actually become important later on.

Most Native accounts of Sasquatch in folklore are of a physical creature or alternative tribe of people. However, some tribes (like the Coast Salish) did not distinguish between the physical and the supernatural realms, between what was a real person and what was a vision. This is especially true when it dealt with language differences that may not have been fully understood. Also, people disappeared in some accounts but there may have been a reason outside of an accident, whereas culture today might count it as a possible abduction (by Bigfoot) or worse, even attributing paranormal qualities to these occurrences, which is particularly interesting for modern times. Suttles wrote:

3. *There are natural events that are better explained by the hypothesis of forest and mountain beings than by competing hypotheses.*

Rocks fall; trees fall; there are strange noises in the mountains; children and even adults do get lost; women do run away. How are these things explained? Marian W. Smith (1940:131-132) cites Wickersham's (1898) account of how the Little Earths cause a person to get lost and comments to the effect that the belief makes sense in "a culture where accident as such did not exist." Did the Coast Salish have no concept "accident?" I do not believe we can answer the question yet. Native theories of intention, responsibility, causality, etc. are matters for linguistics -- grammatical and textual analysis -- and currently a number of people are working on Salish languages so the question may be answered. But it has seemed to me that some of my informants, Patrick George for one, have operated without a concept "natural death." In his narratives (given in English) no one died but what some entity that in my tradition, but not his, would be called "supernatural" had entered or left the body. Perhaps there was simply no theory of deterioration of the body with age; so people just cannot die of natural causes.

Perhaps then in the native view, trees do not simply grow old and fall; they have to be pushed. Rocks do not simply loosen through erosion and fall; if you are below them, they are thrown at you; if you are above them, they are not rocks at all but beings capable of bounding away at great speed -- but only downhill since they cannot bend their legs.

In human relations perhaps sexual attraction and affection between husband and wife do not simply deteriorate through time; love potions, spells, and skukums steal them away. For both parties to a separation this hypothesis may be more satisfactory than the alternatives our culture offers.

(Suttles, 1972, p. 83)

Skukums, or sesqec, may have spiritual or magical abilities or may be a supernatural being, but distinguishing this from natural consequences may not have played a part in Coast Salish thought and beliefs. Their cosmology was far different from modern citizens living in that region today, particularly because they did not know the scientific method or have university-taught knowledge of a vast universe full of planets that rotate around a central sun in umpteen solar systems and galaxies, or potentially multi-verses and parallel worlds. Yet, those very concepts of parallel worlds and seemingly magical forces that 'caused' all of the world's smallest to greatest events to occur were not unlike the unseen forces that we understand today... perhaps. The differences in culture between then and now seem vast. Luckily, ethnographers captured those moments in the past so we can read about them today and not lose that precious part of human culture that needs to be preserved.

Anthropology, particularly cultural anthropology, uses methods and incorporates categories and ways to study and understand human culture. Whether the culture of Bigfoot will ever have a chance to be studied directly is yet to be seen, but until then ethnographers and applied

anthropologists like myself can record these snapshots in time to save the stories and beliefs of the many, or the few, as the case may be. The term “Armchair Anthropology” is similar to “armchair research” and is not uncommon today; even in the late 1800s overseas, anthropologists like Emile Durkheim had not actually spoken with the exotic peoples that they studied and reported. While they lacked the emic view, they wrote instead about the emic view from Christian missionaries and retold their stories, myths, beliefs, practices, and traditions. Little did they know about active observation and the thick description that can come out of studying a people or phenomena long term through fieldwork.

In this book, I have covered a wide number of perspectives, practices, cultural sharing, enculturation, cultural relativism and subjective beliefs, the emic and etic views of Bigfoot belief, and whether Sasquatch has notions of family, material culture, hunting and more. Hominoids cloaking themselves, coming out of portals, or interacting with habituation techniques were covered by people who believe these things are as real as you or I. Will we ever know the biological differences of Bigfoot, or if a body will ever be found, or who might kill one and what ‘type’ of Bigfoot subgroup might purposefully participate in that? If Bigfoot is a people, do they teach their young culture? Do they have sexual dimorphism, and do they care about human constructs or religions? Are the roles we assign to them merely cultural projections of our own liking? Whether the Sasquatch engages in gifting exchanges, or if they prefer certain foods, etc., were dealt with in this book, as was communication and possible language and nonverbal communication.

If there are different types of Bigfoot we have to ask ourselves, does that indicate different forms of so-called ‘race’ on their part, or is that again a human construct and labeling assigned to distinguish them apart from each other, when maybe they do not see it that way at all? If there are different forms of Bigfoot (physical, interdimensional, and spiritual manifested forms) simultaneously, then that would explain the different types of sightings people have. However, there is still no conclusive proof that they are not all the same (whichever kind that would be), and people have different feelings or beliefs about this, including if they exist at all.

People have other beliefs and questions they try to answer about this elusive being. Do they form social groups or are they loners? Do they engage in

rituals, spiritual ceremonies, or formalized and symbolic practices? No matter who thinks they have the answers, the truth is that we simply do not know for sure. We cannot and will not know until empirical evidence proves with certainty one way or the other. Until then, everything is anecdotal, points to subjective truth, and called a belief. As an example, a person can have an imaginary friend, or a person with schizophrenia can hear voices, but does that mean it is Bigfoot talking to them? To “prove it” to the rest of the people on the planet is the overarching goal of many. Some say that they have no interest in using their sightings or "evidence" of Bigfoot to aid in the scientific proof. They would rather 'protect' the Bigfoot from discovery (or protect their own beliefs from being discredited). These people could be doing Bigfoot a great disservice, or, depending on how human society would treat Bigfoot upon discovery, they could be doing Bigfoot a great favor.

In the end, we must all ask ourselves, why believe in Sasquatch?

Are there good and logical reasons to believe in a hairy giant roaming around the forests in North America (and beyond)? To ethnographer, Wayne Suttles, there were many reasons that he conjectured as to why the Coast Salish people believed in Sasquatch. Perhaps there are some things one can take away from his study about their beliefs that might still be applicable today, which Suttles (1972) said included “several possible answers, which are not mutually exclusive” (p. 82):

- 1) There is a real animal there—a big non-human primate perhaps—and experience with this animal confirms and perpetuates the tradition.
- 2) There were real people there—hostile strangers in the mountains—so were so little known they could be given non-human attributes.
- 3) There are natural events that are better explained by the hypothesis of forest and mountain beings than by competing hypotheses.
- 4) The belief in forest and mountain beings promotes behavior that helps perpetuate the belief.
- 5) The existence of sasquatch-like beings makes the world more intelligible.
- 6) People enjoy believing in scary things.

(Suttles, 1972, p. 82-85)

Going over these points above, briefly:

#1 means that Bigfoot exists and that explains the many sightings.

#2 indicates the misidentification and misapplication of their abilities or traits.

#3 means that rocks falling or thrown, tree falls, strange noises, children getting lost or women running away are better explained as those things happening in natural ways and for logical reasons rather than saying “Bigfoot did it”.

#4 indicates a relationship between people who want to believe (tied in with cosmology or enculturation) and their imagined experiences, which promotes further belief (circular thinking).

#5 examples how cosmology plays a primary role in belief because it does more than explain myths, it can “reflect some fundamental truths about the world” and that they choose from these alternative explanations, which can promote circular reasoning (Suttles, 1972, p. 84).

#6 Evidence is clear that people are attracted to believing in scary things and is why they enjoy horror movies, going to haunted houses, trying dangerous things, and so it makes life a more exciting place to live.

If Bigfoot were discovered, and the non-believers in Bigfoot were forced to admit its existence so as to become believers (trans-tribalism) then the next set of questions would be about its legal and ethical status. Is it an animal, humanoid, or even human? Can it fit in with our society, or should we even attempt such a thing? Should we consider it an endangered and protected species or allow limited hunting?

What they need may be more important than what we want.

The Future of Bigfoot

Two questions must be asked—where are we now, and what if Bigfoot is found?

Where are we now?

Bigfoot subculture is strong despite hoaxes, gullibility regarding blobsquatch photos, and a lack of scientists accepting the physical evidence and anecdotal evidence, which stands on its own once scrutinized for quality, accuracy, validity, and the seeking of confirmation. The gamut of what people believe about Bigfoot is encompassed in the myriad of

physical, mental, spiritual, or paranormal belief systems that are based on cosmologies and personal mythologies of those within the Bigfoot subculture.

We must ask ourselves daily, monthly, annually, just how do Bigfoot beliefs change over time—within the greater society and ourselves? How do people react when DNA studies are produced and peer-reviewed papers are still not taken seriously by scientists? The cognitive dissonance and pat answers or shrugging off the science by ignoring the data is wholly NOT the scientific method and more likely due to enculturation and highly ingrained belief systems. Quoting decades-old negative opinions based on faulty or outdated information, rather than scientists pulling themselves up by their bootstraps to actually implement the scientific method and search for the truth—WHATEVER THE TRUTH MAY BE—should be the goal of every person who wants to know what is happening.

Are cultural beliefs imbedded within society and the Bigfoot community? Are there hoaxes and misconceptions, misidentification, and other problematic areas concerning the psyche and beliefs in general? Yes, yes, and many more times yes; but should that become an excuse to stop searching for Bigfoot or the truth about Bigfoot? Should those with sightings and PTSD ignore their drive to know what happened to them? Should all scientists and truth-seekers become calloused and ignore new evidence or stop all tests... or worse, suppress it? Deny it? Oppress others who are doing the actual work investigating? Science is not one person, and it is not an organization or an institution; it is not a movement or a trend or belief system. It is a method. People of all walks of life can learn the scientific method and can put it into practice.

Are Bigfoot feral children? Are they people with hypertrichosis? Are they a people or tribe? Are they human-ape hybrids or hominoids? Are they make-believe friends? Are they energy beings that turn to and from an orb (ball of light) state? Are they aliens, or pets of aliens? Are they interdimensional beings that travel through either space-time or portals or wormholes? Are they spiritual entities? Do they come from below ground in the underworld? Are they demons, Cain, or Nephilim? Are they hairy homeless people wearing animal skins? Are they all hoaxers in suits? Are they manifestations of our minds? How many beliefs does it take to convince the world of what Bigfoot is and how they can be so elusive? Are they purely wishful

thinking? DNA studies would say no. Physical evidence that cannot *all* be hoaxed would indicate not.

Where we are now is at the crossroads... between the past and the future. We are here now, and this book serves as a snapshot in time, to present the evidence of what people believe about Bigfoot today. If Bigfoot is found, then surely this study will become a treasure trove of fascinating psychological study, and if Bigfoot is never found, then it will serve as a mark on the calendar of time so it can be a basis for measuring changes in culture over time regarding the Bigfoot phenomenon and people's beliefs.

What if Bigfoot is found?

First of all, if bigfoot is found, then we need to first identify which culturally known cryptid title it is based on where it comes from... is it the Skunk ape of Florida? Is it the Sasquatch of the PNW and British Columbia? Is it the Yeti of the Himalayas? The Yowie of Australia? Or a host of other cryptid names from different places?

Secondly, what type of being is it... is it a flesh-and-blood being that can bleed if hurt? Does it have a body that can camouflage itself by some natural means so that it appears to disappear? Does it have the ability to transmute or phase-change so that it alters itself at the molecular level and vanishes before our eyes? Does it turn into a ball of light and wisp away into the woods or through the wall? Is it extraterrestrial? Is it interdimensional in any way, shape, or form? Where does it come from? Can it truly be contained if "caught" or can it just "let" you catch it just to walk through solid objects and go its merry way in the end? Is it an animal that grunts and has no language, or is it more like an archaic hominin that uses simple tools but not fire? Is it an intelligent species, like human beings are, but perhaps with culture and abilities that allow it to supersede what people think he/she can do, such as mindspeak or psychic control, zapping or infrasound? Just what kind of being it is will help set the parameters for the next set of questions that we would be asking about it. Assuming Bigfoot is an animal but winding up with a human-hybrid, for instance, would completely change the standard of inquiry.

Thirdly, based on the two criteria above, what can we learn from Bigfoot? Will we learn about how to live in harmony with our planet and not destroy our only home? Will we learn better hunting skills, or how to hide in plain

sight? Will we learn what they are truly capable of, or if they have culture, or if they can teach us rather than we teaching them? Is he/she capable of language and conversation in English or other human languages? Will we learn about their DNA, taxonomy, and if we are related to them in some way? Will we learn that the Sasquatch is not what we thought they were?

Lastly, if Bigfoot is found, what can we learn about ourselves? Will we learn that we are a species that is slow to learn, or difficult to pin down regarding a plethora of belief systems? Will we learn that we have to let go of our flighty imaginary beliefs or biases that we have about Bigfoot and admit we were wrong on some things? Will we learn that research takes more than asking the questions... it means we have to answer them, even if that answer is "I don't know"? Will we learn that we may believe outright lies, and may spread those lies to others, even out of ignorance? Will we learn that humans can have extreme compassion and love for another species regardless of their differences? If they turn out to be a different "race" of hominin (human), can we accept them for who they are without trying to acculturate them and destroy everything that they know and are? Can we learn that about ourselves first, before we do that again to our own, let alone another being that is potentially sharing the same space on this planet?

Another question might be... *who* may find Bigfoot? Will it be the scientists? The Bigfoot field researchers? Will it be someone who accidentally kills one while hunting, or by driving a truck into one on the road? Will the person who finds Bigfoot be merely a small child? A foreigner? Your unbelieving neighbors? Who knows, but I can say that it will likely not be the disbelieving skeptics, naysayers who have already made up their minds that Bigfoot does NOT exist. This group of people will not likely find any evidence of Bigfoot as they would instantly disregard it as something else. The only way a disbelieving skeptic could find Bigfoot is by accidentally stumbling on irrefutable evidence and bringing it to public light rather than suppressing it by dismissal/denial. There is actually no way of knowing who might discover Bigfoot... many feel they already have but are protecting him/her/them. In some ways, knowing how some humans have treated other peoples, and that there are pro-kill people out there who want to kill them, it might be in their best interest not to find them at all.

Summary

This last chapter covered the topic of cosmology, meaning the cosmologies of Bigfoot believers and Bigfoot researchers. A person's background, enculturation, biases, training and education, and a host of other socio-cultural factors influence how a person chooses what to believe versus not believe in Sasquatch's existence. If the physical sciences (astronomy, biology, geology, etc.) are the foundation of an individual's personal cosmology then their outlook will likely be in line with evolution and the forces of nature and the universe. If religion and "faith" are the foundation of their personal cosmology, such as thinking of the creation story in the Bible as literally real, then that person's outlook and interpretation of the world and their place in it will differ greatly from science-minded folks. Many people fall somewhere in between these extremes, yet they still tend to choose a belief (or disbelief), which is usually in line with their primary cosmological view.

Liminality is the process where a person changes from a former view/belief to a later view/belief—a liminal state is the in-between stages of that experience, or going through the process of change itself. The symbolic-cultural projection effect is how people interpret phenomena since people tend to project their own beliefs onto the outside world, sometimes masking or duplicating their experiences with new labels for what they otherwise could not explain. For example, if a person sees the world as a peaceful place, they may project this onto Bigfoot as a peaceful entity; whereas, someone who believes the world is hostile may see Bigfoot as a threat. This aspect can also be seen in the fears of indigenous people in some of their stories about Sasquatch being dangerous. Bigfoot researchers have a few different cosmologies they may pull from, and depending on the researcher, their beliefs may be dependent on their biases. The pro-kill survey results showed a trend in a "type" of Bigfoot believer that is higher in religiosity and conservative political beliefs, along with trophy hunting and belief that Bigfoot is a physical humanoid.

Cultural anthropology is the means used (in this book) to study the phenomenon of Bigfoot beings as it pertains to those who believe in them. Bigfoot believers generally think that these creatures are either flesh-and-blood, interdimensional beings, alien beings (or related to ETs in some way), or spiritual beings. There is no doubt that cultural sharing and enculturation, cultural relativism and subjective beliefs all affect those within the Bigfoot subculture (people who believe in Bigfoot). Bigfoot is

more than just an animal or type of person living out in the woods—people have beliefs about these things, usually stemming from learned information rather than first-hand experience. Even habituators tend to share experiences and some may learn that Bigfoot are 'orbs' or other paranormal phenomena, which may influence how or whether they see one, although there are some exceptions.

While the future of Bigfoot is unsure, if a body of a Bigfoot is ever found (living or dead) it will resolve the question of its existence. On the other hand, culture and belief-based information will continue to show a huge variation in "facts" (from general to extreme) regarding the alleged giant hairy being.

If the day comes when we can know about Bigfoot through validation through science, rather than merely believing through cultural means, then new doors will open, and old doors will shut, and the facts will sort themselves out in a much shorter time than all of the centuries-long build-up of anecdotal evidence, “unproven” physical evidence, and beliefs from time immemorial, which we have seen up to now.

Until then, the certain truth will be just out of our reach... just beyond belief.

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Appendices

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APPENDIX A - List of Movies, TV Shows, Films, Plays, and Documentaries

1313: Bigfoot Island – 2012 (video)

A Goofy Movie – 1995 (animation)

A Yeti Adventure – 2017 (animation)

Abominable – 2006 (horror, sci-fi, thriller movie) Abominable - 2019 (animated film)

Abominable Christmas – 2012 (animation, TV short) Abominable Snowman, The – 1957 (movie)

Abominable Snowman, The – 1996 (action, horror) Abominable Snowman, The – 2017 (documentary on YouTube) Altered States – 1980 (movie)

American Sasquatch Hunters: Bigfoot in America – 2013 (documentary)

Ape Canyon – 2002 (comedy movie)

Ape Man, The – 1943 (movie)

Ape, The – 1940 (movie)

Assault of the Sasquatch – 2009 (horror movie) Beast of Boggy Creek, The – 1972 (movie)

Beast of Whitehall – 2016 (documentary)

Big and Hairy – 1998 (TV movie)

Big F, The – 2016 (comedy horror movie)

Big Legend – 2018 (adventure, horror movie) Bigfoot – 1970 (horror, sci-fi, thriller)

Bigfoot – 2009 (adventure, family)

Bigfoot – 2012 (TV movie)

Bigfoot – 2017 (horror, thriller movie)

Bigfoot – 2019 (comedy, animation)

Bigfoot (I) – 2018 (horror flick)

Bigfoot (II) – 2018 (family, animation)

Bigfoot and the Burtons – 2015 (adventure drama movie) Bigfoot and

Wildboy – 1977 (children's television series) Bigfoot at Holler Creek

Canyon – 2006 (horror film) Bigfoot at Millcreek – 2017 (mystery thriller movie) Bigfoot at Millcreek 2: Dead End – 2018 (horror mystery short) Bigfoot Ate My Boyfriend – 2016 (comedy horror movie) Bigfoot Captured – 2015 (TV movie) Bigfoot Chronicles – 2013 (family movie) Bigfoot Country – 2017 (horror video) Bigfoot County – 2012 (thriller movie) Bigfoot Diaries, The – 2009 (comedy, documentary) Bigfoot Diaries, The – 2015 (mockumentary) Bigfoot Documentary 2018 – Expedition Sasquatch 2 – 2018 (movie) Bigfoot Election, The – 2011 (comedy movie) Bigfoot Girl – 2019 (documentary video) Bigfoot Horror Camp – 2017 (TV movie) Bigfoot in the Forest – 2018 (documentary) Bigfoot is Real!: Sasquatch to the Abominable Snowman – 2010 (documentary) Bigfoot Island – 2012 (film) Bigfoot Legend – 2018 (movie) Bigfoot Lives – 2007 (documentary) Bigfoot Lives 2 – 2007 (documentary) Bigfoot Project, The – 2017 (mockumentary) Bigfoot Roadtrip (I & II) – 2013 (family, video) Bigfoot the Movie – 2015 (comedy movie) Bigfoot Town – 2017 (TV movie) Bigfoot vs. D.B. Cooper – 2014 (horror movie) Bigfoot Vs. Zombies – 2016 (horror movie) Bigfoot Witness – 2015 (documentary) Bigfoot: Blood Trap – 2017 (drama, thriller movie) Bigfoot: Man or Beast – 1972 (documentary) Bigfoot: Still Tracking a Legend – 2015 (documentary) Bigfoot: The Curse of Blood Mountain – 2014 (horror movie) Bigfoot: The Lost Coast Tapes – 2012 (horror movie) Bigfoot: The Unforgettable Encounter – 1994 (family movie) Bigfoot: Tracking a Legend – 2013 (documentary) Bigfoot's Reflection – 2007 (documentary) Bigfoot's Wild Weekend – 2012 (sci-fi movie) Bigfooting in Oklahoma – 2007 (documentary) Bigfootville – 2002 (documentary) Black Water Sasquatch – 2014 (film) Blood Stalkers – 1976 (horror movie) Bloodwood Cannibals – 2010 (thriller documentary) Bo McGraw & The Legend of the Alabama Bigfoot – 2018 (comedy movie) Boggy Creek – 2010 (horror movie)

Boggy Creek – The Bigfoot Series – 2019 (television series on Amazon Prime) Boggy Creek II: And the Legend Continues – 1984 (movie) Boggy Creek Monster – 2016 (documentary)
 Bray Road Beast – 2018 (documentary about Dogman) Bride of Bigfoot – n.d. (short)
 Bronx Bigfoot – 2016 (horror movie)
 Capture of Bigfoot, The – 1979 (adventure, horror, sci-fi movie) Cherokee Creek – 2018 (comedy, horror movie) Creature from Black Lake – 1976 (mystery drama movie) Cry Wilderness – 1987 (fantasy, movie)
 Curse of Bigfoot – 1975/1978 (TV movie)
 Dead Bigfoot: A True Story – 2013 (documentary) Deadly Descent: The Abominable Snowman – 2013 (TV movie) Demonwarp – 1988 (horror, mystery movie)
 Descent, The – 2005 (movie)
 Dog Soldiers – 2002 (movie about Dogman in the UK) Expedition Bigfoot – 2019- (television series on Travel Channel) Fear the Forest – 2009 (film)
 Field Freak – 2016 (film)
 Finding Bigfoot – 2011-2018 (television series on Animal Planet) Fishing Naked – 2015 (comedy romance movie) Frankenstein Created Bikers – 2016 (crime, horror movie) Good Bigfoot Movie – 2018 (movie on Sasquatch Chronicles) Half Human – 1958 (horror, sci-fi)
 Harry and the Hendersons – 1987 (movie)
 Hecate Hill – 2006 (play)
 Hoax – 2019 (horror movie)
 Howls – 2011 (adventure, drama, horror movie) Huntin Bigfoot – 2014 (comedy movie)
 Hunting Grounds – 2015 (thriller movie)
 In Search of Bigfoot – 1976 (documentary)
 In the Shadow of Bigfoot – 1977 (documentary) Interviewing Monsters and Bigfoot – 2019 (comedy movie) It's Bigfoot – n.d. (play)
 Journey to the Forbidden Valley – 2017 (action, family movie) Kampout – 2017 (adventure movie)
 Kampout: Director's Cut – 2016 (horror movie) Kids vs Monsters – 2015 (comedy horror movie) King Kong – 1933+ (various media, not Bigfoot, but a giant gorilla) Last Chance Detectives: Legend of the Desert Bigfoot, The – 1995 (TV movie) Legacy of Boggy Creek, The – 2011 (horror video)
 Legend of Bigfoot, The – 1975 (documentary) Legend of Boggy Creek, The

– 1972 (documentary, drama, horror movie) Legend of Sasquatch, The –
2006 (family, animation) Letters from the Bigman – 2011 (movie)
Little Bigfoot – 1997 (family movie)
Little Bigfoot 2: The Journey Home – 1998 (family movie) Lost Woods –
2012 (film)
Magical World of Disney – (episode) Bigfoot, The – 1987 (family, TV
series) Man Beast – 1956 (horror movie)
Man vs Legend – n.d. (post-production thriller) Man Who Killed Hitler and
Then the Bigfoot, The – 2018 (adventure, drama movie) Man Who Killed
Hitler and Then the Bigfoot, The – 2018 (movie) Minerva Monster – 2015
(documentary)
Missing Link – 1988 (adventure movie) Missing Link – 2019 (animation)
Monsterquest – 2007-2010 (television series on History Channel) Mountain
Devil – 2017 (horror movie)
Mysterious Monsters, The – 1975 (documentary) New Daughter, The –
2009 (movie)
Night Claws – 2012 (film)
Night of the Howling Beast – 1975 (adventure, horror movie) Nightbeasts –
2010 (horror movie)
Not Your Typical Bigfoot Movie – 2008 (documentary) On the Yeti Trail –
2014 (documentary)
Ostroznie, Yeti! – 1961 (comedy movie)
Pottersville – 2017 (comedy movie)
Primal Rage: The Legend of Konga – 2018 (action, horror movie) Pursuit
of a Legend – 2010 (horror movie)
Rage of the Yeti – 2011 (TV movie)
Return to Boggy Creek – 1977 (movie)
Rise of the Guardians – 2012 (animation)
Sasquatch – 2016 (comedy)
Sasquatch Gang, The – 2006 (comedy)
Sasquatch Hunters – 1997 (mockumentary)
Sasquatch Hunters – 2005 (video)
Sasquatch Mountain – 2006 (movie)
Sasquatch Odyssey: The Hunt for Bigfoot – 1999 (TV movie) Sasquatch:
The Legend of Bigfoot – 1976 (movie) Sasquatched! The Musical – 2012
(play)
Savage – 2011 (thriller movie)

Sawtooth – 2009 (thriller movie)
Schlock – 1973 (comedy horror movie)
Scream of the Sasquatch – 2006 (adventure, video) Scream of the
Sasquatch – 2008 (mockumentary) Search for the Beast – 1997 (horror
movie) SexSquatch – 2013 (comedy video)
Shadow of Bigfoot, The – 2013 (thriller movie) Shriek of the Mutilated –
1974 (horror film) Shriek of the Sasquatch – 2011 (horror film) Shrieking,
The – 2008 (horror movie)
Sighting, The – 2016 (thriller movie)
Skookum: The Hunt for Bigfoot – 2016 (horror film) Smallfoot - 2018
(animated film)
Snow Beast – 2011 (horror movie)
Snow Creature, The – 1954 (movie)
Snowbeast – 1977 (movie)
Snowbeast – 1977 (TV movie)
Something in the Woods – 2015 (family, thriller movie) Son of Bigfoot –
2017 (adventure, comedy, animation) Southern Fried Bigfoot – 2007
(movie)
Stig of the Dump – 1981, 2002 (TV mini-series, based on the 1963 book)
Stomp! Shout! Scream! – 2005 (music, horror, sci-fi movie) Stomping
Ground (II) – 2014 (comedy, drama movie) Strange Wilderness – 2008
(movie)
Suburban Sasquatch – 2004 (video)
Sweet Prudence and the Erotic Adventure of Bigfoot – 2011 (sex comedy
movie) Teenagers Battle the Thing – 1958 (horror movie) Tenacious D in
the Pick of Destiny – 2006 (comedy film) There's Something in the Pilliga
– 2014 (comedy, horror, TV movie) They Call Him Sasquatch – 2003
(comedy movie) Throwback – 2014 (adventure, movie)
To Catch a Yeti – 1995 (TV movie)
Trog – 1970 (horror, sci-fi movie)
Unknown, The – 2005 (thriller movie)
Untold, The – 2002 (action, adventure, horror) Unwonted Sasquatch – 2016
(documentary on Amazon Prime) White Pongo – 1945 (movie)
Wild Men – 2017 (reality show)
Wildman of Kentucky: The Mystery of Panther Rock, The – 2008
(documentary) Wildman of the Navidad, The – 2008 (drama, horror,
mystery movie) Wildman: My Search for Sasquatch – 2016 (documentary)

Willow Creek – 2013 (independent horror film) Woodsman, The – 2012 (thriller movie)

Yeti Obhijaan – 2017 (adventure movie)

Yeti: Curse of the Snow Demon – 2008 (TV movie) Yeti: Giant of the 20th Century – 1977 (adventure, fantasy movie) Note: By no means is this list comprehensive/complete.

APPENDIX B - Journals and Other Articles

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Note: By no means is this list comprehensive/complete.

APPENDIX C - Books for Adults

List of books compiled by Loren Coleman, posted on his website
CryptoZooNews.com (printed with permission): Top Ten Bigfoot Books

1. Sanderson, Ivan T. Abominable Snowmen: Legend Come to Life. Philadelphia: Chilton, 1961; New York: Cosimo, 2008.
2. Green, John. Sasquatch: The Apes Among Us. Seattle: Hanover House, 1978 and 2006.
3. Krantz, Grover S. Big Footprints: A Scientific Inquiry Into The Reality Of Sasquatch. Boulder: Johnson Books, 1992. Bigfoot Sasquatch: Evidence. Seattle: Hancock House, 1999.
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Other Good Ones

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25. Gordon, David George. Field Guide to the Sasquatch. Seattle: Sasquatch Books, 1992.
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by Daris Ray Swindler
- The Asian Wild Man: Yeti, Yeren & Almasty – 2015
by Dr Jean-Paul Debenat
- Basic Bigfoot Research & Guide to Knowing The Truth: Getting started – 2014
by Daniel J. Benoit

- The Bigfoot Book: The Encyclopedia of Sasquatch, Yeti, and Cryptid Primates - 2016
by Nick Redfern
- Bigfoot Nation: The History of Sasquatch in North America – 2018
by David Hatcher Childress
- Bigfoot: Opposing Viewpoints – 1989
by Norma Gaffron
- The Bigfoot Research Journal - 2018
by Dorraine Fisher
- Bigfoot South: Examining Cryptozoology's Greatest Mystery in the Southern United States – (older booklet)
by Chester Moore, Jr.
- Comparative primate biology Hardcover – 1986
by Daris J. Swindler & J. Erwin
- Creatures from Ufo's Library Binding – 1978
by Daniel Cohen
- Creatures of the outer edge – 1978
by Jerome Clark
- Cryptozoology A To Z: The Encyclopedia Of Loch Monsters Sasquatch Chupacabras And Other Authentic Mysteries of Nature - 1999
by Loren Coleman & Jerome Clark
- Encyclopedia of Monsters - 1982
by Daniel Cohen
- Enoch: A Bigfoot Story – 2010
by Autumn Williams
- The Essential Guide to Bigfoot – 2019
by Ken Gerhard
- EXTREME EXPEDITIONS: Travel Adventures Stalking the World's Mystery Animals – 2008
by Adam Davies

- Introduction to the Primates – 1998
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- Learning Bigfoot: Discovering The Hidden Mystery – 2018
by Daniel Joseph Benoit
- Manbeasts: A personal investigation – 2014
by Adam Davies
- Monsters of North America - 1978
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- Mysteries, Legends, and Unexplained Phenomena: Bigfoot, Yeti,
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- Phantoms & Monsters: Cryptid Encounters – 2016
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- Primate Dentition (Cambridge Studies in Biological and
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- Searching for Hidden Animals: An Inquiry into Zoological
Mysteries – 1980
by Roy P. MacKal
- Seeking Bigfoot - 2015
by Michael Newton
- Swamp Bigfoot: Tales of the Louisiana Honey Island Swamp
Monster – (older booklet)
by Dana Holyfield
- The Unidentified & Creatures of the Outer Edge (reprinted) –
2006

by Jerome Clark & Loren Coleman

- What Would Sasquatch Do?: Using Primate Behavior to Validate the Bigfoot Mystery - 2012
by Steve Kulls
- Where Bigfoot Walks: Crossing the Dark Divide Paperback – 2017
by Robert Michael Pyle
- WILDLIFE & BIGFOOT FIELD GUIDE: An Objective View – 2020 (Lulu.com)
By Daniel Benoit
- Wild Men in the Middle Ages - 1970
by Richard Bernheimer

Alternative Bigfoot Books

- 21 Days to Destiny: The Real Story of Bluff Creek – 2016
by Thom Cantrall
- 50 Years with Bigfoot: Tennessee Chronicles of Co-Existence – 2002
by Mary Green
- Alien Animals – 1984
by Janet and Colin Bord
- Backyard Bigfoot: The True Story of Stick Signs, UFOs, & the Sasquatch – 2006
by Lisa A Shiel
- BIGFOOT: A Fifty Year Journey Come Full Circle - 2017
by Dr Matthew Johnson
- The Bigfoot Files Paperback – 2003
by Peter Guttilla
- BIGFOOT-My Encounters with the Forest People-America's Last Free Tribe - 2018
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- The Creature: Personal Experiences With Bigfoot – 2013
by Jan Klement

- Edges of Science – 2015
by Thom Powell
- Electric Sasquatch: How a Natural Force may Explain
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by Christopher Noël
- Everything You Know is Wrong, Book 1: Human Origins – 2000
by Lloyd Pye
- Forbidden Bigfoot: Exposing the Controversial Truth about
Sasquatch, Stick Signs, UFOs, Human Origins, and the Strange
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- The Habituator – 2011
by Timothy Patrick Kirby
- Hairy Humanoids from the Wild – Encyclopedia of All Things
Sasquatch – 2019
by SunBôw TrueBrother
- Impossible Visits: The Inside Story of Interactions with
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- The Locals: A Contemporary Investigation of the
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- My Life With the Hairy People – 2014
by Arla Collett Williams
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- Silent Invasion – 2010
by Stan Gordon
- The UFO/Bigfoot Connection: Our Past, Our Present, Our Hell – 2016
by J. La Tulippe

Novels or Stories about Bigfoot/Sasquatch

- Big – 2012 (e-book)
by Lloyd Pye
- Bigfoot – 2012
by Nan McKenzie
- Bigfoot CSI: A Flashfire Novel – 2018
by K. Osborn Sullivan
- Bigfoot: Mysterious Monsters – 2017
by David Michael Slater
- Bigfoot Singularity: A Novel – 2019
by Mark Reeder and Ronald Meyer
- Eve – 2012 (1/3 trilogy)
by J.M. Bailey
- Elusive: A Forever Journey – 2015 (3/3 trilogy)
by J. M. Bailey
- Fight For Survival: Bigfoot/Sasquatch Novel – 2018
by Robert Harland Paine

- Hawthorn Lake: Reprisal – 2019
by Paul G Buckner
- Iron Mountain Ridge: The Journey of Eve Continues - 2014 (2/3
trilogy)
by J. M. Bailey
- Living Among Bigfoot: Volumes 1-5 – 2019
by Tom Lyons
- The Long Walk – 1956
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[1] Hockett, Charles F. The Origin of Speech, *Scientific American*, 203, 1960

[2] The first of these features – *use of the vocal-auditory channel* – was later modified in recognition of the fact that human sign languages, such as those used by Deaf communities around the world, do meet the other criteria of “true” languages.

[3] See, for example, Sue Savage-Rumbaugh’s work with the bonobo Kanzi:
<https://www.youtube.com/watch?v=2Dhc2zePJFE>

[4] This is necessarily a much simplified account of a complex and still-debated (in the details) record of hominid migration out of Africa.

[5] See Miles, H.L., "The cognitive foundations for reference in a signing orangutan" in S.T. Parker and K.R. Gibson (eds.) *"Language" and intelligence in monkeys and apes: Comparative Developmental Perspectives*. Cambridge Univ. Press. pp. 511-539 (1990), as well as the PBS documentary film *The Ape Who Went to College*, on language experiments undertaken with a young Sumatran orangutan named Chantek.

[6] Morehead, R., "Sasquatch Language and Communication," presented 5/31/19 as part of the *Sasquatch Revealed* exhibit at the Lacey Museum in Lacey, WA. https://www.youtube.com/watch?v=9Ykywtai_cw